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FRONTISPIECE.

I consider the Heavens, the work of thy fingers, the Moon & the Stars which thou hast ordained. Psal. VIII. 3.

They fought from Heaven, the Stars in their courses fought against Sisera. Judges V. 20.

A NEW AND COMPLETE

ILLUSTRATION

OF THE CELESTIAL SCIENCE OF

ASTROLOGY;

OR, THE

Art of foretelling future Events and Contingencies,

BY THE

ASPECTS, POSITIONS, and INFLUENCES, of the HEAVENLY BODIES.

FOUNDED ON

NATURAL PHILOSOPHY, SCRIPTURE, REASON, and the MATHEMATICS.

In which the abſtruſe Doctrine of the STARS, of MAGIC, DIVINATION, EXORCISM, and Familiarity with Spirits, vegetable, aſtral, and infernal—the Calculation of Nativities—Horary Queſtions—and the Aſtrological Preſcience of FUTURITY—are clearly demonſtrated and proved; and the Ability of doing it made eaſy to the meaneſt Capacity; and wherein all the intereſting and important Matter, diffuſed throughout the ſcarce and valuable Writings of above five hundred ancient Hiſtorians and Philoſophers, whoſe Works are now either wholly out of Print, or only to be found in the Britiſh Muſeum, or in ſome few of the public Libraries of Europe, are ſelected and combined.

IN FOUR PARTS.

PART I. *An Enquiry into, and Defence of, Aſtrology*, with an intereſting Diſcourſe on Natural and Occult Philoſophy—in which the Wiſdom and Omnipotence of God; the intellectual Faculties of Angels, Spirits, and Men; the Order, Harmony, Sympathy, and wonderful Properties, of the Celeſtial and Terreſtrial Worlds; the Signs, Influences, and Effects, of the Heavenly Bodies upon all animal, vegetable, and mineral, Subſtances; the Number of the Spheres; the Method of erecting the Horoſcope to caſt Nativities; and the Doctrine of Horary Queſtions; are clearly exemplified and explained.

PART II. *Examples for acquiring a Practical Knowledge of Aſtrology*, with Rules for calculating, rectifying, and judging, Nativities; by which the Reader is enabled to diſcover, with Preciſion and Accuracy, every material Incident of his future Life and Fortune. Illuſtrated by a Variety of new, entertaining, and curious, Queſtions, lately reſolved, upon every material Occurrence in public and private Life. With a Collection of the moſt remarkable Nativities that have been caſt for Kings, Princes, and other eminent Men, by the moſt celebrated Profeſſors of this Science, in all ages of the World; with aſtoniſhing Inſtances of their exact Completion. And including a Series of approved TABLES, contrived to anſwer all the Purpoſes of Aſtronomical Calculations.

PART III. *Meteorological Aſtrology defined and explained:* Wherein certain Rules are laid down for prejudging the Revolutions, Viciſſitudes, and Misfortunes, with which every Part of the habitable World may be occaſionally threatened. General Effects produced by great Conjunctions, Eclipſes, Tranſits, Comets, Blazing Stars, and other extraordinary Phænomena; with the Art of calculating Eclipſes, Tides, and Weather, for any Number of Years to come.

PART IV. *The Diſtinction between Aſtrology and the Diabolical Practice of Exorciſm;* in which the Methods uſed for raiſing up and conſulting Spirits are laid open, with various Inſtances of their Compacts with wicked Men. Account of Apparitions and Spirits; including a general Diſplay of the Myſteries of Witchcraft, Divination, Charms, and Necromancy. Compiled from a Series of intenſe Study and Application, and founded on real Examples and Experience.

By the late E. SIBLY, M. D. F. R. H. S.

The THIRTEENTH EDITION.—Embelliſhed with curious COPPER-PLATES, which exhibit Repreſentations of the Harmony and Conſtruction of the World;—the ſecret Influences of the Heavenly Bodies communicating to Human Nature; and their Operation and Effect upon Man, in four Curious Prints. The appearance of Herbs and Flowers in full bloom, produced by a ſimple Spirit extracted from each Herb or Flower. EDWARD KELLY, in the Act of raiſing up the Ghoſt of a deceaſed Perſon in Walton Church-yard, in Lancaſhire. Plans and Prints of the exterior and interior of Magical Circles, Implements, and Characters, uſed in exorciſing or calling up Spirits or Ghoſts. Portraits encircled with the Nativities of many extraordinary Perſonages; with a variety of other Plates equally intereſting and valuable.

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ORIGINAL DEDICATION.

To the Ancient and Honourable FRATERNITY *of* FREE *and* ACCEPTED MASONS.

GENTLEMEN AND BRETHREN,

THE Antiquity of your excellent Fraternity, the universality of its plan, and the moral rectitude and purity of its design, claim a decided pre-eminence over every other Bond of Society into which mankind have ever formed themselves for the mutual welfare and happiness of each other. The nobleness of soul which first prompted to its institution, and the benevolence of heart which has ever since prevailed throughout all its members, will remain a subject of lasting admiration !

To you, therefore, as the promoters of liberal sentiment, and the guardians of every useful science, I commit this venerable pile of ancient Astrology ; a fabric obviously constructed by the Great Architect of the World, primeval with the Ordination of Nature, and inseparable from one of the grand subjects of your official contemplation.

This science, by being little known, and less understood, may meet with censure and disapprobation from that description of learned, as well as of illiterate, men, whose rule of faith uniformly keeps pace with their own arbitrary conceptions. But the dispassionate part of mankind, with every good Mason, will candidly weigh the evidence " by the balance of the Sanctuary," and reserve their sentence till after a fair and impartial trial.

Sheltered,

Sheltered, therefore, under the wing of your fraternal regard, and patronized by every sober admirer of the secret works of Nature, I shall attempt to lay the Foundation-stone of an illustrious Building, sacred to Urania, upon which some more able and ingenious Workman, sanctioned by your patronage and protection, may hereafter raise the edifice to out-top the skies, and, like Jacob's ladder, pierce the starry regions, leading the intellectual faculties of the soul to the most sublime contemplations of God and Nature.

I have the honour to profess myself, with unequivocal attachment and esteem,

GENTLEMEN,

Your Accepted Brother,

And Faithful Servant,

E. SIBLY.

PORTSMOUTH COMMON,
In the Year of Masonry 5784.

J. Dodd delin.t J. Pass sculp

E. SIBLY, M. D. F. R. H. S.
Member of the Royal College of Physicians in Aberdeen.

DEDICATION.

To the Ancient and Honourable FRATERNITY of FREE and ACCEPTED MASONS.

GENTLEMEN and BRETHREN,

THE Antiquity of your excellent Fraternity, the univerſality of its plan, and the moral rectitude and purity of its deſign, claim a decided pre-eminence over every other Bond of Society into which mankind have ever formed themſelves, for the mutual welfare and happineſs of each other. The nobleneſs of ſoul which firſt prompted to its inſtitution, and the benevolence of heart which has ever ſince prevailed throughout all its members, will remain a ſubject of laſting admiration!

To you, therefore, as the promoters of liberal ſentiment, and the guardians of every uſeful ſcience, I commit this venerable pile of ancient Aſtrology; a fabric obviouſly conſtructed by the Great Architect of the World, primeval with the ordination of nature, and inſeparable from one of the grand ſubjects of your official contemplation.

This Science, by being little known, and leſs underſtood, may meet with cenſure and diſapprobation from that deſcription of learned, as well as of illiterate men, whoſe rule of faith uniformly keeps pace with their own arbitrary conceptions. But the diſpaſſionate part of mankind,

kind, with every good Maſon, will candidly weigh the evidence "by the balance of the Sanctuary," and reſerve their ſentence till after a fair and impartial trial.

Sheltered, therefore, under the wing of your fraternal regard, and patronized by every ſober admirer of the ſecret works of Nature, I ſhall attempt to lay the Foundation Stone of an illuſtrious Building, ſacred to Urania, upon which ſome more able and ingenious Workman, ſanctioned by your patronage and protection, may hereafter raiſe the edifice to out-top the ſkies, and, like Jacob's ladder, pierce the ſtarry region, leading the intellectual faculties of the ſoul to the moſt ſublime contemplations of God and Nature.

I have the honour to profeſs myſelf, with unequivocal attachment and eſteem,

GENTLEMEN,

Your Accepted Brother,

And faithful Servant,

No. 1, UPPER TITCHFIELD-STREET,
CAVENDISH-SQUARE.

E. SIBLY.

TO THE

YOUNG STUDENT IN ASTROLOGY.

MY FRIEND,

WHOEVER thou art, that ſhalt with ſo much eaſe receive the benefit of my laborious ſtudies, and doſt intend to proceed in acquiring this heavenly knowledge of the Stars, wherein the great and admirable works of the inviſible and all-glorious God are ſo manifeſtly apparent, in the firſt place conſider and adore thy omnipotent CREATOR, and be thankful unto him for thy exiſtence. Be humble, and let no natural knowledge, how profound and tranſcendent ſoever it be, elate thy mind, or withdraw thee from thy duty to that divine Providence, by whoſe all-ſeeing order and appointment all things heavenly and earthly have their conſtant and never-ceaſing motion; but the more thy knowledge is enlarged by this comprehenſive ſcience, the more do thou magnify the power and wiſdom of the Almighty God, and ſtrive to preſerve thyſelf in his favour; having in conſtant remembrance, that the more holy thou art, and the nearer thou approacheſt to God in thy religious duties, the purer judgment ſhalt thou always give. Beware of pride and ſelf-conceit, yet never forget thy dignity. Re-

flect often on the primeval ſtate of thy creation, that thou waſt formed in the perfect image of God, and that no irrational creature durſt offend Man, the *Microcoſm*, but did faithfully ſerve and obey him, ſo long as he was maſter of his reaſon and paſſions, or until he ſuffered his own Free-Will to be governed by the unreaſonable part! But alas! when the firſt father of us all gave up the reins to his diſobedient affections, and deſerted his reaſon and his God, then every creature and beaſt of the field became rebellious and diſobedient to his command. Stand faſt then, O Man! to thy integrity, and thy religion! conſider thy own nobleneſs, and that all created things, both preſent and to come, were for thy ſake created; nay, for thy ſake, even God became man. Thou art that creature, who, being converſant with Chriſt, liveſt and converſeſt above the heavens. How many privileges and advantages hath God beſtowed on thee! thou rangeſt above the heavens by contemplation, and conceiveſt the motion and magnitude of the Stars; thou talkeſt with angels; yea, with God himſelf: thou haſt all creatures within thy dominion, and keepeſt the Devils in ſubjection. Thy capacity for acquiring knowledge is unlimited by thy Maker; and the bleſſedneſs of an enlightened mind will bring thee the conſolations of joy and happineſs.--Do not then, for ſhame, deface thy nature, nor make thyſelf unworthy of theſe celeſtial gifts; do not deprive thyſelf of the power

and

and glory God hath allotted thee, for the poſſeſſion of a few imperfect, vain, and illuſory, pleaſures.

When thou haſt perfected the contemplation of thy God, and conſidered the extent of thoſe faculties with which thou art endued, thou wilt be fit to receive the following inſtruction, and to know in thy practice how to conduct thyſelf.---As thou wilt daily converſe with the heavens, ſo inſtruct and form thy mind according to the image of divinity. Learn all the ornaments of virtue, and be ſufficiently inſtructed therein. Be humane, courteous, familiar to all, and eaſy of acceſs. Afflict not the unfortunate with the terrors of a ſevere fate; in ſuch caſes, inform them of their hard fortune with ſympathetic concern; direct them to call upon God to divert the judgments impending over them; to ſummon up all their fortitude, and to endeavour to remove the threatened evil, by a manly exerciſe of that free-will with which the all-merciful God hath endowed them. Be modeſt in converſation, and aſſociate with the ſober and learned. Covet not riches, but give freely to the poor, both money and judgment. Let no worldly conſideration procure an erroneous judgment from thee, or ſuch as may diſhonour this ſacred ſcience. Love all thy fellow-creatures, and cheriſh thoſe honeſt men who cordially embrace this Art. Be ſparing in delivering judgment concerning thy king and country, or of the

death

death of thy prince; for I know experimentally that *Reges ſubjacent legibus ſtellarum.* Rejoice in the number of thy friends; and avoid litigious ſuits and controverſies. In thy ſtudy, be *totus in illis,* that thou mayeſt be *ſingulus in arte.* Be not extravagant in the deſire of learning every ſcience; be not *aliquid tantum in omnibus.* Be faithful and complacent; betray no one's ſecrets, I charge thee; never divulge the truſt either friend or enemy hath committed to thy faith. Inſtruct all men to live well; and be a good example thyſelf. Avoid the faſhion of the times, its luxuries, and laſciviouſneſs; but love thy country, and be its friend. Be not diſmayed, though evil ſpoken of; *conſcientia præſtat mille teſtibus.*

POETICAL

POETICAL INVOCATION

TO

U R A N I A.

DESCEND, Urania, with prolific Flame,
And ſpread the growing Trophies of thy Name;
Diſcloſe to Man a Knowledge of the Skies,
Whoſe ſpangling Beauties draw our wond'ring Eyes.
Inſtruct young Students in their Care to know,
The ſtarry Influence on all Things below;
Unveil to them the ſtrange myſterious cauſe
Of thoſe Effects deriv'd from Nature's Laws;
As fiery Meteors, Comets, Lightning, Thunder,
Eclipſes, Blazing Stars, at which Men wonder.
The boiſt'rous rolling of the troubled Sea;
The daily Tides, their ſov'reign Regency.
Whirlwinds, and Water-ſpouts, which pleaſing ſhew
The compound Colours of the heav'nly Bow;
With ev'ry occult Virtue and Attraction,
The riſe, the growth, decay, and putrefaction,
Of all Sublunaries that can be found,
From noble Birth, to Herbs within the Ground.
How Fire and Water, Air and Earth, agree,
When equipois'd, in ſocial Harmony.
That there's a Chain of Concord down deſcends
From Heav'n to Earth, then back to Heav'n aſcends.
By Nature ſhew to ſober Men of Senſe,
Orion's Bands, Pleiades' ſweet Influence;
Shew that the Stars, which trim the heav'nly Spheres,
Are ſet for Signs, for Seaſons, and for Years;
Which Day by Day to Man do utter Speech,
And Night to Night this ſacred Knowledge teach;
That there's a Time for all Things here below:
A Time to reap, to gather in, and ſow;

A Time for Birth to Creatures God has giv'n,
A Time to view the great Expanſe of Heav'n,
What ſhall befal us, if we're wiſe to look,
Is there contain'd, as in a ſacred Book;
What moves our Inclinations, what our Wills;
What gives us Health, what ſubjects us to ills;
What makes one wiſe; another raving mad;
Another thrifty, yet in rags is clad:
What makes one born a Beggar, and his Fate
Shall be to riſe unto a great Eſtate;
Another, born in very high Degree,
Deſcend therefrom, to abject Poverty.
What makes us merry, lovers of the Fair;
And others hate to come where'er they are.
What makes ſome barren, as we daily ſee,
While others fruitful are inclin'd to be.
What makes one chuſe to change a ſingle Life,
Yet graſp much Mis'ry when he takes a Wife;
And why another ſhall this Path purſue,
And prove that one is not ſo bleſt as two.
What makes one travel both by Sea and Land;
While others hate to move from whence they ſtand.
What makes one labour much for well-earn'd Praiſe,
While others, undeſerving, wear the Bays.
What makes one Army, going forth to fight,
By one much ſmaller quickly put to Flight.
Is it not plain the ſtarry Influence forces,
Ordain'd by Heav'n to act in conſtant Courſes?
Theſe Truths unſhaken ſtand within this Book,
Therefore, conſider o'er the Leaves, and look;
Where Rules enough you'll find to practiſe by,
In the pure Science of Aſtrology.

THE

THE

AUTHOR'S PREFACE

TO THIS

NEW EDITION.

FLATTERED, as I have been, by an uncommon demand for the former editions of this work; and honoured by letters of unbounded approbation and applauſe, from ſome of the higheſt and moſt venerable characters in the Britiſh Dominions, I could no longer forego their importunities to bring forward the preſent new edition, which will be found conſiderably improved, and ſome of the predictions foretold in it upwards of ſeven years ago, particularly concerning France, now actually fulfilled, and others fulfilling every day.

When this publication was *firſt* announced, many indeed were ſurpriſed at the ſtrangeneſs of the doctrine; but none ventured to oppoſe the reaſon and cauſes on which it depends. Some ingenious perſons, who then doubted the poſſibility of ſuch a ſcience, having tried its rules for ſpeculating into futurity, and finding them correſpond with truth, are now become its warmeſt advocates. And I have no difficulty in declaring, that *all* who contemplate this ſtudy with candid and unbiaſſed minds, will ſoon be convinced of the high and important advantages to be derived from it, both in temporal and eternal affairs.

Many, who had been in the habit of regarding Elementary Philoſophy as a fable or a farce, have, in very recent letters, expreſſed no ſmall degree of pleaſure to find, that the principles of this ſcience, which were formerly held in ſuch high veneration by the learned, are once more revived and explained, and fitted to reaſon under ſuch examples, as the ſenſes cannot eaſily miſtake. Indeed it is moſt certain that they wonderfully agree with the very nature of things, and correſpond with their accidental effects; and, ſince theſe cauſes and effects flow by influx from the celeſtial bodies, and thus influence the ambient, the ſcience claims pre-

 eminence

eminence over its twin-ſiſter *Aſtronomy*, which every one admires and approves. Yet aſtronomy, diveſted of this ſpeculation, and regarded only as the explication of celeſtial phenomena, is like a cabinet without a jewel; but, when united to elementary philoſophy, it is replete with uſeful inſtruction, and conduces to the ſalutary purpoſe of making mankind wiſer, happier, and better.

The track of Nature is a ſtraight and obvious road; and yet her footſteps are often ſo ſecretly conducted, that great perſpicuity is requiſite to purſue her with effect. The mind of man is unqueſtionably too much clouded wholly to comprehend the immenſe fabric of an all-wiſe and infinite architect; and he might as well attempt to empty with a cup the immenſe waters of the deep, which are only as a ſingle drop, compared with the Omnipotence of the Creator, as to attempt to meaſure, by the utmoſt ſtretch of human capacity, the boundleſs extent of the ſurrounding heavens. Yet, in things which more immediately concern ourſelves, and our future fate and fortune, the permanency of empires, and the proſperity and happineſs of mankind, as the ſame reſult from the natural conſequences of good and evil, regulated by our choice of either; ſo far we are qualified with ability to foreſee, by contemplating the influx or influences by which they are governed. Thus, from the writings of the moſt eminent men in philoſophy and the mathematics, improved by my own laborious application and experience, I have at length aſcertained thoſe powers and properties in the celeſtial regions, from whence theſe influences are conducted, and which open a door for the diſcovery of ſecrets in futurity replete with wonder, deduced from the firſt and efficient properties, paſſions, motions, ſympathies, and active qualities, of all things; which, if reaſon and truth had not repeatedly confirmed, to the full conviction of my ſenſes, I ſhould have condemned and rejected long ago—for reaſon and truth have uniformly guided the innumerable experiments of my laboratory, and ſhall ever influence the pen which communicates them to the world.

AN

AN

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

PART THE FIRST.

SENSIBLE as I am of the rooted prejudices of the times againſt the venerable ſcience of Aſtrology, and ſenſible alſo of the reproach and obloquy that will be levelled againſt me by men of obſtinate and dogmatical principles; I ſhall nevertheleſs venture, upon the baſis of TRUTH and EXPERIENCE, to make this feeble effort towards reſtoring a competent knowledge of that comprehenſive ſcience, which in all ages of the world was deemed the chief ornament of ſociety, and the diſtinguiſhing excellence of enlightened minds. It is therefore to be lamented that the cultivation of it is become obſolete and unfaſhionable; and that, owing to the violent diſturbances at the cloſe of the laſt century—to the want of recent information on the ſubject, and to the too-refined notions of modern philoſophers, its congenial rays have been ſo long withheld from ſhedding their divine light upon theſe kingdoms.

That an Aſtrology in the heavens does really exiſt, and was ordained of God from the beginning of the world, for the immediate information and direction of his creatures here below, is obviouſly and inconteſtibly proved from various parts of thoſe ſacred books which contain the unerring word of God, and the perfect rule of faith for every good and ſober Chriſtian. To revive the gloomy days of ſuperſtition, or to impoſe on the untaught multitude precepts of ignorance, is no part of the author's deſign.—His aim is, to remove the mote from the eyes of prejudiced men; and by juſt reaſoning and fair argument, founded on the principles of religion and morality, to ſhew them that God is a God of order, and created nothing in vain, but framed the world by number, weight, and meaſure, and fixed the whole ſyſtem of heavenly and earthly things upon ſo perfect and immutable a plan, that the whole doth work harmoniouſly and ſympathe-

tically together, ſo as to anſwer all the various purpoſes for which they were firſt ordained;—that ſuperiors do uniformly rule inferiors; and that celeſtial bodies ſenſibly act upon and influence all earthly ſubſtances, whether animal, vegetable, or mineral; not by chance or accident, but by a regular inherent cauſe, implanted in them from the beginning by the omnipotence of God.

It is a maxim with perſons of a contumacious turn of mind, to conſider every thing as impoſſible that does not immediately fall within the compaſs of their own ideas; forgetting that the operations of Nature are as unſearchable as they are curious, and that the ways of God ſurpaſs all human comprehenſion!—and ſo warped are they from every ſentiment of liberality, that thoſe who diſcover a willingneſs to receive inſtruction, or who differ from them in opinion, are condemned to ridicule and ſcorn. But, to ſhew how reprehenſible ſuch conduct is, we need only reflect on the unbelieving St. Thomas, and the pointed exclamation of our Saviour upon that occaſion. Men of this untoward diſpoſition will take up my book from the impulſe of curioſity, till, recollecting themſelves, they will toſs it with contempt into ſome obſcure corner, and upbraid its author perhaps in terms not the moſt liberal or pleaſing. And yet I am bold to ſay, that even ſuch perſons, invulnerable as they may be to the force of reaſon, might ſoon be convinced of the purity and excellence of this Science, would they but for a time diveſt themſelves of prejudice, and impartially weigh the evidence brought in its ſupport.—Nay, I have reaſon to be believe, that, how much ſoever they appear externally to condemn Aſtrology, they nevertheleſs feel in their own mind, and vainly attempt to ſtifle, an internal conviction of its abſolute exiſtence. Would they but wiſely cultivate this internal evidence, and put on the ſolid reaſoning of diſpaſſionate men, the order of nature would then unfold itſelf to their view, and the ſtupendous works of creation captivate their ſenſes; till, emulous of attaining the moſt exalted knowledge, they would ſeek the vaſt extent of ſpace, and find the whole canopy of heaven expanded for their contemplation; and, thus familiariſed in the wonderful properties of heavenly and earthly things, they would no longer conſider Aſtrology as the parent of wicked compact and infatuation, or the child of impoſture, but would be ſenſible it contains the balſamic nutriment of Truth and Wiſdom.

Thoſe, who deny the being of Aſtrology, have ſurely never contemplated the myſteries of their own exiſtence, nor the common occurrences that are inſeparable from it; many of which are inexplicable when abſtractedly conſidered, and only ceaſe to ſtrike us with wonder becauſe they are

obvious

obvious and familiar to our ſenſes. If we recollect that the moſt trivial incident in nature cannot come to paſs without a cauſe; and that theſe cauſes are inceſſantly giving birth to a new fate, which at one time brings us comfort, and at another overwhelms us with misfortunes; that to-day gives us the full enjoyment of our wiſhes, and to-morrow confounds every imagination of our hearts; it is ſtrange we ſhould deny that ſuch cauſes exiſt, when every hour's experience confirms the fact, by the good or ill ſucceſs that conſtantly attends all human purſuits. To illuſtrate this obſervation more fully, let us attentively conſider the ſtupendous frame or model of Nature, as laid down in the holy Scriptures, and endeavour to deduce therefrom the ſubordinate dependence of one part upon another, from the interior heavens to the minuteſt ſubſtance upon earth. Hence we may poſſibly diſcover the origin of theſe cauſes, and prove that Aſtrology does not exiſt in imagination only.

The ſubſtance of this great and glorious frame, which the Almighty created, we call the world, and the world conſiſts of the heaven and the earth*. The model of it is, as the prophet Ezekiel deſcribes it, in the form of a wheel †; with many wheels within the ſame, involved one within another. And thus we find it by mathematical demonſtration; for the earth is a wheel or globe of ſea and land, circumſcribed by the atmoſphere, as within a greater wheel, which is globous too; and ſurrounded by the heavens, as by many wheels involved one within another, encircling the ſun, moon, and ſtars, and all the hoſt of them. The power, which firſt actuated and put theſe wheels in perpetual motion, was the ſame which called them into exiſtence; the executioners of whoſe will are repreſented by the prophet under the ſimilitude of four living creatures, immeaſurably endued with wiſdom, courage, agility, and ſtrength. And hence were life, and ſpirit, and power, and virtue, communicated to the heavens, and from the heavens to the earth, and from the earth to man and beaſt, and to every plant, and herb, and earthly ſubſtance. Hence alſo are derived the magnetic powers, and wonderful properties of nature; the virtues of ſympathy and antipathy, the inviſible effects of attraction and repulſion, and all the various influences of the ſtars and planets.

The proper agents of this noble ſtructure are angels and men; the one compoſed of a pure ethereal ſpirit, and incorruptible; the other, in his primary ſtate leſs pure, but incorruptible alſo until his fall, which brought upon himſelf and offſpring mortality and death. The angels are either good or bad, and ultimately know their reward or doom; but the

* See Gen. i. 1. † Ezek. i. 15, 16.

works of fallen man are yet upon the anvil, and time with us is ſtill going on. But man is now endued, as in his primary ſtate, with the agency of a free will, and hath good and evil, for a teſt of his obedience, continually ſet before him, with freedom to chooſe either. And thus, unconſtrained either by the immediate hand of God, or by the operation of the planets as ſecond cauſes, ſome embrace life, and others ſeek condemnation; and hence follow virtue and vice, proſperity and adverſity, ſickneſs and health, life and death, and all the viciſſitudes of Fortune. And though the riſe and fall of empires proceed from the virtues and vices of thoſe men who govern and inhabit them; and theſe virtues and vices proceed from the free will or agency of thoſe men; and though the incidents good and bad of one man's life are innumerable, and the men who are the ſubjects of thoſe incidents in one ſingle age are innumerable alſo; and though the ages of men, ſince the creation of the world, are innumerable too; yet have all theſe multiplied incidents, whether trivial or important, come to paſs by a regular courſe or concatenation of cauſes, originally implanted in the wheels or frame of nature. And with ſuch minute perfection was this ſtupendous frame conſtructed, that neither the fall of man, nor the tremendous ſhock which agitated the world upon that afflicting occaſion; not all the wickedneſs of mankind in after-ages, nor the deſolations which have rent the earth in conſequence thereof; have yet impaired the wheels of this aſtoniſhing machine, or for a moment impeded its conſtant and unceaſing motion. And ſuch was the amazing foreſight and providence of God, that perceiving, at one view, all the events of futurity, the turnings and windings of every man's will, and the total ſum and upſhot of all virtue and vice, he at once contrived the fates of proſperity and adverſity, of rewards and puniſhments, ſo to come up, as preciſely to anſwer the virtues and prayers of the righteous, and the vices and profaneneſs of the wicked, in all ages of the world, at their fit and appointed ſeaſons.

Now all mankind have each of them, more or leſs, a certain ſhare of wiſdom, power, or wealth, wherewith they occupy in this life, and carry forward all their undertakings. Thus we ſee ſome men, by means of riches, courage, or contrivance, grow mighty, and purpoſe as if nothing could impede the full accompliſhment of their deſigns; and yet we find there are two things which confound the wiſeſt, and greateſt, and proudeſt, of them all, in the very ſummit of their glory;—theſe are, Time and Chance—two mighty lords upon earth, which bring to paſs many ſtrange and marvellous events. Time is that motion of ſpace which proceeded out of eternity when the world began, and holdeth on unto eternity, which is to ſucceed at the world's end. Out of this one long time are engendered

dered infinite ſpaces of time, of a great variety of ſorts; and theſe are either general or ſpecial, and each of them either fortunate or unfortunate. There is a time for every purpoſe under heaven*; a time of pleaſure, and another time of pain and grief; a time to riſe, and a time to fall; a time to be born, and a time to die. There is a certain lucky time in man's life, wherein if he go out to battle, though with but few men, yet he carrieth the victory; and there is another time wherein, though he go out with ever ſo complete an army, yet ſhall he gain nothing but digrace†. So alſo there is a time when overtures of marriage ſhall be ſucceſsful, but a man's deſires anſwer it not; and again there is a time when deſires of marriage ſhall ſtrongly urge, and all overtures prove ineffectual; but there is a time alſo when deſires and overtures ſhall exactly correſpond, and ſuit together. In like manner there is a time when proſperity and riches ſhall offer themſelves, and be attained, whether a man ſleep or wake; and by and by, though he purſue them with wings, yet ſo unlucky a time occurs, as renders all his endeavours fruitleſs. Some men come into the world in a lucky hour, ſo that, let them be wiſe or fooliſh, they ſhall be buoyed up on the wings of fate in all matters of wealth or honour, and ſucceed in all that they take to; while wiſer and better men, ſmitten with an unlucky time of birth, ſhall be as undeſervedly diſparaged, and all their undertakings ſhall prove unſucceſsful and unhappy. Some ſhall be lucky in the van of their enterprizes, and as unfortunate in the rear; and others again contrariwiſe. And thus time ſeems to mock and ſport with the men of this life, and to advance, or counteract, all their ſkill and contrivances, even to a degree infinitely beyond whatever we could reaſonably conceive or expect. And yet time of itſelf is but a dead thing, and a mere inſtrument; but the wheels of the heavens, turning upon it, imprint riddles in its face, and carve and cut out the various ſhapes of proſperity and adverſity upon the minuteſt portion thereof. And wonderful it is to obſerve, that a child, the moment it draws breath, becomes time-ſmitten by the face of heaven, and receives an impreſſion from the ſtars therein, which, taking riſe from the aſcendant, ſun, moon, and other principal ſignificators, operate as the impreſſors ſtand, and point out, as with the finger of God, the cauſes whence the fate and fortune of the new-born infant proceed; and, whether it comes before or at its full time, or in what part of the world ſoever it is born, it matters not; for, as the nature of the ſignificators are that aſcend upon the horizon at the birth, ſuch ſhall certainly be the fortune of the ‡ native. This is a truth that

* See Eccl. iii. 1, 2, &c. † Chap. ix. 11.

‡ This aſtoniſhing property of nature will be illuſtrated more at large, in its proper place; and the reader enabled, by plain and obvious rules, to make the experiment upon himſelf, upon his own family, or upon any other ſubject he may think proper. The event of his own obſervations will confirm the fact, and afford him an inexhauſtible fund of moral and religious contemplation!

will bear the moſt minute enquiry, and will be found the ordination of an all-wiſe and indulgent Providence, for the ſpeculation and improvement of his creature man. And theſe ſignificators repreſent, as it were, a ſeries of curious knots, which untie by courſe; and, as every knot unties, different times ſeem to fly out, and perform their errands; and of theſe, ſometimes we may obſerve two, or three, or more, lucky knots opening together, and at other times as many that are inauſpicious. Yet *all times are beautiful in their ſeaſons*, if men could hit them; but through the malignity of ſin, and an intemperate purſuit of worldly pleaſures, we often loſe the favourable time afforded us, of embracing the moſt ſubſtantial happineſs.

The ſecond great lord over human inventions, is chance. And theſe chances proceed from a great variety of rare and ſecret operations of heaven, which throw in the way of men thoſe ſtrange and fortuitous turns of fortune that ſurpaſs all human foreſight or conception. And yet there is really no ſuch thing as chance in nature; but all thoſe curious hits, that ſtrike in between the cauſe and its effect, we call chances, as beſt ſuiting human ideas, becauſe of the undeſcribable properties of them. For in ſhuffling a pack of cards, or in caſting the dice, it ſeems to us a mere chance what caſt ſhould happen uppermoſt, or what card will go to the bottom of the pack; and yet it is evident by experience, that there is a certain luck in nature, which preſides over all theſe adventures, ſo that a man ſhall either win or loſe in a methodical courſe. It alſo happens in the time of battle, and in every purſuit after wealth and honour, that chances fall in upon us, and turn the ſcale by a ſecret kind of fate, beyond all that could reaſonably have been expected; and thus heaven breathes into all human actions an infinity of theſe chances, that overturn the wiſdom, and power, and all the greatneſs, of man. Theſe chances are uniformly managed by a certain kind of luck, either good or bad, which drives the nail; and this, by ſome heavenly influence, that infuſes a ſecret virtue or poiſon into our actions, as courage into their hearts on one ſide, or diſmay on the other; and ſkill into ſome men's heads to purſue the right courſe to be rich, or folly into others, whereby they run headlong to miſery and want; or elſe fortunateth or infortunateth by miſtake of words, ſignals, or acts, that turn to the beſt or worſt advantage, by ſtrange hits or miſcarriages; and thus it happens that a ſlight miſtake in battle begets an utter rout, after a victory made almoſt complete, by the mere utterance of a wrong word, or ſteering an improper courſe. But, which way ſoever it happens, the whole matter is wrought by a good or ill luck, and the hand of God is at the bottom of it; not by any new contrived act, but by the ſame regular courſe of nature ordained from the beginning of the world.

Thus

Thus both Time and Chance are the ſervants of nature, under whoſe commands they ſway the world, and worldly men; but by her laws are both of them diſpoſed. Time meaſures out the extent of men's lives, and ſets bounds how long they may live by ſtrength of nature, and how much of that time ſhall be extenuated by means of ſin; and it alſo carves out limits to the particular fates of all mankind; and Chance acts in obſervance of thoſe limits, and brings about the good and bad ſucceſs of every fate. And thus, by the ſervice of Time and Chance, nature performs all her great and ſecret operations, whether upon collective bodies, or places, or perſons. It may be thought ſtrange that nature ſhould bring forth men and women at a great diſtance of years, hours, and places, all deſtined to die at one time, and by the ſame manner of death, either by war, plague, peſtilence, or ſhipwreck; and that time and chance ſhould pick them up, and draw them together, from a variety of different purſuits, to partake at laſt in one and the ſame deſtructive fate. Yet this is no more ſtrange than true; for theſe things frequently happen, and that by the imperceptible influences of thoſe heavenly aſpects and ſtars, which *in their courſes fought againſt Siſera**. And by the ſame rule, as many men, women, and children, are, on the other hand, gathered together by a ſimilar force and virtue, to enjoy great and good fortune.

Some perhaps will contend, that theſe operations of nature are incompatible with the free agency of man's will. But, if what has already been premiſed be attentively conſidered, this ſuppoſition will immediately vaniſh; for God, who ordained the courſe of nature, certainly foreſaw the minuteſt turn of every man's will, and eventually contrived his fate to correſpond therewith, ſo as to admit its free and uncontrouled choice. And whoever denies this antecedent principle, or preſcience of God in the conſtruction of the world, denies one of his moſt eſſential attributes. The will of man, without doubt, in a variety of inſtances, makes great ſtruggles and wreſtlings with the ſtarry influences, both in good and in evil purſuits, and often prevails over them exceedingly;—for, though a perſon be born under ſuch benevolent or malignant aſpects, as ſhall point out his natural temper and diſpoſition, and indicate the principal tranſactions, fortunate or unfortunate, that are likely to be the diſtinguiſhing marks of his life; yet does it depend entirely upon the free uncontrouled will of that man, whether all thoſe circumſtances, ſo pointed out in his nativity, ſhall come to paſs, or not; becauſe the free will in every man, when fortified by the habits of virtue and wiſdom, often enable him to over-rule thoſe evil aſpects, ſo as to avoid the commiſſion of any criminal offence, and to guard him againſt the misfortunes or

* Judg. v. 20.

loſſes.

loſſes impending over him; while men of a profligate and careleſs habit not only loſe the advantages of a promiſing nativity, but, if born under malevolent aſpects, are often reduced to the laſt ſtage of diſtreſs, and periſh under the very ſame ſtrokes of nature, which wiſer and better men, born in the ſame inauſpicious moments, have endured with much eaſe. And thus far *ſapiens dominabitur aſtris*, the wiſe man, above the fool, may rule his ſtars. But we muſt not forget, that, under theſe operations of fate, there are many influences ſo powerful, that no wiſdom of man can oppoſe. Such are the fatal wounds of death, when nature's glaſs is run out, and ſuch the violent blows of excruciating pain and ſickneſs, and the high tides of proſperity and adverſity; in all which caſes, we find by experience, *aſtra regunt homines*, the ſtars rule and overpower men. Yet nevertheleſs, ſuch is the infinite preſcience and providence of God, that foreſeeing the deſires and deſerts of all wiſe and holy men, in their different ages and times, he alſo laid their fates ſuiting to their actions. He foreſaw Joſeph's prayers and tears in his captivity, and accordingly provided his advance in nature to correſpond therewith *. He foreſaw Hannah's faſting, and earneſt prayer, and ordained her opening womb to bud forth in the courſe of nature exactly anſwering thereto †. So that the wiſdom and will of man has its full free work, without reſtraint or controul; and grace and virtue act by their own principles, as they are led by the Holy Ghoſt; and yet nature, as it was contrived from all eternity, acts freely too. This is the doctrine we are taught by the word of God, which is confirmed by the evidence of our own reaſon and experience.

Now the ſcience which we call Aſtrology, is nothing more than the ſtudy or inveſtigation of this frame or model of nature, with all its admirable productions and effects; whereby we acquire a knowledge of the ſecret virtues of the heavens, and the ſhining luminaries therein contained. It is a ſcience which all may attain to, by common diligence and application; and, the more we delight in it, the more readily do we foreſee the motions of future events, and the curioſities of chance and natural accidents, and the courſes of luck by which both are governed, and the order of fate, unto which all of them are ſubſervient; together with all the moſt curious acts of attracting and expelling, alluring and threatening, encouraging and diſheartening, and all ſuch-like operations of nature, moſt ſecretly and imperceptibly performed, beyond the reach of imagination. And, as by a ſkill in this ſtudy we attain to ſee and experience things that are paſt, ſo by the ſame ſkill we attain to a knowledge of things which are to come; and, by knowing the time of our birth, are

* See Gen. xxxvii. and xli. 40. Pſal. cv. 18, 19, 20.—† Sam. i. 10, 11, &c.

enabled

enabled to read in the heavens the ſtory of our whole lives, our bleſſings and croſſes, honour and diſhonour, proſperity and adverſity, ſickneſs and health, and all the years of our life, and time of our death, even as though we had ſeen them tranſacted and come to paſs, in their ſeveral times and ſeaſons. For God hath aſſuredly given this knowledge unto the wiſe man, *to know the time and the judgment, and the number of our days, that we may be certified how long we have to live:** with comfort and content; that we may be timely prepared for all ſtates of proſperity and adverſity, for a long and happy life, or a calamitous and ſpeedy death; and that we may ſupport ourſelves with fortitude and reſignation, in proportion to our foreknowledge of theſe events. And no man ſo fit to foreknow theſe, as he who is able to ſay, *Major ſum quàm cui poſſit fortuna nocere.*

But many men will not believe, that by natural means all or any of this foreknowledge can be fairly and lawfully obtained, or that the influences attributed to the heavenly bodies have any foundation in truth. It is therefore neceſſary, before I enter upon the practical part of the ſcience, to bring ſuch evidence in ſupport of what has been already advanced, as will be found incontrovertible and deciſive; and for this purpoſe I muſt refer to the teſtimony of thoſe ſacred writings, which contain the revelation of God, and in which the doctrine of this ſcience is ſo demonſtrably proved, that it will be difficult to believe the one without admitting the other. Let us conſider the account given by Moſes, of the creation of the heavenly bodies. God ſaid, "Let there be lights in the firmament of heaven to divide the day from the night; the greater light to rule the day, and the leſſer light to rule the night; and let them be for *ſigns*, and for *ſeaſons*, and for *days* and *years*."—Theſe then were the purpoſes for which they were ordained, and irrevocably fixed by their great Creator—firſt for lights; for, had they not a place in the firmament, or were we deprived of their illuminating rays, we ſhould be inſtantly overwhelmed with impenetrable darkneſs. Secondly, they are to divide the day from the night; and this they never ceaſe to do; for when the ſun, the *greater light*, is ſunk five degrees below our horizon, we call it night; for then the moon and ſtars appear, and ſhed their *leſſer light*, and darkneſs in ſome degree is ſpread around, and every thing declares it to be the ſtate of night. But when the ſun, that glorious fountain of life, light, and motion, begins to touch the eaſtern verge of the horizon, darkneſs is diſpelled, light begins again to dawn, and the ſtars which beautifully beſpangle our hemiſphere are ſoon obſcured by the full blaze of day; but, as days and nights are unequal, and never continue at one ſtay, theſe celeſtial luminaries diſtinguiſh their reſpective reigns. Thirdly, they are for

* Eccl. i. 5. Pſal. xxxix. 4, 5.

ſigns—not to brutes, for they have not the faculty of underſtanding them; nor to angels, for they continually behold the face of God, and obey his will in the government of the heavenly bodies, at his pleaſure. Therefore, when God ſaith, *Let them be for ſigns*, he muſt ſpeak in reference to man, whom he formed a rational creature, capable of diſtinguiſhing one ſign from another, and of improving by them. Nor are we to look upon them as mere ſigns, like beacons upon a hill, or as only ſetting bounds to days, months, and years; but we are to conſider them as *ſigns* and *tokens* of thoſe hidden events of futurity, which it concerns every wiſe and good man to know; and which he may always foreſee, by a virtuous and ſober ſtudy of theſe intelligent *ſigns*, placed by God for that purpoſe in the firmament of heaven. And that this was the intent of them, is clearly demonſtrated by the words of our Saviour, when he foretold the deſtruction of Jeruſalem, and the final conſummation of all things. His apoſtles aſked him, What ſhall the *ſign* of theſe things be? He replies, Earthquakes, famines, and peſtilences; fearful *ſights in the heavens*, and *ſigns in the ſun, in the moon, and in the ſtars*.* Such alſo was the *ſign* by which the Eaſtern ſages diſcovered the birth of our Saviour, and the place of his nativity; and numerous other inſtances may be adduced both from ſacred and profane hiſtory, in ſupport of this doctrine.—The fourth uſe of theſe celeſtial luminaries, is for *ſeaſons*. This is alſo obvious; for we find that heat and cold, and draught and moiſture, are all guided and governed by the heavenly bodies; and that not only ſpring and autumn, and ſummer and winter, bear teſtimony of it; but we have it confirmed by the evidence of our own conſtitution and feeling; for, when the weather is heavy and lowering, we find ourſelves dull and languid; when bright and radiant, we are cheerful and merry; and, when unſettled and unſeaſonable, we feel it by indiſpoſition and melancholy; and this is all brought about by the operation of theſe luminaries upon the ſeaſons of the year, in the due courſe of nature. The next uſe alloted them is, fifthly for *days*, and ſixthly for *years*; and that theſe are meaſured out, and governed by them, is every way apparent; by the ſun's circuit, and the moon's energy.—The ſun, like a ſtrong man, rejoices to run his race; he riſeth out of the chambers of the eaſt, and with golden rays diſpels the morning clouds, and exhales the pearly dew; cheering and refreſhing all nature with his preſence. Hence it is evident that theſe luminaries were not only placed in the heavens to give light upon the earth, to govern the ſeaſons, and to ſet bounds to time; but alſo to communicate *ſigns* and *tokens* to mankind, of things to come. We ſhall now conſider how far it is ſcriptural, and conſonant to reaſon, to allow them thoſe INFLUENCES attributed to them by Aſtrology.

* Luke xxi. 6, 7, 11, 25, &c.

That

That the ſun, moon, and all the planets, have a direct and obvious *influence* upon earthly ſubſtances, no man of common obſervation will pretend to deny. The ſun is the fountain of heat, and that heat is the nurſe of life; and the moon is the fountain of moiſture, which tempers the violent heat of the ſun, and modifies all his operations. But the ſun and moon, and all the planets, have each of them a particular ſpecific property, according to their own innate quality, and according to the nature of that ſign or band of ſtars, under which they happen to be poſited. This is a fact eſtabliſhed by repeated obſervation and experience; for when the ſun enters the equinoctial ſign Aries, the ſpring begins to ſhew herſelf, and all vegetative nature, by the moon's humidity, and the ſun's temperate heat, ſeems to revive and flouriſh, and, as it were, to riſe from the dead; whither the cold blaſts of the hyemnal air had before conſigned it. So, when his radiant beams enter the ſign Taurus, they ſtir up the benign *influences* of the Pleiades and Hyades; Hoedi being then to the north, and Orion to the ſouth, and Arcturus ſinking below the horizon; and their cold and tempeſtuous effects begin to ceaſe, as they are ſucceeded by theſe benevolent conſtellations, which produce warm ſouthern winds, and gentle ſhowers, repleniſhing the earth, and cauſing vegetation. Again, when the ſun riſes with the dog-ſtar, we find an *influence* which cauſes vehemency of heat, contagion, and infirmity. Medicaments adminiſtered under this conſtellation prove hard and obnoxious; and we find dogs at this time are apt to run mad: the ſea is troubled without any apparent cauſe, and all nature ſeems more or leſs oppreſſed by it; and yet theſe effects are never found to be equally violent in any two ſummers, which clearly proves an *influence* in the ſtars, as well as in the ſun. And again, though the ſun keeps the ſame conſtant and invariable courſe through the twelve ſigns of the zodiac, for an infinity of annual revolutions, yet we never find the ſeaſons and weather exactly correſpond, which they doubtleſs would do, were it not that cold and heat, and wind and rain, are governed by the configurations the ſun as with the planets and fixed ſtars, and this alſo evidently proves the force of their *influence*. It is likewiſe manifeſt, that whenever the planet Saturn is paſſing out of one ſign into another, the weather is more or leſs turbulent and unſettled.

But it is not the weather only, nor the inanimate part of the creation alone, that is affected by the influences of the ſun, moon, and planets; for we find they operate upon the human ſpecies, and upon all animate nature, in every part of the world. The ſun and the quality of the heavens about the torrid zone, naturally occaſion thoſe men who are born and live under it to be quite black, with ſhort criſped hair, of a mean ſtature, and hot conſtitution, imbibing a fierce and ſavage ſpirit, and this

this by reaſon of the ſun's continual ſtay and power in that fiery region. It is obſervable, that the inhabitants of the ſouth are of a better and quicker wit, and much more ingenious and tractable; and this is accounted for by their vertical point being ſituated nearer the zodiac, in which the planets move. So likewiſe the inhabitants of the north are of a ſtrong body, but of rude manners and condition, becauſe their vertical point is placed at a great diſtance from the ſun's courſe; and therefore they abound with cold and moiſture, and are of a phlegmatic conſtitution, of a fair complexion, tall, courageous, and ingenious. Europe, being ſituated in the north-weſt part of the earth, is under Mars in Aries, and, by reaſon of this planet ruling in that triplicity, its inhabitants are naturally of a noble and magnanimous ſpirit, given to martial exploits, and feats of war; of a generous mind, and courteous manners. And thus the ſun, modified by the different ſigns and conſtellations through which he paſſes, regulates the climates, and ſheds his influence upon all mankind, leaving behind him evident marks of his government and ſway. Some, indeed, have attempted to account for the ſwarthy and black complexion of the ſavage race, by a variety of other plauſible conjectures: but none are to be relied on, that do not attribute its cauſe to the intenſe heat and power of the ſun in thoſe climates; than which nothing can be more conſonant to reaſon, ſince we find, even in this country, that if we remain long together in the ſun, in the heat of ſummer, our complexions change, and we become in a degree tanned and ſwarthy.

Conſpicuous as are the influences of the ſun, thoſe of the moon are no leſs ſo. This is evinced by a conſideration of that wonderful and never-ceaſing operation of the moon upon the ocean, ſo as to occaſion that perpetual flux and reflux of the ſea, which we call tides. Here we ſee the waters of the vaſt ocean, forgetful, as it were, of their natural reſt, move and roll in tides obſequious to the ſtrong attractive power of the moon, and with an increaſe or diminution of force, in proportion as ſhe appears in ſtrength or want of aſpect. This is an influence ſo univerſally admitted, and ſo peculiar to that luminary, that it eſtabliſhes at once the doctrine we contend for. But there are numerous other inſtances of the effects of the moon, no leſs common than extraordinary, and perfectly well known. Thoſe unhappy perſons who labour under a deprivation of ſenſe, and are afflicted with lunacy, have their fits more violent and terrible, in proportion as the moon increaſes or diminiſhes in light and motion; and in all chronic and acute diſeaſes, her power and influence are viſibly and forcibly felt. Indeed every ſubject of the creation is more or leſs affected by the moon's energy; the eyes of cats are obſerved to ſwell or fall at the full and change of the moon; and even the ſhell-fiſh at the bottom

bottom of the ocean, are known to feel the weight of her influence. Thoſe who ſleep in the fields, or in any place expoſed to the open air, by moon-light, find their heads oppreſſed with water, and their ſenſes inert and heavy; and butcher's meat hung up, and expoſed to the moon-light, will ſoon putrefy. The gardener alſo brings us abundant teſtimonies of the influence of the moon upon the vegetable world. If peaſe are ſown in the increaſe of the moon, they never ceaſe blooming; and, if fruits and herbs are ſet in the wane, experience ſhews they are neither ſo rich in flavour, nor ſo ſtrong and healthy, as when planted during her increaſe; ſo vines, becauſe they ſhould not ſpread too faſt, are uſually pruned in the wane. It is alſo remarkable that a pomegranate will live only as many years as the moon was days old when it was planted; and, in planting ſhrubs, or the like, if they are to ſhoot up ſtraight and tall, and to take little root, they are ſet when the moon is in an airy ſign and increaſing in light: but contrariwiſe when they are to take deep root, and to ſtrike downwards. And thus we may obſerve flowers that are under the moon's influence only open their bloſſoms in the night; whilſt thoſe which are peculiarly under the government of the ſun open every morning when he begins to riſe, and cloſe in the evening when he ſinks below the horizon. Theſe effects and influences of the moon are ſo common, and ſo generally known, that it were almoſt needleſs to repeat them here, but for the purpoſe of drawing this concluſion, that, as one planet has a known and forcible action upon ſublunary things, it is natural to believe that all the others are endued in ſome degree with a ſimilar force and virtue. Indeed moſt phyſicians know that the planet Saturn rules all climacterical years, as the Sun doth critical days, and the Moon the criſis of all acute diſeaſes; and that every ſeventh year Saturn comes to the ſquare or oppoſition of his place in the radix of every man's nativity; and that, after the revolution of the ſun, he becomes the chief ruler of critical days, and is often obſerved, by his configurations with the moon, to ſet aſide the fatal criſis of thoſe deſperate diſorders, over which the patient was not expected to live. From theſe phyſical reaſons, we may ſafely conclude that Saturn is by nature cold and melancholy, as the Sun is hot and cheerful; and, being thus oppoſite to the ſun in quality and effect, ſo is he in relation to the ſigns and manſions of the heavens where he bears rule, and therefore inclines always to cold, as the ſun does to heat. Hence it follows, that when the ſun is in Aquaries, which is the proper ſign of Saturn, and oppoſite to his own ſign Leo, the weather inclines more to cold than to heat; and, at every conjunction, ſquare, or oppoſition, of Saturn with the two great luminaries, we always find the weather cold, moiſt, and lowering, even in the midſt of the ſummer, unleſs the rays of Jupiter or Mars interpoſe, in which caſe theſe effects are ſomewhat leſs viſible. Thus, we

may presume to affirm, that the influences of the sun, moon, and planets, are established beyond contradiction.

But, besides these signiorities of the sun, moon, and planets, the *fixed stars* have also their *principalities* in the heavens. The Lord who gave the sun for a light by day, gave the *ordinances* of the moon and stars also for a light by night; and to these stars hath he committed a certain *rule*, *ordinance*, or *dominion*, * over the day and night, and that promiscuously. Now the stars have no visible operation upon us, besides that little light they administer to our eyes in a dark and clear night; and that is so very small, that all the stars in heaven, besides the sun and moon, are not to be compared, in this respect, with the smallest wax-light; and this little light too is only to be had when the nights are serene and unclouded. Can it then be supposed that God made these glorious bodies, many of which are bigger than the whole earth, and move in their orbs as so many other worlds in the heavens, merely for a twinkle in the night, and that only when the weather permits? Lo! every little daisy that grows upon the cold ground has a secret and insensible virtue wrapt in its leaves and flowers; and have these celestial bodies no *influences* but what we now and then catch with our eyes, as they occasionally sparkle their dim glances upon us? Yes, they have each of them a secret power and virtue, wherewith they act upon all earthly things, as well by day as by night, and in cloudy as well as in clear weather. But, as their operations are not performed by sensible and palpable means, it follows that they have a secret and hidden way of rule, whereby the influences are imperceptibly infused into every concern of this life. And, as have the stars, so also have the sun and moon, a secret and imperceptible action, peculiar to themselves; for it is not the mere heat that gives life, nor the mere moisture that sustains it; for, if that were the case, then might man make living creatures artificially. It is true that heat may hatch the eggs, but all the ingenuity of man cannot make an egg that can be hatched; for there is a secret operation of the sun and moon, independent of heat and moisture, necessary to the production of life, both in vegetive and sensitive animals. And in these secret and insensible operations, besides the *light* that they give, consists that *rule* which the sun, moon, and stars, were *ordained* to exercise over all the sons of day and night; and herein are written all those *ordinances* of the moon and stars, which are to be a *law* unto mankind, and to the whole body of nature, so long as the world endures. † Thus the stars have their natural influences, assigned to them in the frame of nature from the beginning of the world; and these influences are diffused upon all earthly things, as far as day and night extend their limits. And this God

* See Jeremiah xxxi. 35. and Gen. i. 18. † Jeremiah xxxi. 35, 36.

him-

himſelf confirms, when he ſays to Job, "Canſt thou bind the ſweet *influences of Pleiades*, or looſe the bands of Orion?—Canſt thou bring forth Mazzaroth *in his ſeaſon;* or canſt thou *guide* Arcturus with his ſons?"* Whence it is evident that the ſtars called the Pleiades have their *ordinances*, that is, their *ſweet influences*, which no power of man is able to reſtrain. And the ſtars of Orion have their *ordinances*, and binding faculty, by ſhowers in ſummer, and froſt in winter, bringing ſuch an hard and tough coat of armour upon the ground, as all the contrivances of man are not able to prevent. Thus Mazzaroth, and Arcturus with his ſons, † have alſo their ordinances, and the whole hoſt of heaven have their courſe, by which the purpoſes of God, and all the events of this life, are uniformly brought to paſs.

To this purpoſe it is ſaid, by Deborah the propheteſs, *That the ſtars of heaven fought in their courſes againſt Siſera*;‡ not by ſword or ſpear, nor by thunder and lightning; but by thoſe fatal and malevolent *influences*, wherewith Siſera and his hoſt were marked from their cradle, and drawn together by the operations of *time* and *chance*, to partake in one common deſtruction in the ſame day. And to this effect the Almighty diſcourſes with Job, concerning the *treaſures of the ſnow and hail, which he has hid againſt the time of trouble, and the day of war and battle.* § Now what can we ſuppoſe the meaning of this *hiding* to be, but the order of thoſe meteors, ſo curiouſly lodged within the arms of the ſtars, and withheld by their influences, that they may fall by due courſe of nature, at ſuch exact periods, as to effect the puniſhment of the wicked, and of God's declared enemies, ſuch as was Siſera, at the preciſe time when their abominations call forth the judgments of an injured and incenſed Deity? And after the ſame manner the light and heat, the wind and rain, the thunder and lightning, the froſt and dew, are all of them ſo admirably contrived in the poſition of the heavens, that they come to paſs in their due and appointed ſeaſons, and *make the graſs to grow even in the wilderneſs, where no man dwells.* ‖ Now it muſt be obvious to the meaneſt underſtanding, that, if theſe things were regulated by a virtue immediately iſſuing from the boſom of the Deity, then would the light and heat, the wind and rain, and all the reſt of them, fall only where men and beaſts dwell, who may ſee and enjoy the bleſſings of them, and adore and glorify Him who ſends them; but, ſince they fall equally where neither man nor living creature is to be found, it follows, that they fall by virtue of *means*, and that in a continued courſe, wherever thoſe means lead them, making the

* Job xxxviii. 31, 32, 33. † See Argol. Aſtr. ante Ephem. lib. ii. cap. 8. Stellæ tempeſtuoſæ ſunt Orion, Arcturus, &c. plurioſæ Pleiades. ‡ Judges v. 20. § Job. xxxviii. 22, 23, 24, 25, &c. ‖ Job xxxviii. 26, 27.

earth

earth fertile and productive where eaters are not to be found as well as where they are.

Thus far both Scripture and Reaſon unite, in confirming our belief of the ſtarry influence; but, there are ſo many other proofs of it, in the ordinary productions of nature, that it would be highly unpardonable were I to paſs them over in ſilence. The loadſtone affords us one very ſtriking example, by its attractive and expulſive faculty, and by the magnetic virtue it has a power of communicating to other diſtinct bodies. Thus we ſee a needle, only touched with the loadſtone, and placed in the compaſs, will conſtantly point towards the north pole, and, though it be ever ſo far diſtant, or though rocks and mountains, or even the earth's body, intervene, yet it retains this directive property in ſo extraordinary a degree, that it will continue preciſely in the ſame direction, unleſs violence be uſed to prevent it; and, even after it has been removed by force, it will of itſelf return to its former ſituation, without the leaſt ſenſible difference. The properties of the loadſtone in many other reſpects are ſo very inexplicable, that the experiments of our moſt celebrated modern mathematicians have not been able to afford us a ſatisfactory definition of them. This however is certain, that it could not poſſibly imbibe theſe miraculous properties without the aid of ſome celeſtial matter, which is communicated to it by the influence of the pole-ſtar, or ſome other of the heavenly bodies within the polar circles, from whence it is manifeſt the loadſtone receives theſe ſecret and admirable qualities. Another aſtoniſhing effect of this influence may be obſerved in the natural production of life and motion; how it ſtarts up and grows, and continues in the lap of heat and moiſture, proportionably conjoined, and perfect in all its parts, beyond the utmoſt of our comprehenſion whence it comes, or which way it is maintained, unleſs by the operation of this ſecret and inviſible influence. And, if this be denied, I would wiſh to aſk, Whence the roſe, ſurrounded by ill-ſcented weeds and thiſtles, derives its fragrant ſmell? or how the plantane, by the path-way ſide, acquires its admirable virtue of healing ſores? or which way the lily, ſtanding up to its middle in mud and mire, receives its coat of many colours, ſo beautifully wrought, as many times we ſee it is? or how a grain of wheat, thrown into the cold earth, putrifies and dies,* and then ſtarts up into new life, and multiplies into an ear of thirty or forty grains for one? Or tell me how the matter in an egg, by the ſitting of the hen, is in a few weeks animated, and converted into a chicken, that will eat, and walk, and chirp, the moment it emerges from the ſhell? or by what means the ſeed in the womb, without any art, or ſkill, or knowledge, of the mother, coagulates, and

* St. John xxii. 24.

turns

turns into flesh and blood, receives life, and is so admirably formed into a perfect child, that learns to cry, and speak, and call? You will say, perhaps, That this is the immediate workmanship and effect of God. But this we already know; the only qeestion is, how he does it; whether by means, or without? If *without means*, then every child that is born, and every seed that grows out of the ground, must of necessity come to pass by a new creation; for to bring things into existence without means, is the same as to produce them without matter; and requires no more but for the Almighty to say, Let there be men, or, Let there be leaves and flowers; and, as the Word says, they come to pass. But we are certain there never was more than one creation, which was at the beginning of the world, and ever since that time all things have come to pass by a regular course of nature; and hence it follows that there must be a natural and efficient means for the production of all things. And, if so, then must these things come to pass by an earthly means alone, or else by the aid and assistance of some celestial influence. But by an earthly means alone, it is evident, they cannot come to pass; for we know experimentally, that neither fire, earth, air, or water, can of themselves infuse into the rose its grateful and fragrant smell; it must therefore proceed from the agency of some *spiritual* or *material* substance, far superior in efficacy and virtue to any earthly element. If it proceeds from a spiritual substance, it is effected either by the angels, or by the *soul of the world.* But by the angels we know it cannot be; for they have their peculiar offices allotted them in another way; and, though they are subjects of the world, yet are they no part of the great frame of nature, from whence all things in their order are formed. And, if it be effected by the *soul of the world*, then certainly must there be such a soul somewhere existing, which at present is a matter in dispute among the learned; and this soul must have a special seat in the world, worthy of itself, from whence it may inform and actuate every minute particle of the creation. If this be admitted, then it undoubtedly dwells among the celestial matter, and from thence supplies the earth, through the medium of the heavenly bodies, with all that power and virtue, which brings to pass that variety of shape, colour, smell, life, and increase, which we daily see come to pass. But if this hypothesis be denied, and it is insisted that the earth is supplied with all her secret virtues by some supernatural *material* substance; then name any one thing besides the heavenly matter, and the stars of heaven, that can be supposed to form that substance, and the argument ceases; for either way it proves an *influence* and *astrology* in the heavens, beyond contradiction, and there will remain only one question to be decided, which is, Whether these celestial influences *create* the succession of earthly things by an immediate power from God, or whether there exists

a general ſoul in the world, through the means of which they come to paſs in a due order and courſe of nature? *Utrum horum mavis accipe*; I contend for no more. "In the beginning God created the heaven and the earth; and the earth was without form, and void, and darkneſs was upon the face of the deep, and the ſpirit of God moved upon the face of the waters." Here, when there was nothing but earth and water, and darkneſs overſpread all, the *ſpirit of God* maintained that chaotic maſs, and managed the earth by the water, and the water and darkneſs by himſelf. But now both the earth and water are *under the face of heaven*, and the light is *upon this heaven*, and the ſpirit of God moveth upon the face of the heavens *in that light*; and, as he actuates the earth and the waters by the *heavens*, ſo doth he actuate the heavens *by himſelf*. And agreeably to this idea ſpeaks the prophet Hoſea, when he ſays, *God will hear the heavens, and they ſhall hear the earth, and the earth the corn and wine and oil, and they Jezreel*;* wherein he ſhews us, that, as man lives by corn and wine, ſo they by the earth, and the earth by the heavens; and, if ſo, then by the heavens is it that the earth receives all its efficacy and virtue, whereby it brings forth ſmell, colour, taſte, and life. Moſes alſo tells us, that *God ſhall open his good treaſure the heavens, to give rain unto the land, and to bleſs all the works of our hands*;† whence it is evident that there lodges in the celeſtial influences a faculty of fortunating civil affairs, as well as of managing natural things; and that the root of all earthly bleſſings is from heaven. Moſes ſays again, that the *ſun, moon, and ſtars, God hath diſtributed unto all nations under heaven:* and the Pſalmiſt, ſpeaking of the ſun and heavenly bodies, ſays, *they declare the glory of God, and ſhew forth his handy-work; day and night do continually tell of them, and their voice is heard in all languages, and their words are gone into the ends of the world*;§ by which we learn that the heavens, and all the ſtars therein, are full of ſuch virtues as the whole world hath need of; and that theſe virtues God hath lodged in the heavens, to be dealt out for the comfort and happineſs of his creatures upon earth. *His ſpirit* (ſaith Job) *hath garniſhed the heavens; and by the ſpirit of his mouth was the whole army of heaven made.*‡

The notion, or idea, that there is one general ſoul actuating the whole world, as there is one ſoul informing every man's body, was not only the opinion of the Platoniſts and ancient philoſophers, but alſo of many learned men in later ages: and I muſt confeſs, it appears very reaſonable to believe, that the world has ſuch a ſoul. For, were there not one and the ſame general living virtue, comprehending the whole ſyſtem of nature,

* Hoſea ii. 21, 22. † Deut. xxviii. 12. § Deut. iv. 19. Pſal. xix. 1, 2, 3, 4.
‡ Job xxvi. 13.

from

from the exterior circumference of the heavens to the inmoſt centre of the earth, how could the ſympathies and antipathies of nature poſſibly work ſuch compliances and differences as we know they do, at the amazing diſtances we ſee them, and without any viſible or imaginable contact; unleſs ſome faculty exiſts in the world, that is capable of ſuſtaining this inviſible correſpondency between one creature and another? Where life is, theſe things are eaſily effected; as the child in the womb is nouriſhed by the food the mother eats; but in the inanimate part of the creation, we are at a loſs which way to account for it. Now admitting that there really is ſuch an univerſal ſoul exiſting, yet is it queſtionable whether this ſoul be *intellectual*, or merely *vegetive*. That there is an *intellectual power* informing the whole world, as the ſoul does the body, is not to be doubted; for otherwiſe the whole frame of nature would be inert and motionleſs; but then, if we admit the ſoul of the world to carry this intellect in its own brain, it will follow, that this ſoul is a God; for an intellectual being, filling heaven and earth with its preſence, is an attribute of God.* Hence I conclude there is an univerſal ſoul in the world, but that it is only *vegetive*, and not *intellectual*; and that in this ſoul dwells the ſpirit of Almighty God, who filleth the heavens and the earth with his preſence, and from hence garniſheth the heavens, and cauſeth the precious influences of the ſun, moon, and ſtars, to be diſtributed into all parts of the world.§ And thus God rules immediately in the heavens, but rules the world mediately by the heavens. It is true, indeed, that God is equally well able to govern and maintain the world without means, as he was at firſt to conſtitute and create the frame of nature; but ſuch is His divine will and pleaſure, that he has thought fit to bring all things to paſs by virtue of means, as ordained from the beginning of the world. It is a common and true maxim, that God and nature have made nothing in vain; and yet it is as true, that graſs and herbs grow where no creatures live to eat them.† Now were the world governed by God's immediate preſence only, then would the production of this graſs and herb be a work in vain; becauſe God's word brings forth all things at pleaſure; and, having a power of increaſing or diminiſhing its operation in a moment, would certainly not have brought forth this fertility in an uninhabited and deſolate country. But nature running her courſe by a conſtant and unchangeable decree, has no power to ceaſe her work without a miracle; and therefore, though the graſs may grow in vain, yet nature's operations are not in vain, ſince by one and the ſame cauſe it produces vegetation in all parts of the world.

* See Jer. xxiii. 23, 24, 25.

§ See Acts xvii. 28; Job xxvi. 13; and Deut. iv. 19.

† See Job xxxviii. 26.

Known

Known unto God are all his works, from the beginning of the world;* and therefore it would be derogatory to the attributes of the Deity, not to believe that the minuteſt events of this world were foreſeen and provided for in that moſt perfect frame or model of nature, which, as we have already ſeen, may be compared to the conſtruction of a watch, conſiſting of many ſmall wheels, regulated by one maſter-wheel, or firſt mover, which being wound up at the creation, with the line of time, of a ſeemingly infinite length, has ever ſince been winding off, unto the preſent hour; and yet is there ſtill more line upon the wheel; but how much remains, is only in the breaſt of the Almighty. And when this line ſhall be entirely wound off, then will the frame of nature find its period,† and all ſubordinate wheels will ceaſe their motion. But, until that time, there is allotted in this frame of nature, unto every one that comes into the world, a certain order or courſe of life, by which he runs through ſickneſs and health, honour and diſhonour, and all the occurrences of life, from his cradle to the grave. For man is, as it were, a little world within himſelf; and, though he ſtand but as one wheel in the frame of the great world, yet within this one there ſeem many thouſands of wheels, eſpecially in enterpriſing people, which appear to move one within another almoſt *ad infinitum*, till the thread turned on the outer wheel break, or elſe be wound off, and there they make a ſtop, and die. All theſe things God, who made man at the firſt, perfectly knows, and foreknew from the beginning of the world; and, by this order of man's life, he perfectly knows all the paſſages of our lives, and even the moſt ſecret thoughts of our hearts, both ſleeping and waking;‡ and how one thought drives off and brings on another, and continues ſo doing till the laſt moment of our life, when our breath fails. Now every man being, as it were, a wheel of the great world, it will follow that all men move in a certain frame or wheel above themſelves, by virtue of which the maſter-wheel of every man's life is put in motion: and this wheel is ſubordinate unto others, and theſe alſo unto the maſter-wheel of the whole world, which is the high and mighty wheel of heaven, wherein the ſun, moon, and ſtars, are ſet, to carry on the great works of nature, unto the end of time. And hence comes the original of every man's nativity, and of all natural qualities, paſſions, and incidents of our lives, except the motions of our free-will and reaſon, which may be allured and inclined by the works of nature, but cannot be forced by them. Now above and beyond this great wheel of nature, there is yet another wheel, within which the heavens themſelves are turned;§ and herein is that great and hidden line of time, whereby the whole world, with all its dependencies, is made to hold on and continue its motion, unto the final end of all things; and this ſtu-

* Acts xv. 18. † 2 Peter iii. ‡ John ii. 24, 25. § 2 Cor. xii. 2, 3, 4.

pendous

pendous wheel is God himſelf, who draws out the line of time, and, *ſitting upon the circles of the earth, he ſtretcheth out the heavens as a curtain, and beholdeth all the inhabitants of the world as graſshoppers under his feet;** and hence he diſcerns, as it were, with one view, all the world naked before him, both paſt, preſent, and to come.

From what has been advanced, it appears obvious that every occurrence of our lives, and all the various productions of nature, however ſtrange or incomprehenſible they may appear, are brought to paſs by a regular and eſtabliſhed means, decreed by the wiſdom of God, at the beginning of the world; and conſequently, whatever happens by a contrary effect, muſt of neceſſity be produced by the immediate hand of God, and conſtitutes a *miracle*. Such was the caſe when the Almighty made the ſun and moon ſtand ſtill; and when, at the prayer of Iſaiah, he reverſed its courſe, and made it retrograde. Such alſo were the works of our Saviour, when he raiſed the dead, and gave ſight to men born blind. And ſuch was the work of God, when the ſea made a lane for men to paſs through on dry ground, and when the fire had no power to ſcorch, nor to burn thoſe who walked in the midſt of it.† Theſe miracles, it is true, had no immediate dependence upon the works of nature; and yet, as God from the beginning ſaw the neceſſity of them, and the occaſion upon which they would be required, it is reaſonable to ſuppoſe he ſet down in his eternal mind the contrivance of theſe miracles, and ſo ordained them to keep pace with the works of nature, and to come to paſs at their appointed ſeaſons, without diſturbing or deranging that univerſal frame of the world, out of which all natural things proceed, and from whence all the hoſt of heaven derive their faculty of influencing earthly ſubſtances. And that the heavenly bodies poſſeſs theſe influences, in an infinitely powerful degree, I believe will not be denied, ſince both ſcripture and reaſon, as we have now ſeen, ſubſtantially prove them. The ancient philoſophers were unanimous in ſubſcribing to this opinion, even without the teſtimony of the ſacred writings; and many were learned authors, in later ages, have ſupported the ſame doctrine. Milton gives us a very ſtriking proof of his belief of the ſtarry influence, in the following paſſage of his Paradiſe Loſt:

To the blank moon
Her office they preſcrib'd; to th' other five,
Their planetary motions and *aſpects*,
In ſextile, ſquare, and trine and oppoſite,
Of *noxious efficacy*, and when to join
In ſynod *unbenign*; and taught the *fix'd*

* Iſaiah xl. 22, 23, &c. † See Joſh. x. 12. 13. 2 Kings xx. 11. John ix. 6, 7. and xi. 44. Exod xvi. 21, 22. Dan. iii. 27.

Their *influence malignant* when to ſhow'r;
Which of them riſing with the ſun, or falling,
Should prove *tempeſtuous*, &c.*

The ingenious Mr. Fergulſon alſo proves, in a variety of inſtances, an efficiency and influence in the ſun and moon, though he denies that any ſuch faculty exiſts in the fixed ſtars. And yet he has ſhewn, by very ſatisfactory obſervations, that "the fixed ſtars are ſo many glorious ſuns, with ſyſtems and worlds ſurrounding them ſimilar to our own;" and that "the Almighty would not have placed them at ſuch diſtances from each other, unleſs proper objects were near enough to be *benefited* by their influences." Hence it follows, from his own hypotheſis, that the fixed ſtars do each of them poſſeſs a natural influence, homogeneal to the ſun and moon.† But to what diſtance the fixed ſtars, or any of the heavenly bodies, are capable of extending theſe influences, is beyond the power of the moſt enlightened mind to determine; ſince the celeſtial matter flows through a boundleſs and unlimited ſpace, and operates upon every ſubſtance that falls within the line of its direction. And now, having made it apparent, by an union of concurrent teſtimonies, that the ſun, moon, and ſtars, have their reſpective influences, and that an Aſtrology in the heavens does by conſequence exiſt, it will be proper to conſider how far the ſtudy of this noble ſcience is compatible with our moral and religious obligations, and what degree of it is attainable by the human underſtanding.

That the ſtudy and practice of Aſtrology is a moral purſuit becoming ſober and religious men, may be collected from the cuſtoms of the ancients in all enlightened countries; as well as from the beſt and wiſeſt of God's choſen people. And that our all-wiſe and beneficent Creator originally implanted in the frame of nature a means whereby mankind may attain to the knowledge of ſuch future contingencies as concern their welfare and happineſs, is in no reſpect to be doubted, ſince we obſerve in the brute creation, that even the moſt inconſiderable creatures upon the earth are more or leſs endowed with a gift of foreknowledge. Thus the induſtrious bee, and laborious ant,‡ lay in their ſummer ſtore, to ſupply the neceſſary wants of an inclement winter, which they *foreknow* is

* See Paradiſe Loſt, b. x. l. 656. † See Ferguſon's Aſtronomy, 11th edit. Sect. 4, 5, 8, 9, 14, 15, &c.

‡ Of all the race of reptiles, the ant, the ſpider, and the bee, appear to be endowed with the greateſt ſhare of ſagacity. The wiſdom of the ants is conſpicuous in forming themſelves into a kind of republic, and therein obſerving as it were, their own peculiar laws and policies. But the cunning of the ſpider ſeems to exceed that of the moſt other inſects; its various artifices to enſnare its prey are no leſs remarkable than its contrivance of a cell or retreat behind its web, where it feaſts upon its game in ſafety, and conceals the fragments of thoſe carcaſes it has devoured, without expoſing to public view the leaſt remains of its barbarity, which

is yet to come. The badger, the hedge-hog, and the mole, alſo provide themſelves a magazine of plants and herbs, which they foreknow will enable them to lie concealed in their holes, during the hard froſts of winter, contented with their priſon, which affords them ſafety. Their holes are alſo conſtructed with amazing art, and have generally two apertures, that, in caſe one is beſet by an enemy, they may eſcape by the other. The doublings of the hare, and the tricks of the fox, to eſcape the hounds, are alſo aſtoniſhing indications of foreſight and ſagacity. The feathered race are likewiſe endowed with a ſimilar faculty, and often foretel an approaching ſtorm a conſiderable time before it appears, by retiring in flocks to their holes and hiding-places for ſhelter and protection. The birds of paſſage ſeem to inherit this gift in a moſt remarkable degree; for they aſſemble together in prodigious flocks, at an appointed hour, and take their leave of us before the approach of winter, which they foreſee will deſtroy the flies and other inſects upon which their own life depends, as they feed upon nothing elſe. And it is no leſs extraordinary than true, that theſe birds return as early as the ſun brings forth this claſs of inſects into new life; and they have alſo the ſagacity to find out and repoſſeſs their former neſts and habitations.* The ſame provident *forecaſt*, for ſelf-preſervation and ſafety, is even extended to the innumerable inhabitants of the immenſe ocean, where we ſee the fiſhes, preſſed by unceaſing hunger, indiſcriminately prey upon one another, the large upon the ſmall even of its own ſpecies; whence the ſmaller fiſh, in regular gradations, when in danger of being devoured, fly for an aſylum to the ſhallow waters where they know their enemy cannot or dares not purſue them. And this purſuit of one ſpecies of fiſh after another, is by no means confined to a ſingle region; for we find ſhoals of them purſuing one another, from the vicinity of the pole even down to the equator; and thus the cod, from the banks of Newfoundland, purſues the whiting, which flies before it, even to the ſouthern ſhores of Spain. It is aſtoniſhing alſo that herrings, which appear to generate towards the north of Scotland, regularly make their way, once a year, to the Britiſh Channel. Their voyage is conducted with the utmoſt regularity; and the time of their departure is fixed from the month of June to Auguſt. They always aſſemble together before they ſet out, and no ſtragglers are ever found

which might diſtinguiſh its place of abode, or create the leaſt jealouſy in any inſects, that their enemy was near. Into what hiſtory can we look, to find people who are governed by laws equal to what we obſerve in the republic of bees? What experience can we deſire beyond that we obſerve in the cunning ſpider, to teach us to guard againſt the artifices of thoſe who lay ſnares to catch the thoughtleſs and unwary? Or what can exceed the indefatigable ant in teaching us leſſons of frugality and induſtry?—Well might the wiſe man ſay to the ſlothful and ignorant, *Go, thou ſluggard, to the ant, conſider her ways, and be wiſe.* Prov. v. 6.

* This has been diſcovered by tying certain marks to their legs, or by cutting off a claw, &c. before they emigrate.———In the enſuing ſpring, if you preſerve their neſts, you will find the ſame birds will inhabit them; or if you deſtroy them they will rebuild in the ſame place, or near it.

from

from the general body.† It is impoſſible to aſſign any cauſe for this emigration, but it doubtleſsly proceeds from the ſame inſtinctive impulſe with which all orders of animate nature are more or leſs endued. Seeing then that the ſupreme Being, in his paternal regard for the minuteſt parts of his works, has endued the loweſt claſs of animals with a gift of foreknowledge in what immediately concerns their ſafety and welfare; would it not be derogatory to the equal providence of God, to ſuppoſe he had not ordained, in an infinitely ſuperior degree, a means of communicating foreknowledge to man, whom he hath graciouſly formed in his own expreſs image and likeneſs, and appointed lord over his vaſt creation?—A creature whom he hath endowed with a rational ſoul, capable of paying him adoration and worſhip; and with an underſtanding qualified to decypher the golden characters he hath placed in the firmament of heaaven, for *ſigns* of thoſe hidden events of futurity which are yet to come? If we give the ſcriptures an attentive peruſal, we ſhall find a variety of paſſages to confirm this opinion, both in the old and new Teſtament. And we may gather additional evidence, that the Almighty intended we ſhould ſtudy futurity, from the communications given to Adam in Paradiſe by the angel Gabriel; as well as from the commiſſion Michael the archangel received from God, to ſhew him in a viſion, the principal events of futurity, from his fall, to the birth, reſurrection, and aſcenſion, of Chriſt.* And I thank I am warranted to ſay, from the authority of our Saviour's own words, that there appears only one event concerning the human race, which the Deity ever propoſed to withhold from their knowledge, and that is, the time of the laſt and terrible day of judgment. But even of this awful and ſecret event, we are promiſed ſome previous intimations, by ſigns in the ſun, moon, and ſtars; ‡ which are the common ſignificators of all inferior tranſactions of futurity. For this reaſon we are told to *watch, for no man knoweth the hour when theſe things ſhall come;* therefore, thoſe who ſtudy the ſiderial ſcience, by their watchfulneſs of the heavenly bodies, and their capability of diſcovering ſuch ſigns in the ſun, moon, and ſtars, whenever the tremendous fiat ſhall be paſſed, will be the firſt to know that the viſitation of God is at hand; whilſt thoſe who condemn both the ſcience and its profeſſors, unprepared by any previous intimation, and folded in the arms of incautious repoſe, will find the fatal hour approach *like a thief in the*

† See Brookes's Nat. Hiſt. 2d. edit. 12mo. vol. i. p. 25. Introd. vol. ii. p. 168. vol. iii. p. 2, 4, vol. vi. p. 9, 20. For more opinions upon the ſubject, ſee my Nat. Hiſt. vol. xi. p. 65, &c.

* See Milton's Paradiſe Loſt, Books v. vi. vii. viii. xi. and xii. Adam for this purpoſe, is ſaid to be taken up to the top of an high hill, by Michael, who addreſſes him in theſe lines:

Adam, aſcend
This hill; let Eve, (for I have drench'd her eyes)
Here ſleep below, while thou to *foreſight* wak'ſt;
As once thou ſleptſt, while ſhe to life was form'd.

‡ Matt. xxiv. 29, 36. Mark xiii. 24, 25, 32. Luke xxi. 25.

night;

night; when petrified and motionleſs, in bitter anguiſh and deſpair, they will too late repent their negligence and incredulity. I would recommend a ſerious and attentive peruſal of theſe ſcriptures to every perſon who has doubts concerning the doctrine of Aſtrology. It is here pointed out, to the underſtanding of the moſt unlettered part of mankind, that the great and terrible day of the Lord, the day of judgment, will moſt aſſuredly come. Our Saviour's diſciples enquire of him, When this day ſhall be? He replies, "Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only: Watch, therefore, for in an hour when ye think not ſhall theſe things come; for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark; and they knew not, until the flood came and took them away; ſo alſo ſhall the coming of the Son of man be. Then ſhall he ſend forth his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth, to the uttermoſt part of heaven; then ſhall two be in a field, the one ſhall be taken, and the other left. Therefore be ye ready, leſt, coming, he find you ſleeping; and what I ſay to you, I ſay unto all, WATCH." Mark xiii. 4. 32-37. Now it is clear from the above, that ſigns of great and direful events are diſcoverable not only by the celeſtial bodies, but alſo by fearful ſights in the heavens; by tremendous earthquakes; by total eclipſes of the two great luminaries, which deprive them for a time of the power of giving light; and by other extraordinary phenomena, which ſhould always be attended to with reverence and awe. Theſe ſigns our Saviour informed his diſciples ſhould precede the deſtruction of Jeruſalem; and aſtrologers, and other hiſtorians, have borne record of the exact completion of this prophecy; and it muſt be ſelf-evident to every thinking mind, that the laſt day will come to paſs exactly in the way our Saviour has deſcribed it.—Now if we conſider aſtrology, what it truly is, a legal and virtuous ſtudy, we may eaſily believe the accounts tranſmitted to us by Joſephus and other hiſtorians, concerning its antiquity and divine original. We have already ſeen that Adam, previous to his expulſion from Paradiſe, was inſtructed in a foreknowledge of futurity, by the expreſs command of God, as a means of enlarging his mind, and alleviating his diſtreſs, upon being turned adrift into the wide world. Joſephus, an hiſtorian of character and eminence, who quotes the moſt ancient authors of reſpectability for what he aſſerts, confirms the ſame thing, and further informs us, that Adam, before his death, inſtructed his ſon Seth in this ſcience, who afterwards engraved the rudiments of it upon permanent pillars of ſtone, which endured through many generations, and were not entirely effaced till ſome time after the deluge. We have it from the ſame authority, that the art was taught by Enos and Noah, who preſerved it to the days of Abraham, and he increaſed the knowledge of it by divine aids, teaching it to

the Chaldeans and Egyptians. Joſeph is alſo ſaid to have patronized and taught it in Egypt, and is ſuppoſed by Origen, Diodorus Siculus, and other ancient hiſtorians, to have been the author of an aſtrological work, called, The Aphoriſms of Hermes the Egyptian.† Moſes afterwards taught and profeſſed it, independently of the gift of prophecy, which always came by divine inſpiration, and conſequently was only exerciſed upon certain extraordinary occaſions. From Moſes, we are told, the Prophets and Seers had it; and that it was afterwards particularly taught among the tribe of Iſſachar, who are on that account ſtiled in the ſacred writings, *Men who had underſtanding in the times*,‡ and were expert at reſolving all queſtions concerning futurity; and as this tribe were neither prieſts nor levites, nor endued with the ſpirit of prophecy, it follows that their *underſtanding in the times*, and their ability in foretelling future events, aroſe entirely from an acquired knowledge of the ſigns and influences of the heavenly bodies. For the ſame reaſon the Perſian aſtrologers were called Mages, or Wiſe men, who were ſkilled in the times; and the Chaldeans termed their young ſtudents in aſtrology, *Men ſkilled in wiſdom and cunning* § *ſcience, to learn the learning of the Chaldeans.* And after the Chaldean method of ſtudying the ſcience of aſtrology, Daniel, and Shadrach, and Meſech, and Abednego, were inſtructed by their tutor Melzar, and became *ten times more learned in all matters of wiſdom and underſtanding than all the aſtrologers in the realm;* in conſideration of which they were elected members of the public ſchools at Babylon,* which were founded for the ſtudy of this art; and Daniel was made, by the King's decree, Maſter over the Chaldean aſtrologers.‖

In the days of Samuel, it appears to have been a common cuſtom to go to the Seers, or men of underſtanding in the times, not only to be infored concerning future contingencies, but alſo to enquire after loſt goods. To this effect we find Saul and his ſervant diſcourſing, when they were ſent out to find the ſtrayed aſſes of Kiſh, Saul's father; and, not being able to find them, the ſervant propoſes to go and enquire of the Seer, which way the aſſes were gone, and where they may be found. Saul agrees to this, but aſks, *What have we to give him? we have no bread left, nor have we any ſufficient preſent.* The ſervant replies, *I have a fourth part of a ſhekel of ſilver, I will give him that.* Saul anſwers, *Well ſaid, let us go.*¶ This paſſage enables us to diſtinguiſh between the gift of prophecy, for the purpoſes of eſtabliſhing God's true religion, and the art of anſwering horary queſtions, and predicting future events. The one was evidently effected by ſupernatural means, and promulgated to the people without

† Orig. tom. in Gen. Diod. Sic. lib. i. cap. 2. ‡ 1 Chron. xii. 32. § Eſth. i. 13. Dan. i. 4.

* In ſome of theſe ſchools Abram is ſaid to have been taught; and that Belus, the father of Nimrod, afterwards built the ſchool-houſe where Daniel was inſtructed in this ſcience. See Joſ. Ant. lib. i. cap. 8 Diod. Sic. lib. i. cap. 8.

‖ Dan. i. 4, 5, 11, 17, 18, 19, 20. ii. 48. v. 11. ¶ 1 Sam. ix. 6-10.

expence;

expence; whilſt the other, by being calculated for the benefit of reſpective individuals, was always accompanied with money or preſents. In the ſame way we find David, when in Keilah, where he heard that Saul was coming to beſiege him, was deſirous of knowing the truth, whether Saul was coming or not; and if he was, *Whether the men of Keilah would be true to him, or would betray him.* And being informed they would betray him into the hands of the enemy, who were ſeeking his life, he fled into the wilderneſs of Ziph, and eſcaped the danger that was impending over him. 1 Sam. xxiii. 10-14. And in the New Teſtament alſo, we have frequent confirmations of the meteorological part of this ſcience, from our Saviour's own words, in his converſation with the Phariſees, who were all verſed in aſtrology. He addreſſes them to this effect: "When it is evening, ye ſay, it will be fair weather, for the ſky is red; and in the morning, it will be foul weather, for the ſky is red and lowering. And when a cloud ariſeth out of the weſt, ſtraightway ye ſay, A ſhower cometh; and it is ſo. And when ye ſee the ſouth-wind blow, ye ſay, There will be heat; and ſo it comes to paſs. Ye hypocrites, ye can diſcern the face of the ſky, but the ſigns of the times ye cannot diſcern." Matt. xvi. 2, 3. Luke xii. 54-56. And now, if we impartially contemplate the origin and antiquity of this ſcience, and recollect that the beſt and wiſeſt men in every age of the world were profeſſors of it, we muſt admit its practice to be highly conſiſtent with all our moral and religious duties.

That the human underſtanding is alſo capable of attaining to a very high degree of knowledge in the hidden works of futurity, and in the ſecret operations of nature, is likewiſe to be proved, beyond the power of contradiction. Indeed the paſſages already quoted from the holy ſcriptures, are a ſufficient confirmation of it to every diſpaſſionate reader; but as there are ſome very extraordinary inſtances of this predictive faculty, recorded by different hiſtorians, I will juſt mention a few of them, by way of corroborating the evidence already brought in its ſupport. The Emperor Domitian required the profeſſor Largius Proculus to calculate his nativity, from the ſuppoſed time of his birth, which was done, and delivered into the emperor's own hands. Aſclatarius, a moſt famous aſtrologer of thoſe times, procuring a copy of this nativity, rectified it, and foretold the hour and manner of the emperor's death; which when Domitian heard, he commanded Aſclatarius to be brought before him, when he affirmed his predictions would prove true. Domitian aſked him if he could foretel the manner of his own death? Aſclatarius replied, That he knew he ſhould ſhortly be torn in pieces by dogs; but, to confute the aſtrologer, the emperor ordered him to be burnt alive. The poor fellow was accordingly led for execution; the body was bound and laid upon the pile, and the fire kindled; but at that inſtant, there aroſe a dreadful ſtorm of wind and rain, which drove the ſpectators away, and extin-

extinguiſhed the fire; and Aſclatarius was afterwards torn in pieces by dogs, as he had foretold. When Latinus informed the emperor of this event, he was greatly mortified, and very melancholy; and, on the day his aſſaſſination had been predicted, he feigned himſelf indiſpoſed, and locked himſelf up in his chamber. Stephanus, the captain of his guard, went to his door, pretending he had received ſome important diſpatches, which he wanted to deliver to him; but, Domitian declining to admit him till a certain hour was paſt, Stephanus perſuaded him it was then much later than the time ſpecified. The emperor, in conſequence, concluding the danger to have paſſed by with the hour, or looking upon the prediction as a mere fable, ſeeing no conſpiracy or danger about him, opened the door, upon which Stephanus ſtept up to him with a drawn dagger, and ſtabbed him to the heart, in the very hour that had been predicted by the aſtrologer, on the eighteenth day of September, the month he had ordered to be called Germanicus.* The ſame writers add, that Apollonius Tyaneus was at that inſtant of time at Epheſus, ſtanding in the preſence of the magiſtrates, and in a kind of ecſtacy, cried out, O Stephanus, ſtrike the tyrant; and after a pauſe, added, It is well, thou haſt killed him. This art of rectifying nativities was a diſcovery which brought the ſcience to very high perfection, and has enabled its profeſſors to be aſtoniſhingly exact in predictions of conſequence. Thus Lucius Tarutius Firmianus, by the acts of Romulus's life, and the time of his death, found that he was born in the firſt year of the ſecond Olympiad, the twenty-third day of the month, about ſun-riſing. And hence he diſcovered that the building of Rome was begun when the Moon was in Libra, the Sun with Mercury, and Venus in Taurus, Jupiter in Piſces, and Saturn with Mars in Scorpio.† The Archbiſhop of Piſa conſulted ſeveral different profeſſors of aſtrology concerning his deſtiny, and they all calculated his nativity at different times, and without any communication with one another; but they all foretold him he would be hanged. It ſeemed highly incredible at the time, becauſe he was in ſo much honour and power; but the event juſtified the predictions; for, in the ſedition of Pope Sextius IV. in the ſudden rage and uproar of the people, he was ſeized and hanged.‡ Petrus Leontius, a celebrated phyſician and aſtrologer of Spoletanum, caſt his own nativity, and foretold that his death would be occaſioned by water, and many years afterwards he was found drowned in a pond, into which he had fallen the preceding night, by miſtaking his way.§ Joſephus tells us he caſt the nativities of Veſpaſian, and his ſon Titus, and predicted that they would both be emperors; and ſo it turned out.¶ R. Cervinus

* Vid. Sueton. in Domitian. † Vid. Peucer de Divinat. ſect. de Aſtrolog. ‡ Vid. Annal. Florentin. § Jovius, Elog. 35.

¶ See many other curious particulars of this kind in Joſephus. As, that of Tiberius appointing his ſucceſſor upon augury. Antiq. xviii. 8. The whole ſtory of Agrippa, ibid. 7, 8. eſpecially p. 475, 510, of the folio tranſlation. For the death of Antigonus foretold by Judas, ſee Antiq. xiii. 19. and Wars, i. 3.

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calculated the nativity of his ſon Marcellus, and foretold that he ſhould come to great preferment and dignity in the church; and, his mother afterwards entreating him to marry one Caſſandra Benna, he very reſolutely declined it, ſaying, He would not with the bands of matrimony bind himſelf from that better fortune which the ſtars had promiſed him if he continued to live ſingle and unmarried. And he was afterwards really made pope.* Picus Mirandula was a ſevere writer againſt Aſtrology, inſomuch that he was termed, *Flagellum Aſtrologorum*, the Scourge of Aſtrologers; and, to ſtop the malignity of his pen, Lucius Bellantius, and two other aſtrologers of eminence, procured the time of his birth, and calculated his nativity, which they afterwards ſent him, with this prediction incloſed, "That he would die in the thirty-third year of his age." This exaſperated him ſo much, that he began to write a new tract, with inconceivable aſperity, againſt the poor aſtrologers, attempting to prove their calculations a mere bubble, and themſelves a ſet of impoſtors. But when the fatal appointed hour arrived, he ſaw the folly of his own conceits; recanted his opinion, and ſealed by his death a ſtanding memorial of the inerrability and truth of this ſcience.† Many other extaordinary circumſtances of the kind might be related from different authors, were it not already ſufficiently obvious that the intellectual faculties of man, when cultivated by ſtudy, and improved by obſervation and experience, are capable of attaining a very extenſive degree of knowledge and ſkill in this art. We will therefore diſmiſs this argument, and endeavour to explain what the ſubjects are that the ſcience of Aſtrology naturally comprehends.

Aſtrology is compounded of ἀστὴρ, *ſtar*, and λόγος, *diſcourſe*, and literally implies, *The doctrine of the ſtars*; teaching how to judge of their effects and ſecret influences, and to foretel future events, by the order of their different aſpects, qualities, and poſitions; and alſo how to diſcover their energy and force upon earthly ſubſtances, in the wonderful and abſtruſe operations of the nature. It comprehends the moſt excellent part of that noble ſcience called Phyſiology, or Natural Philoſophy, which is the doctrine of natural bodies in the conſtruction of the works of nature. The body naturally may be conceived either generally, as one perfect and entire body; or ſpecially, as it may be divided into two, or ſubdivided into many thouſand component parts. This grand and perfect body of nature is called the World, or the whole world, which is generally conſidered as making but one entire body; but this general body admits of many ſpecial diviſions and ſubdiviſions; and is firſt divided into two branches,

* Vid. Thuan. lib. 15. It is remarkable that this prediction was printed at Venice, and publiſhed by Curtius Trojanus in a book of nativities written by Gauricus, upwards of three years before Marcellus Cervinus was proclaimed pope. See a very remarkable ſtory in Roques's Continuation of Saurin's Diſſertations, tom. vi. 254, 8vo. edit.

† Yaiah, king of Africa, having been informed by one ſkilled in aſtrology, that a particular day would be fatal to him, paſſed it in prayer. In the evening, happy that he had eſcaped the danger, he ordered a magnificent feaſt, and died as he ſat down to table.

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making one body natural called Celeſtial, and another called Terreſtrial; and hence ariſe two diſtinct ſciences, the one termed Uranology, and the other Geology.

Geology is a ſcience treating of the natural body called the earth, and ſpeaks either generally of the whole earth, or ſpecially of the parts, of ſome particular part thereof; and is either ſpeculative, or practical. Speculative Geology conſiſts in the ſimple inveſtigation of the earth, either in whole, or in part, and of the principles and affections thereof; and to this purpoſe it treats either of the common being of any earthly thing, merely as it is a being abſtract from all matter, whether intelligible or ſenſible; and as it operates thus, it is termed Metaphyſical or Preternatural Philoſophy. But, if it diſcourſes of a moveable being in matter, and that as it is perfectly material, it is then called Natural Philoſophy. Or, if it ſpeaks of things converſant in matter intelligible, but not ſenſible, as they are the abſtracts of matter, it is named mathematical or Abſtract Philoſophy. Of this ſort of ſcience the ſubject is Quantity, and is either continued, or diſcrete. If of continued quantity, it is called Geometry, or its ſubordinate, Perſpective; but, if the quantity be diſcrete, it is then termed Arithmetic, or its ſubordinate, Muſic. Natural Philoſophy properly ſo called, treats of terreſtrial bodies, either ſimple or mixed. The ſimple bodies conſiſt of the four elements, called Fire, Air, Earth, and Water, which occupy all places, from the utmoſt and inferior bodies of the heavenly matter unto the inmoſt centre of the earth, ſo that vacuum no where exiſts under the cope of heaven. The mixed bodies are compounded of theſe four elements, and are divided into animate and inanimate bodies. And all animate bodies are endued either with a vegetive, ſenſitive, or rational, faculty. Now, while we ſtudy the doctrine of this earthly body natural, the ſciences of Geography, Hiſtory, and Chronology, naturally flow from it: the firſt of which deſcribes the ſituation and boundaries of the different parts of the earth; the ſecond relates the hiſtory of whatever has been ſeen or tranſacted upon it; and the third computes and adjuſts all the different æras and portions of time, from the creation of the world to the preſent hour. And ſubordinate to theſe are Topography, or a deſcription of particular places, and Chronologies of certain diſtinct periods of time. Practical Geology is that part of Natural Philoſophy which conſiſts in Speculation for the profit and advantage of mankind; and leaves a track or fruit of its operation remaining, when the act itſelf is paſt and gone. And this is a ſort of ſtudy claſſed under the denomination of Art, rather than of Science. The ſubject of it muſt be either Man himſelf, or ſome ſubordinate ſubſtance. If Man be the ſubject of inveſtigation, then the object will be to teach him precepts of morality; and this we call

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Ethical Philoſophy; or elſe to inſtruct him in the Art of Reaſoning, called Logical Philoſophy; or in the art of Speaking, which we term Grammatical or Rhetorical Philoſophy. But, if the ſpeculation be upon any ſubordinate ſubſtance, then the earth itſelf, or the productions of it, become the ſubject of inveſtigation. If it be the earth, then the buſineſs we contemplate is to improve and cultivate the ſoil, for the increaſe of uſeful vegetation, which is called Agriculture; but, if it be the productions of the earth, then the ſtudy muſt be ſo to prepare and manufacture them, as to render them the eſſentials of Health, Wealth, Food, or Clothing; or whatever elſe is conducive to the comforts or neceſſities of mankind. And theſe are ſeverally diſtinguiſhed by as many ſignificant terms as there are occupations or employments, by the invention and uſe of which all theſe things are produced.

Uranology is a ſcience which treats of the natural body of heaven, after the ſame manner as geology deſcribes that of the earth; and ſpeaks either generally, of the whole heaven; or ſpecially, of ſome particular or diſtinct part of it. And, as Uranology is a part of Phyſiology, ſo has it the ſame principles, whether internal, as matter and form; or external, as the cauſes efficient and final; and theſe are principles of their own nature, as chance and fortune are principles by accident. It hath alſo affections internal, as motion and reſt, and finity and infinity; and the ſame external, as time and place. Uranology is alſo either ſpeculative or practical. Speculative Uranology conſiſts in the ſimple knowledge of the heavens, either in whole or in part, and of their various principles and affections; and to this purpoſe it ſpeaks of theſe things either mathematically or naturally. Mathematically, it treats of aſtronomy, or uranometry, which is a ſcience that points out the magnitude, meaſure, and motion, of the heavens, and of the ſtars therein; and naturally, it defines the qualities, motions, aſpects, and operations, of the heavenly bodies, and all the apparent and inſenſible influences. Practical Uranology is that ſublime art, which, being once perfectly known and rightly underſtood, enables a man, by his ſkill in the affections of the heavens and heavenly bodies, to unboſom the remoteſt tranſactions of futurity, and to trace the myſterious and moſt obſcure operations of nature to their ſource; whence he defines the innate principles and virtues of all animal, vegetable, and mineral, ſubſtances, and points out their reſpective uſes, for the laſting profit and advantage of mankind.

Having thus ſhewn what the word Aſtrology imports, and arranged its component parts by the rules of ſcience, it will be ſeen that its collateral branches are ſo extenſive and multitudinous, that moſt men of any learning

learning or ingenuity at all, are ſome way or other converſant in aſtrology, without appearing to know it. But the perverſeneſs of human nature is in this inſtance moſt ſtrikingly viſible, ſince it leads mankind to a choice of inferior ſpeculations, whilſt they utterly neglect an inveſtigation of thoſe curious, indiſcernable, inſenſible, and impalpable, tracks of nature, which open to a field of unbounded information, calculated to reform the mind, and enlarge the underſtanding; and to extirpate the ſeeds of atheiſm, by leading to the moſt ſublime and heavenly contemplations of a ſupreme being. The common objections againſt engaging in this elevated ſtudy are equally abſurd and ridiculous; but they proceed only from thoſe men who wilfully neglect, or obſtinately perſiſt in a diſbelief of, nature's ſecret and imperceptible works; and yet her operations are ſo manifeſt, and ſo often confirmed by fatal experience, that it is aſtoniſhing mankind are not more frequently awakened by them. Thus we ſee a man inſtantaneouſly taken off by a violent and feveriſh diſtemper, and yet no one can poſſibly conceive how or from what cauſe it proceeds; nor can the moſt able phyſician, by any depth of medical ſkill, point out its genuine cauſe, ſo as to ſhew that another man under the ſame ſymptoms ſhall be ſeized with juſt ſuch another diſorder. But look into the ſick man's nativity, by the rules of Aſtrology, and there you will moſt apparently ſee the root and cauſe of his affliction: and hence we demonſtrably prove, that it was not ſo much the effect of catching cold, or of any accident, which brought on the malady, but the evil influence of ſome malignant aſpect, that unperceived and unſuſpected gave the fatal blow, while a cold, or ſome trifling accident, were but mere inſtruments; for another man ſhall have a worſe cold, and ſcarcely find himſelf the leaſt feveriſh, or expoſed to danger.

Thus we find Aſtrology comprehends every operation that proceeds out of the maſter-wheel or frame of nature, and furniſhes us with a knowledge of the occult virtues of all earthly ſubſtances, and of the nature and end of every particle of God's creation; and, to minds that can reliſh enjoyments ſuperior to thoſe of ſenſe, nothing can furniſh more noble and exalted pleaſures than a contemplation and ſtudy of theſe immenſe works; while nothing ſurely can give greater proofs of an abject and contracted mind, than to be daily converſant with, and yet ſtupidly inſenſible of, the amazing miracles of nature. The ſun, moon, and ſtars, were not made by a wiſe and beneficent Creator, that the wonders of them ſhould open themſelves to eyes that ſee not, or diſplay their influences unregarded to the incurious inhabitants of the earth. It was indeed principally for the pleaſure of him by whom all things exiſt, that *they are and were created*; *who rejoiceth in his works*—in ſurveying that ſtructure which Omnipotence alone could raiſe; but they are likewiſe de-

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ſigned to communicate wiſdom and happineſs, and intellectual and moral improvement to mankind. And to him who is not barely ſatisfied with an external admiration of things, they will ſuggeſt ſuch reflexions as will make him both wiſer and better; for at the ſame time that they feaſt his imagination, they will enlarge his underſtanding, and meliorate his heart. Whatever part of the works of nature we caſt our eyes upon, we ſhall find imprinted therein ample leſſons of inſtruction and improvement. Would we contemplate this inexpreſſible greatneſs and majeſty of God, let us look up and ſurvey the heavens, which are ſpread over us like a curtain: *they declare the glory of God, and ſhew forth his handy work*—they viſibly ſhew it forth to the rude and illiterate; but the mind, which is fraught with this comprehenſive ſtudy, may for ever expand itſelf in the immenſity of the proſpect. Even the irrational and inanimate part of the creation are held forth by the wiſdom of God, to direct the beings of reaſon in the way that they ſhould go; and our Saviour in his parables deſcends to the lifeleſs emblems of ſeed ſown, of the fig-tree, and of a ſingle grain of muſtard-ſeed, to enlighten the underſtanding of mankind. Is it not then the duty of every rational creature to improve by this divine example, and, by a ſtudy of that excellent part of aſtrology called natural philoſophy, to increaſe our imperfect knowledge in the ſubjects of creation? Such knowledge as this lies open even to the wayfaring man; it grows in every field, and meets us in all our paths; and, as it is moſt important to be well underſtood by the reader, before any material progreſs can be made in the aſtrology of the heavens, I ſhall conclude theſe obſervations with a ſhort introduction to the ſtudy of nature.

A SUMMARY VIEW of the WORKS of CREATION, in the CONSTRUCTION of NATURE.

NATURE is that which God has ordained empreſs over all the works of his creation, and over every part of the celeſtial and terreſtrial world. This world comprehends both the heaven and the earth, and is compounded of three ſeparate and diſtinct parts, which are alſo called worlds, namely, an elementary world, which is the loweſt in dignity; a celeſtial world, which is next above the elementary; and an ethereal world, which is the higheſt of all; and theſe three ſmaller worlds make the one entire great world, or univerſe. In the order of nature, the all-wiſe and ſupreme Being has ordained that every inferior ſhould be governed by its ſuperior; and by this eternal decree the intellectual world actuates and governs the celeſtial, which conſiſts of the ſun, moon, and ſtars, and all the hoſt of heaven; and the celeſtial world actuates and governs the elementary world, and all elementary bodies, whether animal, mineral, or vegetable.

The elementary world is compoſed of the four elements, fire, air, earth, and water, of which all things peculiar to the elementary world are generated; but theſe elements, in the ſtate we commonly find them, are not pure, but intermixed with each other; and they often change one into the other by nature, as fire turns into ſmoke, and ſmoke into air, and air into water, &c. Each of theſe elements has likewiſe two ſpecific qualities, viz. fire is hot and dry, water is cold and moiſt, air is hot and moiſt, and the earth is cold and dry; ſo that fire is inimical to water, and air to the earth. Theſe elements alſo poſſeſs three eſſential properties inherent in themſelves, viz. air has motion, thinneſs, and darkneſs, fire has motion, brightneſs, and thinneſs; water has motion, darkneſs, and thickneſs, and earth hath darkneſs, thickneſs, and quietneſs; ſo that fire is twice more thin than air, thrice more moveable, and four times more bright; air is twice more bright, three times more thin, and four times more moveable, than water; water is twice more bright, thrice more thin, and four times more moveable, than earth; as therefore fire is to air, ſo is air to water, and water to earth; and *vice verſa*, as earth is to water, ſo is water to air, and air to fire. Three of theſe elements have motion, and are active; but the earth is fixed and paſſive, and only ſupplies matter for the other elements to act upon; for, as nothing can be produced unleſs matter be ſubminiſtered, ſo of neceſſity one element muſt ſubminiſter that matter for the operation of the others. And no influence could be diſpenſed by the heavens, unleſs there were elementary bodies

bodies to receive their influence; therefore every active principle must of necessity be in motion, and every passive principle must be at rest. And accordingly, as the active elements find the earth that they act upon to be pure or impure, so will the work be that is produced. The earth can bring forth nothing of itself, but is the womb or matrix into which the other elements distil or project their seminal virtues; and, in proportion as it is impregnated by their force and energy, it brings forth, according to the due course of nature. The earth also receives the celestial rays and influences of all the heavenly bodies, as ordained by God, to be the object, subject, and receptacle, of them; whereby it not only brings forth what is intended to be produced, but also multiplies what it receives, and separates the good from the bad, and the pure from the impure. It likewise contains the seed or seminal virtues of all elementary bodies, and hath a triplicity in itself, viz. mineral, animal, and vegetive. It is the common fountain or mother from whence all things spring, whose fruitfulness is produced by the three-fold operation of fire, air, and water. And as these elementary bodies possess most extraordinary qualities, it will be proper to consider each of them distinctly, and to explain their several properties more at large.

Fire, the first active element, is an elastic body, composed of infinitely small particles, scarcely, if at all, adhering to each other; and a body in motion. It is in effect the universal instrument of all the motion and action in the universe; without fire, all bodies would become immoveable, as in a severe winter we actually see our fluids become solid for want of it. Without fire a man would harden into a statue, and the very air would cohere into a firm rigid mass. Fire then is the sole cause of all mutation or change; for all mutation is by motion, and all motion by fire. Upon the absence of only a certain degree of fire, all oils, fats, waters, wines, ales, spirits of wine, vegetables, and animals, become hard, rigid, and inert; and the less the degree of fire, the sooner is this induration made. Hence, if there were the greatest degree of cold, and all fire was absolutely taken away, all nature would grow into one concrete body, solid as gold, and hard as diamond; but upon the re-application of fire it would recover its former mobility. So that upon this one element of fire depends all fluidity of humours and juices; also all vegetation, putrefaction, fermentation, animal heat, and a thousand other things. Fire is in itself but one, though it centres in divers places. It centres in the heavens, and is boundless, where it guards and preserves nature, and enlivens all the creation, giving life, light, and motion to all creatures, and stirs them up to fecundity and fruitfulness. It centres also in the earth, where it generates metals, minerals, and stones; and, by joining itself with the beams of the celestial sun and moon, produces

duces vegetation upon the ſurface of the earth. It occaſions that heat we ſometimes obſerve in ſprings and fountains; and imparts a principle of its own into whatever it produces; ſo that whatſoever retains life retains it by virtue of its own incloſed heat; and, whenever this is exhauſted or extinguiſhed, it periſhes and dies. And, as water purgeth, cleanſeth, and diſſolveth all things that are not fixed, ſo fire purgeth and perfecteth all things that are fixed; and, as water conjoins all things that are diſſolved, ſo fire ſeparates all things that are conjoined; it cauſes all ſeeds to grow and ripen; and, when they are ripe, it expels them by the ſperm into divers places of the earth; and as the ſituation and temperature of theſe places are, whether hot or cold, moiſt or dry, pure or impure, ſo will the diverſity of things be both in the bowels and upon the ſurface of the earth. But, amongſt all the wonderful properties of fire, there are none more extraordinary than this, that, though it is the principal cauſe of almoſt all the ſenſible effects that continually fall under our obſervation, yet it is in itſelf of ſo infinitely a ſubtle nature, that it baffles or defeats our moſt ſagacious enquiries, nor ever comes within the cognizance of our ſenſes.

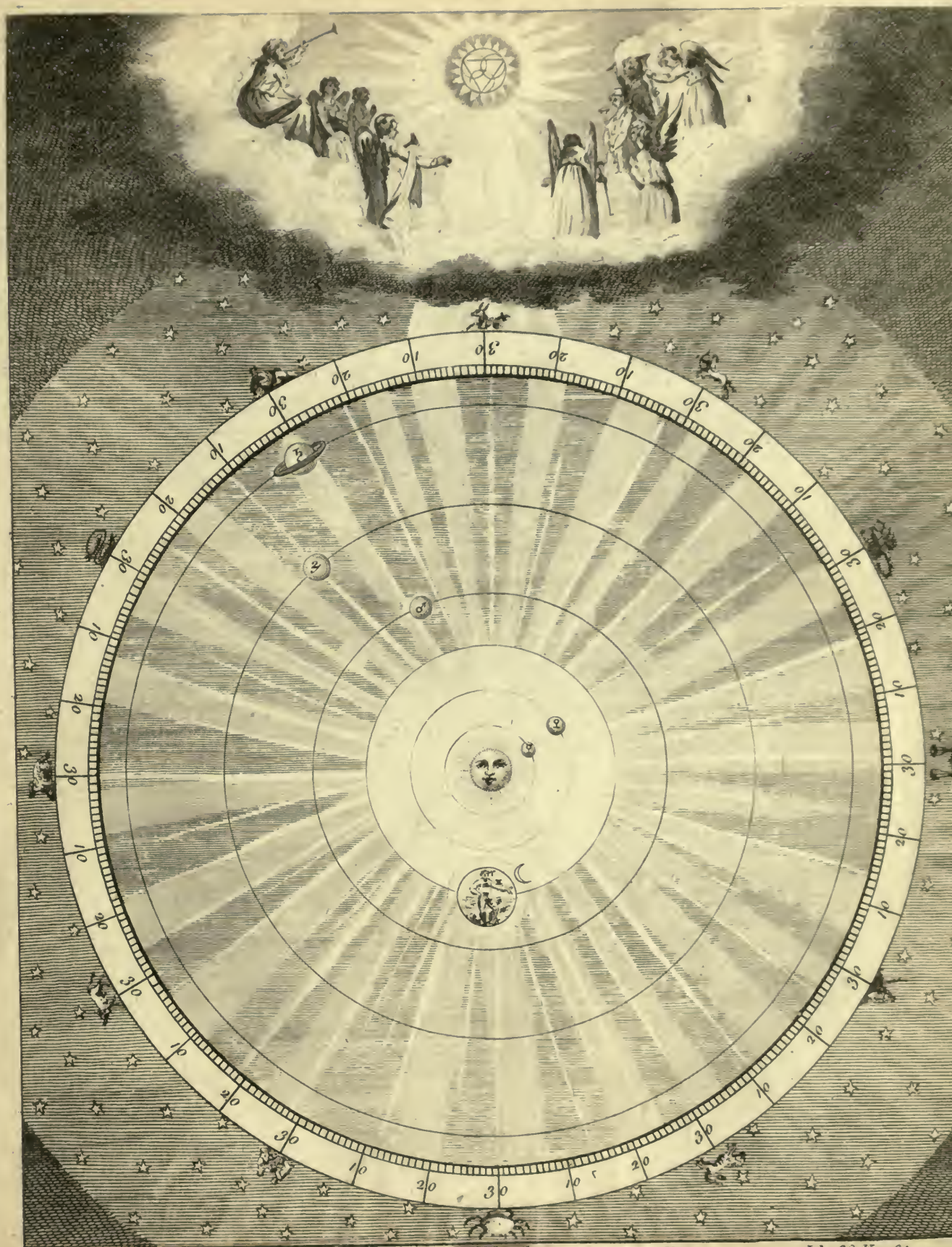
Fire may be divided into three kinds or ſpecies, viz. celeſtial, ſubterraneous, and culinary. Celeſtial fire is that which is peculiar to the celeſtial regions, where it exiſts in the greateſt purity and perfection, unmixed with ſmoke, or any of that groſs, feculent, or terreſtrial, matter, found in culinary and ſubterranean fire? but, allowing for this difference, the effects of the celeſtial fire appear to be the ſame as thoſe of the culinary. Subterraneous fire is that which manifeſts itſelf in fiery eruptions of the earth, volcanoes, or burning mountains, and is always found in the more central parts of the earth, and often in mines and coal-pits. Culinary fire is that which we employ in all chemical operations, and in the common occaſions of life. To aſcertain the force and power of fire, the learned Boerhaave made innumerable curious experiments, which enabled him to divide it into ſix degrees. The firſt degree is that by which nature performs the office of vegetation in plants, and by which chemiſtry imitates and does the like. This commences from the higheſt degree of cold, which in Fahrenheit's thermometer is denoted by one, and ends at eighty degrees; ſince in this whole interval vegetables of one kind or other give indication of life and growth; ſo that, if all plants be examined by the degrees of heat contained within theſe limits, we ſhall find all of them come to maturity in one or other of theſe intermediate degrees. This heat is ſuited to extract the native ſpirits of odoriferous vegetables with oils, as that of roſes, jeſſamin, and the like. Thus the fragrant ſcent of roſes may be communicated to oil, by putting the inodorous and inſipid oil of olives in a tall clean chemical glaſs, and digeſting it in a heat of fifty-ſix degrees, with

with the moſt fragrant roſes, gathered juſt as they are opening in a morning; the application of a ſimilar degree of heat would alſo impregnate alcohol with the pureſt ſpirit of ſaffron. The ſecond degree of fire may be accounted that of the human body, in a healthy ſtate. This degree is always greater than that of the ambient air, and may be ſuppoſed to commence at the 40th degree of the thermometer, and end about the 94th. Within this compaſs animals may live and ſubſiſt, that is, if their juices be of any degree of heat within theſe bounds. The eggs of inſects ſubſiſt unhurt during hard winters, and hatch in the ſucceeding ſpring. Fiſhes, both of the ſea and of rivers, live in water which is only thirty-four degrees warm; and fiſhes that have lungs, and all reſpiring animals in a ſtate of health, communicate to their humours a warmth of ninety-two degrees; and therefore the utmoſt limits of this degree are fixed at thirty-three and ninety-four. Within the compaſs of this heat are included the vital actions of animals, the fermentation of vegetables, and the putrefaction both of vegetables and animals; and likewiſe the generation, breeding, hatching, birth, and nutrition, of animals. This degree is alſo employed by chemiſts to prepare elixirs, volatile alkaline ſalts, and tinctures. The third degree of fire is that which extends from ninety-four degrees of the thermometer to 212, at which laſt, water uſually boils. This degree is required in the diſtillation of ſimple and compound waters, the eſſential oils of vegetables; and will coagulate or conſolidate the ſerum, blood, and other animal juices, and conſequently deſtroy life. The fourth degree of heat may be reckoned from the degree 212 to 600; within which limits all oils, ſaline lixivia, mercury, and oil of vitriol, are diſtilled; lead and tin will alſo melt and mix together. The oils, ſalts, and ſaponaceous juices, of animals and vegetables, are rendered volatile and acrid, and become more or leſs alcaleſcent; their ſolid parts are calcined and loſe their diſtinguiſhing qualities and proper virtues; and with this degree of fire, foſſil ſulphur and ſal ammoniac are ſublimed. The fifth degree is that wherein the other metals melt, and which commences from ſix hundred degrees of the thermometer, and ends where iron is held in a ſtate of fuſion. In this degree moſt bodies are deſtroyed; but glaſs, gold, ſilver, copper, and iron, remain long unchanged; all other fixed bodies grow red hot in this degree, and all the unvitrifiable ſtones are calcined. The ſixth and higheſt degree of fire hitherto known, is that of the burnings lens, or ſpeculum, by M. Villette, Tſchirnhauſen, Buffon, and others. The focus of theſe lenſes will even volatilize what is called the metalline or mercurial part of gold, and vitrify the more terreſtrial. The utmoſt degree of fire is the vitrification of fixed bodies, which the ancient magi, or the aſtrologers of the eaſt, diſcovered; and they predicted the final end of the world by fire, and its mutation into tranſparent glaſs.*.

* See Boerhaave's Chemiſtry, vol. i. part 2. Muſchenbroeks's introd. ad Phil. Nat. tom. ii. cap. xviii. Prieſtley's Exp. and Obſ. vol. i. p. 282, &c. Franklin's Letters and Papers on Philoſophical Subjects, p. 412, &c. Chambers's Cyclop. vol. ii. Art. *Fire*.

Air is the next active element that engages our attention, and it is divided into *proper* or *elementary*, and *common* or *heterogeneous*. Elementary air, properly so called, is a subtile, homogeneous, elastic, matter; the basis or fundamental ingredient of common air, and that which gives it the denomination. It likewise enters into the composition of most or perhaps all bodies, and exists in them under a solid form, deprived of its elasticity, and most of its distinguishing properties, and serving as the cement and universal bond of nature; but capable, by certain processes, of being disengaged from them, recovering its elasticity, and resembling the air of our atmosphere. The peculiar nature of this aerial matter we know but little of; what authors have advanced concerning it being chiefly conjectural. We have no way of altogether separating it from the other matter, with which, in its purest state, it is more or less combined, and consequently no way of ascertaining, with satisfactory evidence, its peculiar properties, abstractedly from those of other bodies. Philosophers, both ancient and modern, maintain, with great plausibility, that it is the same with the pure ether, or that fine, fluid, active, matter, diffused through the whole expanse of the celestial regions, and of the interior heavens; and it is supposed to be a body *sui generis*, ingenerable, incorruptible, immutable, present in all places and in all bodies.

Common or heterogeneous air, is a coalition of corpuscles of various kinds, which together constitute one common mass, wherein we live and move, and which we are continually receiving and expelling by respiration. The whole assemblage of this makes what we call the *atmosphere;* and, where this air or atmosphere ends, there the pure ether is supposed to commence, which is distinguished from air, by its not making any sensible refraction of the rays of light, as air does. This common air, says the ingenious Mr. Boyle, is the most heterogeneous body in the universe; and Boerhaave shews it to be an universal chaos, or *colluvies*, of all kinds of created bodies. Besides the matter of light or fire which continually flows into it from the heavenly bodies, and probably the magnetic effluvia of the earth, whatever fire can volatilize is found in the air. Hence the whole fossil kingdom must be found in it; for all of that tribe, as salts, sulphurs, stones, and metals, are convertable into fume, and thus capable of being rendered part of the air. Gold itself, the most fixed of all natural bodies, is found to adhere close to the sulphur in mines; and thus to be raised along with it. Sulphurs also make a considerable ingredient of the air, on account of the many volcanoes, grottos, caverns, and other spiracles, chiefly affording that mineral, dispersed through the globe. All parts of the animal kingdom must also be in the air; for, beside the copious effluvia continually emitted from their bodies, by the vital heat, in the ordinary process of perspiration, by means of which an animal in the course



Genesis Chap. 1. Ver. 14 | Prov. 3 Verse 1 | Psalms 19 Ver. 2 | Job 38 Ver. 31

courſe of its duration, impregnates the air with many times the quantity of its own body; we find that any animal when dead, being expoſed to the air, is in a certain time wholly incorporated with it.* As to vegetables, none of that claſs can be wanting in the contribution of their effluvia to the common air, ſince we know that all vegetables, by putrefaction, become volatile. The aſſociations, ſeparations, attritions, diſſolutions, and other operations of one ſort of matter upon another, may likewiſe be conſidered as ſources of numerous other neutral or anonymous bodies, unknown to the moſt inquiſitive naturaliſt. Thus air is one of the moſt con-

* This fact is proved in a very ſtriking manner, by an extraordinary effect produced by thoſe dead bodies, after they became filled with air, which were unfortunately drowned in the Royal George at Spithead, on the 29th of Auguſt, 1782. This ſhip was heeled on her ſide for the purpoſe of ſome repair, when the water ruſhed into her lower port-holes, and ſunk her almoſt inſtantaneouſly. She went down in fourteen fathom water, and fell upon her ſide, as was evident from her top-maſts, which remained above the water in an inclined direction. A conſiderable time after this fatal accident, ſhe ſuddenly righted, and her maſts became nearly perpendicular. No one could account for this extraordinary tranſaction, which was effected without any apparent cauſe; and it remained for ſome time a circumſtance equally aſtoniſhing and inexplicable. At length ſome very able anonymous writer publiſhed the following ingenious and correct ſolution of it.

" By the muſter-roll of this unfortunate ſhip, it appears that 495 ſouls periſhed between her " decks; and, as the bodies had no way to eſcape, they of courſe remained in that ſituation. " Now all bodies in a ſtate of putrefaction ferment, and this fermentation generates large quan- " tities of air, ſo that a putrefying carcaſe, inflated by the generation of air, expands itſelf to a " ſize far exceeding its original bulk, and becomes lighter than water in a very high degree; and " will conſequently be preſſed upwards towards the ſurface, with a power equal to the weight " of a quantity of water adequate in bulk to the inflated carcaſe; and would riſe immediately " to the ſurface in a perpendicular line, if not obſtructed in its paſſage. Now it is obvious " that the 495 carcaſes, which lay between the decks until fermentation and putrefaction " commenced, would riſe as ſoon as the generated air rendered them ſpecifically lighter than " ſea water: and, as fermentation increaſed their bulk, they would by their expanſion, remove a " quantity of water from between the decks, on the loweſt ſide of the ſhip (to which by their " gravity they would naturally incline when their breath firſt left them) equal to their increaſed bulk; " and, being then acted upon by the upper preſſure of the water, would exert againſt the under- " part of the decks, immediately over them, a power likewiſe equal to ſuch weight of water as " equals their increaſed bulk. The heavieſt ſide of the ſhip, being thus firſt lightened by the " diſplacing ſo large a quantity of water, and exchanging it for air; and then acted upon by the " preſſure of the water upwards againſt the under ſide of the inflated carcaſes, lifting hard againſt " the decks on or beneath the centre of the ſhip; and farther by the preſſure of the water upwards, " againſt the under ſide of the hulls, maſts, &c. together with the counterpoiſe of a large weight " of water between decks, on the higheſt ſide; would cauſe her to be nearly in equilibrio; " and conſequently, the firſt ſtrong tide (as was the caſe) would ſwing her on her keel, and " right her.

" To ſhew that 495 bloated carcaſes might have power ſufficient to produce ſo ſtrange a phe- " nomenon, let us ſuppoſe each carcaſe at that time equal to a twenty-gallon caſk, and it could " be no leſs, for, when in a ſtate of putrefaction, not only the abdomen and thorax, but even the " ſmalleſt veſſel in the human frame, becomes inflated by the vapour generated in fermentation; " ſo that the limbs ſwell to the extremities, and become buoyant, which makes the eſtimate of twenty " gallons per carcaſe leſs perhaps than the truth.

" Then 495 the number of carcaſes ſuppoſed to have remained between the
20 " decks, being multiplied by 20, the number of gallons increaſed
252)9900(39 " in each carcaſe, which divided by 252, the number of gallons
2340 " contained in a ton liquid meaſure, quotes 39 tons 72 gallons,
..72 " which multiplied by 3, to anſwer the treble power, make
39 72 " near 118 tons; a difference of weight between the two
3 " ſides fully ſufficient, with the aſſiſtance of a ſpring tide, to
217 Tons, 3 hhds. 27 gal. " lift the ſhip to a balance, which the tide, though ever ſo
" ſtrong, could not have effected without it."

ſiderable

ſiderable and univerſal agents in all nature, being concerned in the preſervation of life and the production of moſt of the phenomena relating to this world. Its properties and effects, including a great part of the reſearches and diſcoveries of the modern philoſophers, have in conſiderable degree been reduced to preciſe laws and demonſtrations; in which form they make a very extenſive and important branch of the mixed mathetics, called Pneumatics; for a more perfect knowledge of which, I beg leave to recommend the curious reader to Dr. Prieſtley's invaluable Experiments and Obſervations on different kinds of Air. But I ſhall juſt obſerve further, that to the preſſure of air we are to attribute the coherence of the parts of bodies. Breathing too, on which depends animal life, is owing to the preſſure and ſpring of the air; and to the ſame cauſe may be attributed the production of fire and flame, as appears from the ſudden extinction of fire when deprived of air. It is likewiſe neceſſary for the exiſtence and propagation of ſounds, for the germination and growth of plants, for conveying all the variety of ſmells, and for receiving and tranſmitting the rays and influences of the celeſtial world to the terreſtrial. Air acts upon all bodies by its common properties of weight and elaſticity, and by the peculiar virtues of the ingredients whereof it is compoſed. Theſe properties of weight and elaſticity in the air, when engendered in large quantities in the bowels of the earth, and heated by the ſubterranean fire, occaſion earthquakes, and other vehement commotions of nature. And by ſome late experiments of M. de la Hire, it is found that a certain quantity of condenſed air, if heated to a degree equal to that of boiling water, will produce an exploſion ſufficient to tear aſunder the ſolid globe. By means of a corroding acid, air diſſolves iron and copper, unleſs well defended by oil; even gold in the chemiſt's laboratory, when the air is impregnated with the effluvia of aqua regia, contracts a ruſt like other bodies. It fixes volatile bodies, and volatilizes thoſe which are fixed. From the different effluviæ diffuſed through the air, proceed a variety of effects. Near mines of copper, it will diſcolour ſilver and braſs; and in London, where the air abounds with acid and corroſive particles, metalline utenſils ruſt much ſooner than in the country. Stones alſo undergo the changes incident to metals. Thus Purbeck ſtone, of which Saliſbury cathedral is built, is obſerved to become gradually ſofter, and to moulder away in the air; and Mr. Boyle gives the ſame account of Blackington ſtone. It is very difficult to obtain oil of ſulphur in a clear dry air, as its parts are then more ready to evaporate; but in a moiſt cloudy air it may be obtained in abundance. All ſalts melt moſt readily in cloudy weather; and ſeparations proceed beſt in the ſame ſtate of the air. If pure wine be carried into a place where the air is full of the fumes of wine then fermenting, it will begin to ferment afreſh. The wholeſomeneſs and unwholeſomeneſs of air, is certainly

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owing to the different effluvia with which it abounds. The beſt air is to be found in open champaign countries, where the ſoil is dry, and ſpontaneouſly produces wild thyme, wild marjoram, and the like ſweet-ſcented plants. The morning air is more refreſhing than that of the evenning, and air agitated with breezes than that which is ſerene and ſtill. As good air contributes greatly to health, ſo that which is bad or infectious is no leſs prejudicial to it, as is evident in contagious diſeaſes, plagues, murrains, and other mortalities, which are ſpread by an infected air. But this infected air may be corrected, and the body preſerved from its fatal effects, by the effluvia of aromatic and ſtrong-ſcented herbs and flowers. From obſervations on bleeding in rheumatiſms, and after taking cold, it is evident the air can enter with all its qualities, and vitiate the whole texture of the blood; and other juices. From palſies, vertigoes, and other nervous affections, cauſed by damps, mines, &c. it is evident that air thus qualified, can relax and obſtruct the whole nervous ſyſtem. And from the cholics, fluxes, coughs, and conſumptions, produced by damp, moiſt, and nitrous air, it is evident it can corrupt and ſpoil the noble organs of the whole human ſtructure. Thus air is an inſtrument which nature is univerſally applying in all her works, § conſequently a knowledge of its properties ſeems highly neceſſary not only to the chemiſt and phyſician, but to the philoſopher and divine.

Water, the third active element, is the menſtruum of the world, and is of two kinds; firſt, Pure Water, which is a limpid colourleſs liquor, without ſmell or taſte, ſimple and volatile, and is peculiar to the celeſtial regions. Secondly, Groſs Water, which is a pellucid fluid, convertible into ice by cold, naturally pervading the ſtrata of the earth, and flowing on its ſurface, and with the body of the earth, conſtitutes the terraqueous globe. The figure of the component parts of water appears to be ſmooth and ſpherical, like thoſe of quickſilver; whence it becomes extremely moveable and penetrating. Thus it readily enters the pores of wood, leather, ſkins, chords, and muſical ſtrings, and is capable of moving and agitating particles of matter leſs active than itſelf; and ſo proves the more immediate phyſical agent of fermentation, putrefaction, ſolution, and the like; and thus it alſo conveys earthy and ſaline matter through filtres of paper, ſtone, &c. and even raiſes ſome proportion of them in diſtillations. Its particles appear to be extremely minute, and ſo have a large ſhare of ſurface. Hence water is admirably fitted for a

§ For more on this important ſubject, ſee Hales's Veget. Stat. ch. vi. Sir Iſaac Newton's Optics, Qu. 31. p. 371, 372. Buffon's Hiſt. Nat. Supp. vol. i. M. de la Hire, Mem. de l'Acad. An. 1703. Phil. Tranſ. vol. lvi. p. 152, &c. Bacon, Nov. Organ. lib. ii. app. 13. Lavoiſier's Phyſical and Chemical Eſſays, vol. i. Black's Eſſ. and Obſ. Phyſ. and Liter. vol. ii. Chamb. Cyclop. Art. Air; and the ingenious Dr. Prieſtley's Exp. and Obſ. vol. i. p. 71. vol. iii. p. 75.

ſolvent, or for readily entering the pores of ſalts, and coming into full contact with all their particles; and thus it will paſs where air cannot, on account of its moiſture, or lubricating power, whereby it faſtens mucilaginous matters, and will therefore ſoak through the cloſe pores of a bladder. It penetrates the atmoſphere very copiouſly, by means of the continual diſtillations of the ocean and rivers, raiſed up by the heat of the central ſun, and draws along with it a warm unctuous vapour, which cauſes a natural generation of whatever the earth, as a matrix, is impregnated with. Water always contains an earthy ſubſtance, and is found in the hardeſt bodies, and in the drieſt air. It is the proper menſtruum of ſalts, and, by the readineſs with which it imbibes the different kinds of air, is eaſily rendered, by a lately-diſcovered chemical proceſs, to poſſeſs the ſame qualities and virtues as the moſt eſteemed mineral waters hitherto diſcovered. Water is alſo as infinite uſe in all the works both of nature and art, as without it there could be no generation, nutrition, or accretion, performed in any of the animal, vegetable, mineral, marine, or atmoſpherical, regions. The blood could not flow in the veins, the ſap in the veſſels of vegetables, nor the particles of minerals concrete and grow together, without water. It is this that makes the largeſt part of our blood, our drink, and other aliments. There could be no corruption, fermentation, or diſſolution, carried on without it; no brewing, no diſtilling, no wines, no vinegar, no ſpirits, made without it. We alſo meet with water under an infinite variety of forms and in an infinite variety of bodies, as that of air, vapour, clouds, ſnow, hail, ice, ſap, wines, blood, fleſh, bone, horn, ſtone, and other bodies, through all which it ſeems to paſs unaltered, as an agent or inſtrument that ſuffers no alteration by re-action, but remains capable of reſuming the form of water again upon any occaſion. In its own common ſtate, water appears to be a combination of all the elements together, as containing a quantity of fire, which keeps it fluid; a quantity of air, and a quantity of earth; whence it is not at all ſurpriſing, that water alone, as it appears to the ſenſes, ſhould ſuffice for vegetation in ſome caſes, where little earth is wanted, or for ſupporting animal and mineral life, where no great degree of nutriment is required; and hence it proves a glue or cement to ſome bodies, and a ſolvent to others; thus it conſolidates brick, plaſter of Paris, ſtone, bone, and the like; but diſſolves ſalts and ſubtile earth approaching to ſalts, and becomes the inſtrumental cauſe of their action. Water alſo conveys nouriſhment, or a more fixed and ſolid matter, to the parts of vegetables, where having depoſited it, the finer fluid perſpires into the atmoſphere, which gives us the phyſical cauſe of the dampneſs and unwholeſomeneſs of woody countries, as they remarkably find in America. For all large vegetables act after the manner of forcing-pumps, continually drawing in large quantities of water at their roots, and diſcharging

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it at their leaves; which intimates a method of collecting water in dry countries, and likewiſe of making ſalt water freſh. It is alſo obſervable, that water in paſſing through plants, after having depoſited its more terreſtrial part, does not always go off pure, but impregnated with the finer effluvia, or more ſubtile particles, of the vegetables; thus making an atmoſphere around every plant according to its nature, odoriferous or otherwiſe, which ſupplies us with a rule for procuring the odoriferous waters of vegetables by diſtillation. But the particles, not fine enough to go off thus along with the water, are left behind upon the ſurface of the leaves and flowers of plants, being now thickened or ſtrained from their moiſter parts, and remaining in the form of honey, manna, gums, or balſams, according to the nature of the vegetable. And hence we deduce the phyſical cauſe why plants prove more odoriferous and ſweet when the air is both warm and moiſt, as is the caſe immediately after a ſummer ſhower. Water is likewiſe of the utmoſt uſe in divers of the mechanical arts and occaſions of life, as in the motion of mills, engines, fountains, and all other machines which act by the † laws of Hydroſtatics.

The fourth element, which is paſſive and fixed, is Earth, and conſiſts of a ſimple, dry, and cold, ſubſtance; and is an ingredient in the compoſition of all natural bodies. It muſt be obſerved, that pure native earth is a very different matter from the earth whereon we tread; and this pure earth is ſuppoſed to be the baſis or ſubſtratum of all bodies, and that wherein the other principles reſide. It is all that is ſolid in an animal or vegetable body, all the real vaſcular parts, the reſt being juices. This earth may be found in and ſeparated from all animal and vegetable ſubſtances, and is the ſame in all, and is the baſis of all. It remains after the ſeparation of the other principles by chemiſtry, from all animal and vegetable ſubſtances, and neither coheres together, nor ſuffers any change in the fire. The aſſayers acknowledge no difference between the earth of animals and vegetables, but make their teſts for the niceſt uſes equally of both. If water be poured upon this earth, it acquires ſome degree of tenacity, ſo as to become capable of being formed into veſſels; but, if oil be added, it coheres into a much ſtronger and more compact maſs; hence it appears that oil and earth are the principles which give conſiſtence and tenacity to plants. This oil, as well as this earth, ſeems the ſame in all, and poſſeſſes nothing of the poiſonous or medicinal virtues of the plant or whatever it is extracted from; they being all ſeparable by decoction, diſtillation, and other proceſſes of that kind, and never remains either in

† For the further properties and effects of Water, ſee Deſag. Exp. Phil. vol. ii. Cotes's Hyd. and Pneum. Lectures. Phil. Tranſ. No. 203, 220, 337. Ferguſon's Lectures, 4to. p. 68, &c. Chamb. Cyclop. Art. Water, Fluids, Hyd. &c.

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the earth, or in this connecting oil. Long drying will diveſt plants of al their virtues; ſo that nothing but theſe principles ſhall remain in them and theſe giving ſolidity and figure, preſerve the plant in its former appearance; but theſe only remaining, it poſſeſſes none of its virtues. This pure earth may be procured by drawing off the ſpirit, ſulphur, phlegm, and ſalts of wine; and what remains will be a taſteleſs, ſcentleſs, duſty, matter, not capable of being raiſed by diſtillation, or diſſolved by ſolution, but will preſerve the ſame ſtate and form even in the fire; and this is called pure earth, or *caput mortuum*. It may alſo be obtained pure and unmixed from the common claſs of vegetables and other bodies, by letting the remaining maſs, after diſtillation, be thoroughly calcined, then boiled in ſeveral waters to get out all its ſalt, and after this dried in a clear fire, or in the ſun; and this dried maſs will be pure ‡ earth. Thus, from the different qualities and operations of the four elements upon one another, we may obſerve, that the fire preſerves the earth from being overwhelmed or deſtroyed by water; the air preſerves the fire, that it be not extinguiſhed; and the water preſerves the earth, that it be not burnt; but, if either of theſe active elements were to become predominant in any great degree, the world would be deſtroyed; as was the caſe at the time of the deluge, by the predominancy of water.

Of theſe four elements the whole terreſtrial world is compoſed, with all its productions and appendages; and over theſe Man hath the dominion, as God's vicegerent upon earth, being compounded of the moſt, perfect and noble part of earthly matter, and formed after God's own image and likeneſs. Hence Man is called the Microcoſm, from μικρος, *little* and κοσμος, *world*, literally ſignifying, *the little world*, which is applied to Man, by way of eminence, as being an epitome of all that is excellent and wonderful in Nature. If we attentively conſider the ſtructure and faculties of man, we ſhall clearly perceive his exiſtence upon earth, in a character ſubordinate to that of angels, is only intended by the Deity for a ſtate of probation; and as this corporeal life ſhall terminate, either in acts of piety, or profaneneſs, ſo ſhall follow the retributions of an impartial and juſt Judge, in a future ſtate of everlaſting duration. Man is compoſed of three diſtinct eſſences, Spirit, Soul, and body; as St. Paul evinces when he ſays, *Let your Spirits, Souls, and Bodies, be kept blameleſs at the coming of the Lord Jeſus Chriſt.* And theſe three eſſences are compounded of the three ſmaller worlds; the Soul of Man is formed of the ethereal world; the Spirit, of the celeſtial world; and the Body, of the elementary world. Hence is deducible the influences of the ſun, moon,

‡ For more on this ſubject, ſee Boerhaave's Chemiſt. part ii. p. 21. Shaw's Lectures, p. 151, Phil. Tranſ. No. 3. Hill's Hiſt. of Foſſils. Linn. Syſt. Nat. tom. iii. 1770. Da Coſta's Foſſils, p. 119, &c. Swed. Mem. 1760.

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and ſtars upon Man's body, becauſe he hath a microcoſmical ſun, moon, and ſtars, within himſelf, that bear a ſympathy with the celeſtial bodies, and in the centre of which ſhines the divine Spirit. For the ſenſual celeſtial part of man, is that whereby we move, ſee, feel, taſte, and ſmell, and have a commerce with all material objects; and through theſe the influences of the divine nature are conveyed to the more refined and ſenſible organs. This celeſtial ſpirit actuates and influences the elementary eſſence, and ſtirs it up to the propagation of its like, and to every other purpoſe for which nature deſigned it. And this ſpirit is even diſcoverable in herbs and flowers, which open when the ſun riſes, and cloſe when he ſets; which motion is produced by the ſpirit being ſenſible of the approach and departure of the ſun's influence. Next to theſe, in man, ſhines that pure, ethereal, angelic part, called the rational ſoul; which is a divine light or ſtream flowing immediately from the Great Creator, uniting man with God, and raiſing him above all other parts of animated nature. This ſoul, when once it enters the body, runs parallel with eternity; and joins in with the celeſtial ſpirit, through the ſphere of the planets; and is conducted by divine genii to an hypoſtatical union with the elementary body; ſo that there exiſt two active principles in the body of man, to one paſſive; and, as the Superior Rulers in the celeſtial world are ſituated at the time of man' nativity, ſo will his conſtitution and diſpoſition be framed. And here we derive the cauſe of all thoſe aſtoniſhing variations of temper, diſpoſition, and conſtitution, which are not only peculiar to different ſubjects, but even to one and the ſame perſon; for every one will bear a teſtimony of this fact, that we find ourſelves ſometimes cheerful, and at other times melancholy, to-day in perfect health, and to-morrow in pain and anguiſh; this hour compoſed, affable, and complacent, and the next auſtere, petulant, and peremptory; and theſe contrarieties are evidently produced by the continual reſiſtance and oppoſition of the four elements in man's body, which alternately diſpoſe him to the various affections diſcoverable in human nature. The cauſe of this is deduced from the natural enmity of the elementary matter, viz. heat and cold, dryneſs and moiſture; each of which occaſionally predominates in man's body, according to the motion and influence of thoſe heavenly bodies, that rule, govern, and modify, the operation of the four elements, in and upon every terreſtrial ſubſtance. Thus it is evident, that the underſtanding and intellectual faculties of man are formed of the ethereal world; the ſenſitive powers of life and action are derived from the celeſtial world; and the groſs and corruptible part, the fleſh and blood, conſiſts of the elementary world; which are all ſubordinate the one to the other. Under this idea of the workmanſhip and conſtruction of man, Job exclaimed, that *he was fearfully and wonderfully made;* in poſſeſſing the three-fold eſſences of ſpirit, ſoul, and body.

Sceptical and atheiſtical writers, indeed, have attempted to overturn this ſyſtem of nature in the conſtruction of man, by denying the immortality of the ſoul, and a future diſtribution of rewards and puniſhments; contending that the ſoul is an indiviſible part of the body, and has its diſſolution in the common courſe of mortality. But theſe tenets are ſo extremely abſurd, ſo vague, and ſo deſtitute of evidence, that the rational mind is at a loſs to conceive how ſuch an inconſiſtent doctrine could have ever been broached; for, the ſame philoſophical reaſoning that enables us to define the nature and exiſtence of the body, will likewiſe prove the nature and exiſtence of the ſoul. It is only from the primary or eſſential qualities of body, its extenſion, and ſolidity, that we form any idea of it; and why may we not form the complex idea of a ſoul or ſpirit, from the operations of thinking, underſtanding, willing, and the like, which are experiments in ourſelves? This idea of an immaterial ſubſtance, is as clear as that we have of a material one; for, though the notion of immaterial ſubſtances may be attended with difficulties, we have no more reaſon to deny or doubt of its truth, than we have to deny or doubt of the exiſtence of the body. That the ſoul is an immaterial ſubſtance, appears from hence—that the primary operations of willing and thinking, are not only unconnected with the known properties of body, but ſeem plainly inconſiſtent with ſome of its moſt eſſential qualities. For the mind not only diſcovers no relation between thinking and the motion and arrangement of parts, but it likewiſe perceives, that conſciouſneſs, a ſimple act, can never proceed from a compounded ſubſtance capable of being divided into many parts. To illuſtrate this, let us only ſuppoſe a ſyſtem of matter endowed with thought; then, either all the parts of which this ſyſtem conſiſts muſt think, which would make it not one, but a multitude of diſtinct conſcious beings; or its power of thinking muſt ariſe from the connection of the parts one with another, their motion, and diſpoſition, which, all taken together, contribute to the production of thought. But it is evident, that the motion of parts, and the manner of combining them, can produce nothing but an artful ſtructure, and various modes of motion. Hence all machines, however artfully their parts are put together, and however complicated their ſtructure, though we conceive innumerable different motions, variouſly combined, and running one into another with an endleſs variety, yet never produce any thing but figure and motion. If a clock, or watch, tells the hour and minute of the day, it is only by the motion of the different hands, pointing ſucceſſively at the different figures marked upon the hour-plate for that purpoſe. We never imagine this to be effect of thought or intelligence, nor conceive it poſſible, by any refinement of ſtructure, ſo to improve the compoſition, as that it ſhall become capable of knowledge and conſciouſneſs; and the reaſon is plainly this, that thought

thought being ſomething altogether different from motion and figure, without the leaſt connection between them, it can never be ſuppoſed to reſult from them. This then being evident, that intelligence cannot ariſe from an union or combination of unintelligent parts; if we ſuppoſe it to belong to any ſyſtem of matter, we muſt neceſſarily attribute it to all the parts of which that ſyſtem is compoſed; whereby, inſtead of one, we ſhall, as was before obſerved, have a multitude of diſtinct conſcious beings. And becauſe matter, how far ſoever we purſue the minuteneſs of its parts, is ſtill capable of repeated diviſions, even to infinity, it is plain that this abſurdity will follow us through all the ſuppoſitions that make thought inherent in a material ſubſtance. Wherefore, as conſciouſneſs is incompatible with the coheſion of ſolid ſeparable parts, we are neceſſarily led to place it in ſome other ſubſtance of diſtinct nature and properties—and this ſubſtance we call *ſpirit*, which is altogether diſtinct from *body*, nay, and commonly placed in oppoſition to it; for which reaſon, the beings of this claſs are called immaterial; a word that implies nothing of their true nature, but merely denotes its contrariety to that of matter, or material ſubſtances.

As to the immortality of the human ſoul, the arguments to prove it may be reduced to the following heads: Firſt, The nature of the ſoul itſelf, its deſires, ſenſe of moral good and evil, and gradual increaſe of knowledge and perfection; and ſecondly, The moral attributes of God. Under the former of theſe conſiderations, it is apparent that the ſoul, being an immaterial intelligent ſubſtance, as has been already proved, does not depend upon the body for its exiſtence; and therefore may, and abſolutely muſt, exiſt after the body, unleſs annihilated by the ſame power which gave it a being at firſt, which is not to be ſuppoſed, ſince there are no inſtances of annihilation in nature. This argument, eſpecially if the infinite capacity of the ſoul, its ſtrong deſire after immortality, its rational activity and advancement towards perfection, be likewiſe conſidered, will appear perfectly concluſive to men of a philoſophical turn; becauſe nature, or rather the God of nature, does nothing in vain. But arguments drawn from the moral attributes of the Deity are not only better adapted to convince men unacquainted with abſtract reaſoning, but equally certain and concluſive with the former; for, as the juſtice of God can never ſuffer the wicked to eſcape unpuniſhed, nor the good to remain always urewarded; therefore arguments drawn from the manifeſt and continual proſperity of the wicked, and the frequent misfortunes and unhappineſs of good and virtuous men, in this life, muſt convince every thinking perſon, that there is a future ſtate wherein all will be ſet right, and God's attributes of wiſdom, goodneſs, and juſtice, fully vindicated. Had the religious and conſcientious part of mankind no hopes of a future ſtate, they would be of all men the moſt miſerable; but, as this is abſolutely

lutely inconſiſtent with the moral character of the Deity, the certainty of ſuch a ſtate is clear to a demonſtration.

Thus far we have conſidered the elementary world, which is the loweſt in dignity; and man, the chief ſubject thereof. The celeſtial world, which is next in eminence, is conſtituted of a body natural, moſt ſimple, ſpherical, clear, fluid, and moving conſtantly in a circle, and this by virtue of an innate power always within itſelf; comprehending and containing the ſun, moon, planets, and ſtars, fixed in diſtinct orbs by the great Architect of Nature, and bearing ſympathy with all terreſtrial ſubſtances, as being formed out of the ſame chaotic maſs at the beginning of the world. This celeſtial heaven is what Moſes calls *the firmament*, which was the work of the ſecond day's creation, and literally ſignifies an *expanſe* of *extenſion;* a term well adapted by the prophet to the impreſſion which the heavens make on our ſenſes; whence, in other parts of the Scriptures, the heaven is compared to a curtain, or a tent, ſtretched out to dwell in. Through the medium of this celeſtial world, and the heavenly bodies therein contained, the ſupreme Being rules, governs, and actuates, the elementary world; and this is apparent, becauſe that thing which we term obedience is only to be found in elementary bodies. And ſince motion is the cauſe of all mutation and change, and as all motion originates with the heavenly bodies, by the revolutions of which even time itſelf is meaſured out and divided, ſo we find the celeſtial influences produce all the variations of heat and cold, dryneſs and moiſture, generation and corruption, increaſe and decreaſe, life and death, and all the viciſſitudes of nature, without ever varying themſelves, or being ſubject to the leaſt change or alteration; whilſt the elementary bodies are perpetually changing, and never continue in one ſtay. Hence it is apparent that the celeſtial bodies are active, and the elementary paſſive; ſo that the celeſtial bodies give the form and ſtamp to all the productions of nature, and the elementary bodies ſubminiſter matter to receive this form. And as the poſitions and affections of the heavenly aſpects are when this form or ſtamp is given; and as the quality of the elementary matter ſhall be when ſubminiſtered; ſo will the nature and quality of the ſubject be, that receives this celeſtial form or ſtamp. And, were it not for this active and paſſive principle, then would all elementary things be alike, without a poſſibility of exiſting. It is therefore, a perfect knowledge of this mediate or celeſtial world, its various affections and diſpoſitions, the nature, tendency, and effect, of the luminaries, their motions, aſpects, and poſitions, which enable us to judge of future contingencies, and to diſcover the ſecret and abſtruſe operations of nature. But, to attain this knowledge in any competent degree, we muſt trace theſe heavenly intelligencers throughout the whole celeſtial regions, and acquaint ourſelves with their general and

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essential qualities. I shall for this purpose, after treating of the ethereal world, make this speculation a leading clue to the art of calculating nativities.

The ethereal world, which is the superior and the highest in dignity, is that which the inspired writers, and the ancient philosophers, called the Empyrean Heaven, and is conceived to be the abode of God, and blessed spirits, of angels, and the souls of the righteous departed; wherein the Deity is pleased to afford a nearer and more immediate view of himself, a more sensible manifestation of his glory, and a more adequate perception of his attributes, than in the other parts of the universe, where he is likewise present. But the most exalted conceptions we can possibly form of this blissful abode are extremely inadequate and imperfect; nor is it in the power of the most enlarged understanding to frame suitable ideas of the Godhead, or of the angelic host that perpetually surround his throne. As much, however, as the human comprehension is able to contain, the Almighty has been graciously pleased to reveal to us in the Scriptures, by the inspired writers, particularly Isaiah, Ezekiel, and St. John the Divine, who have given us very magnificent descriptions of the heavenly mansions, their structure, apparatus, and angelic attendance. From this divine Revelation, the Hebrew writers, and other learned men, have described the Harmony of the Universe, and the necessary subordination and dependence of one thing upon another, from the interior heaven to the remotest corner of the earth. We shall therefore presume to follow these authors in speaking of God and his angels; and whoever sufficiently contemplates the subject will be secure against the impious doctrines of atheists, of free-thinkers, of immoral and irreligious men.

God is an immaterial, intelligent, and free, Being; of perfect goodness, wisdom, and power; who made the universe, and continues to support it, as well as to govern and direct it by his providence. By his immateriality, intelligence, and freedom, God is distinguished from fate, nature, destiny, necessity, chance, and from all other imaginary beings. In scripture, God is defined by, I am that I am; Alpha and Omega; the Beginning and End of all things. Among philosophers, he is defined a Being of infinite perfection; or in whom there is no defect of any thing which we conceive might raise, improve, or exalt, his nature. Among men, he is chiefly considered as the First Cause, the First Being, who has existed from the beginning, has created the world, or who subsists necessarily, or of himself; and this knowledge of God, his nature, attributes, word, and works, with the relations between him and his creatures, make the extensive subject of Theology, the sister-science of Astrology.

Sir Isaac Newton considers and defines God, not as is usually done, from his perfection, his nature, existence, or the like; but from his dominion. The word God, according to him, is a relative term, and has a regard to servants; it is true it denotes a Being eternal, infinite, and absolutely perfect; but a Being, however eternal, infinite, and absolutely perfect, without dominion, would not be God. The same author observes, that the word God frequently signifies Lord; but every lord is not God; it is the dominion of a spiritual being or lord, that constitutes God; true dominion, true God; supreme, the supreme; feigned, the false god. From such true dominion it follows, that the true God is living, intelligent, and powerful; and, from his other perfections, that he is supreme, or supremely perfect; he is eternal, and infinite; omnipotent, and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known; he is not eternity, nor infinity, but eternal and infinite; he is not duration or space, but he endures, and is present; he endures always, and is present every where; and by existing always, and every where, he constitutes the very thing, duration and space, eternity and infinity. He is omnipresent, not only virtually, but also substantially; for power without substance cannot subsist. All things are contained and move in him, but without any mutual passion; he suffers nothing from the motions of bodies; nor do they undergo any resistance from his omnipresence. It is confessed that God exists necessarily; and by the same necessity he exists always, and every where. Hence, also, he must be perfectly similar; all eye, all ear, all brain, all arm, all the power of perceiving, understanding, and acting; but after a manner not at all corporeal, after a manner not like that of men, after a manner wholly to us unknown. He is destitute of all body, and all bodily shape; and therefore cannot be seen, heard, or touched; nor ought to be worshipped under the representation of any thing corporeal. We have ideas of the attributes of God, but do not know the substance even of any thing; we see only the figures and colours of bodies, hear only sounds, touch only the outward surfaces, smell only odours, and taste tastes; but do not, cannot, by any sense, or any reflex act, know their inward substances; and much less can we have any notion of the substance of God. We know him by his properties and attributes; by the most wise and excellent structure of things, and by final causes; but we adore and worship him only on account of his dominion; for God, setting aside dominion, providence, and final causes, is nothing else but fate and nature.*

The admirable metaphysican and divine Dr. Clarke, has demonstrated the being of a God, with that clearness and force of reasoning, for which

* See Newton's Philos. Nat. Princip. Math. in calce.

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he is so eminently distinguished, by a series of propositions, mutually connected and dependent, and forming a complete and unanswerable argument in proof of the attributes of the Deity. Something, he says, has existed from all eternity; for, since something now is, something always was: otherwise the things that now are must have been produced out of nothing, absolutely and without cause, which is a plain contradiction in terms. There must have existed from all eternity some one unchangeable and independent Being; or else, there has been an infinite succession of changeable and dependent beings, produced one from another in an endless progression, without any original cause at all. For otherwise this series of beings can have no cause of its existence, because it includes all things that are or ever were in the universe; nor is any one being in this infinite succession self-existent or necessary, and therefore it can have no reason of its existence within itself; and it was equally possible, that from eternity there should never have existed any thing at all, as that a succession of such beings should have existed from eternity. Consequently their existence is determined by nothing; neither by any necessity in their own nature, because none of them are self-existent; nor by any other being, because no other is supposed to exist.—The unchangeable and independent Being, which has existed from eternity, without any external cause of its existence, must be self-existent; it must exist by an absolute necessity originally in the nature of the thing itself, and antecedent in the natural order of our ideas to our supposition of its being. For whatever exists, must either come into being without a cause; or it must have been produced by some external cause; or it must be self-existent: but the two former suppositions are contrary to the two first propositions. From this last proposition it follows, that the only true idea of a self existent or necessarily existing being, is the idea of a being, the supposition of whose non-existence is an express contradiction; and this idea is that of a most simple being, absolutely eternal and infinite, original and independent. It follows also, that nothing is so certain as the existence of a supreme independent cause; and likewise, that the material world cannot possibly be the first and original being, uncreated, independent, and of itself eternal; because it does not exist by an absolute necessity in its own nature, so as that it must be an express contradiction to suppose it not to exist. With respect both to its form and matter, the material world may be conceived not to be, or to be in any respect different from what it is, without a contradiction. The substance or essence of the self-existent Being is absolutely incomprehensible by us; nevertheless, many of the essential attributes of his nature are strictly demonstrable, as well as his existence.—The self-existent Being, having no cause of its existence but the absolute necessity of its own nature, must of necessity have existed from everlasting, without beginning; and must of necessity exist to everlasting, without end.—The self-existent Being must of necessity be infinite and omnipre-

sent.

ſent. Such a being muſt be every where, as well as always unalterably the ſame. It follows from hence, that the ſelf-exiſtent Being muſt be a moſt ſimple, unchangeable, incorruptible, being, without parts, figure, motion, diviſibility, and other properties of matter, which are utterly inconſiſtent with complete infinity. The ſelf-exiſtent Being muſt of neceſſity be but one; becauſe in abſolute neceſſity there can be no difference or diverſity of exiſtence; and, therefore, it is abſolutely impoſſible, that there ſhould be two independent ſelf-exiſtent principles, ſuch as God and matter.—The ſelf-exiſtent and original Cauſe of all things muſt be an intelligent being. This propoſition cannot be demonſtrated ſtrictly and properly *à priori*; but, *à poſteriori*, the world affords undeniable arguments to prove that all things are the effects of an intelligent and knowing cauſe. The cauſe muſt be always more excellent than the effect; and, therefore, from the various kinds of powers and degrees of excellence and perfection, which viſible objects poſſeſs; from the intelligence of created beings, which is a real diſtinct quality or perfection, and not a mere effect or compoſition of unintelligent figure and motion; from the variety, order, beauty, wonderful contrivance, and fitneſs of all things to their proper and reſpective ends; and from the original of motion; the ſelf-exiſtent creating being is demonſtrated to be intelligent. The ſelf-exiſtent and original Cauſe of all things is not a neceſſary agent, but a Being endued with liberty and choice. Liberty is a neceſſary conſequent of intelligence; without liberty, no being can be ſaid to be an agent, or cauſe of any thing; ſince to act neceſſarily, is really and properly not to act at all, but to be acted upon. Beſides, if the ſupreme Cauſe be not endued with liberty, it will follow, that nothing which is not, could poſſibly have been; that nothing which is, could poſſibly not have been; and that no mode or circumſtance of the exiſtence of any thing could poſſibly have been in any reſpect otherwiſe than what it now actually is. Farther, if there be any final cauſe in the univerſe, the Supreme Cauſe is a free agent; and, on the contrary ſuppoſition, it is impoſſible that any effect ſhould be finite; and in every effect, there muſt have been a progreſſion of cauſes *in infinitum*, without any original cauſe at all.—The ſelf-exiſtent Being, the Supreme Cauſe of all things, muſt of neceſſity have infinite power; ſince all things were made by him, and are entirely dependent upon him; and all the powers of all things are derived from him, and perfectly ſubject to him; nothing can reſiſt the execution of his will.—The Supreme Cauſe and Author of all things muſt of neceſſity be infinitely wiſe. This follows from the propoſitions already eſtabliſhed; and the proof *à poſteriori*, of the infinite wiſdom of God, from the conſideration of the exquiſite perfection and conſummate excellency of his Works, is no leſs ſtrong and undeniable.—The ſupreme Cauſe and Author of all things muſt of neceſſity be a being of infinite goodneſs, juſtice, and truth, and all other moral perfections; ſuch as become the Supreme Governor and Judge of the

world. The will of a being, infinitely knowing and wiſe, independent and all-powerful, can never be influenced by any wrong affection, and can never be miſled or oppoſed from without; and, therefore, he muſt do always what we know fitteſt to be done; that is, he muſt act always according to the ſtricteſt rules of infinite goodneſs, juſtice, and truth, and all other moral perfections; and, more particularly, being infinitely and neceſſarily happy and all-ſufficient, he muſt be unalterably diſpoſed to do and to communicate good or happineſs.*

To this more abſtruſe argument, *à priori*, for the exiſtence of God, we may add another, more generally obvious, and carrying irreſiſtible conviction, which is deduced from the frame of the world, and from the traces of evident contrivance and fitneſs of things for one another, that occur through all the parts of it. Theſe conſpire to prove, that the material world, which in its nature is originated and dependent, could not have been the effect of chance or neceſſity, but of intelligence and deſign. The beautiful, harmonious, and beneficial, arrangement of the various bodies that compoſe the material ſyſtem; their mutual dependence and ſubſerviency; the regularity of their motions, and the aptitude of theſe motions for producing the moſt beneficial effects, and many other phenomena reſulting from their relation, magnitude, ſituation, and uſe, afford unqueſtionable evidences of the creating power and wiſe diſpoſal of an intelligent and almighty agent. The power of gravity, by which the celeſtial bodies perſevere in their revolutions, deſerves our particular conſideration. This power penetrates to the centres of the ſun and planets, without any diminution of its virtue, and is extended to immenſe diſtances, regularly decreaſing, and producing the moſt ſenſible and important effects. Its action is proportional to the quantity of ſolid matter in bodies, and not to their ſurfaces, as is uſual in mechanical cauſes; and, therefore, ſeems to ſurpaſs mere mechaniſm. But however various the phenomena that depend on this power, and may be explained by it, no mechanical principles can account for its effects; much leſs could it have produced, at the beginning, the regular ſituation of the orbs, and the preſent diſpoſition of things. Gravity could not have determined the planets to move from weſt to eaſt, in orbits nearly circular, almoſt in the ſame plane; nor could their power have projected the comets, with all the variety of their directions. If we ſuppoſe the matter of the ſyſtem to be accumulated in the centre by its gravity, no mechanical principles, with the aſſiſtance of this power, could ſeparate the huge and unwieldy maſs into ſuch parts as the ſun and planets; and, after carrying them to their different diſtances, project them in their ſeveral directions, preſerving ſtill the quality of action and re-action, or the ſtate of the centre of gravity of

* See Clarke's Demonſtration of the Being and Attributes of God.

the ſyſtem. Such an exquiſite ſtructure of things could only ariſe from the contrivance and powerful influences of an intelligent, free, and moſt potent, agent. The ſame powers, therefore, which at preſent govern the material world, and conduct its various motions, are very different from thoſe, which were neceſſary to have produced it from nothing, or to have diſpoſed it in the admirable form in which it now proceeds.

But we ſhould exceed the limits of our plan, if confining our obſervation to the earth, our own habitation, we were to enumerate only the principal traces of deſign and wiſdom, as well as goodneſs, which are diſcernible in its figure and conſtituent parts, in its diurnal and annual motion, in the poſition of its axis with regard to its orbit, in the benefit which it derives from the light and heat of the ſun, and the alternate viciſſitudes of the ſeaſons; in the atmoſphere which ſurrounds it, and in the different ſpecies and varieties of vegetables and animals with which it is repleniſhed. No one can ſurvey the vegetable productions of the earth, ſo various, beautiful, and uſeful, nor the various gradations of animal life, in ſuch a variety of ſpecies, all preſerved diſtinct, and propagated by a ſettled law, each fitted to its own element, provided with proper food, and with inſtincts and organs ſuited to its rank and ſituation, and eſpecially with the powers of ſenſation and ſelf-motion, and all more immediately or remotely ſubſervient to the government and uſe of man, without admiring the ſkill and deſign of the original former. But theſe are more ſignally manifeſted in the ſtructure of the human frame, and in the noble powers and capacities of the human mind; more eſpecially in the moral principles and faculties, which are a diſtinguiſhing part of our conſtitution, and lead to the perception and acknowledgment of the exiſtence and government of God. In thoſe inſtances that have now been recited, and a variety of ſimilar inſtances ſuggeſted by them, or naturally occurring to the notice of the curious and reflecting mind, contrivance is manifeſt, and immediately, without any nice or ſubtle reaſoning, ſuggeſts a contriver. It ſtrikes us like a ſenſation; and artful reaſonings againſt it may puzzle us, without ſhaking our belief. No perſon, for example, that knows the principles of optics, and the ſtructure of the eye, can believe that it was formed without ſkill in that ſcience; or that the ear was formed without the knowledge of ſounds; or that the male and female, created and preſerved in due proportion, were not formed for each other, and for continuing the ſpecies. All our accounts of nature are full of inſtances of this kind. The admirable and beautiful ſtructure of things for final cauſes, exalt our idea of the contriver; and the unity of deſign ſhews him to be one. The great motions in the ſyſtem, performed with the ſame facility as the leaſt, ſuggeſt his almighty power, which gave motion to the earth and the celeſtial bodies, with equal eaſe as to the minuteſt particles; the ſubtilty of the motions and actions in the internal

internal parts of bodies, ſhews that his influence penetrates the inmoſt receſſes of things, and that he is equally active and preſent every where. The ſimplicity of the laws that prevail in the world, the excellent diſpoſition of things, in order to obtain the beſt ends, and the beauty which adorns the works of nature, far ſuperior to any thing in art, ſuggeſt his conſummate wiſdom. The uſefulneſs of the whole ſcheme, ſo well contrived for the intelligent beings who enjoy it, with the internal diſpoſition and moral ſtructure of thoſe beings, ſhews his unbounded goodneſs. Theſe are arguments which are ſufficiently open to the views and capacities of the unlearned, while at the ſame time they acquire new ſtrength and luſtre from the diſcoveries of the learned. The Deity's acting and interpoſing in the univerſe, ſhew that he governs it, as well as that he formed it; and the depth of his counſels, even in conducting the material univerſe, of which a great part ſurpaſſes our knowledge, tends to preſerve an inward veneration and awe of this great Being, and diſpoſes us to receive what may be otherwiſe revealed to us concerning him. His eſſence, as well as that of all other ſubſtances, is beyond the reach of all our diſcoveries; but his attributes clearly appear in his admirable works. We know that the higheſt conception we are able to form of them, are ſtill beneath his real perfections; but his dominion over us, and our duty towards him, are abundantly manifeſt.*

Another ſubſtantial argument to prove the exiſtence of God, as the creator and governor of the univerſe, may be deduced from the univerſal conſent of mankind, and the uniform tradition of this belief through every nation and every age; it is impoſſible to conceive that a fallacy, ſo perpetual and univerſal, ſhould be impoſed on the united reaſon of mankind. No credible and ſatisfactory account can be given of this univerſal conſent, without aſcribing it to the original conſtitution of the human mind, in conſequence of which it cannot fail to diſcern the exiſtence of a Deity, and to the undeniable traces of his being, which his works afford. Fear, ſtate-policy, and the prejudices of education, to which the concurrence of mankind in this principle has been ſometimes reſolved, are founded on this univerſal principle, ſuppoſe its being and influence, and are actuated by it. It is much more reaſonable to imagine, that the belief of a God was antecedent to their operation, than that it ſhould have been produced by them; and that it was dictated by reaſon and conſcience, independent of the paſſion and policy of men. The uniform and univerſal tradition of this belief, and of the creation of the world by the divine power, affords concurring evidence both of the principle and of the fact. The exiſtence of God is alſo farther evinced by thoſe arguments which have been uſually alleged to prove, that the world had a beginning, and, therefore,

* See Maclaurin's Account of Sir Iſaac Newton's Phil. Diſc. b. iv. chap. 9. Baxter in his Matho, Derham, Ray, Nieuwentyt, De la Pluche in his Nature Diſplayed, Cham. Cyclop. &c.

that

that it muſt have been created by the energy of divine power. In proof of this, the hiſtory of Moſes, conſidered merely as the moſt ancient hiſtorian, deſerves particular regard. His teſtimony is confirmed by the moſt ancient writers, among the heathens, both poets and hiſtorians. It may be alſo fairly alleged, that we have no hiſtory or tradition more ancient than that which agrees with the received opinion of the world's beginning, and that of the manner in which it was produced; and that the moſt ancient hiſtories were written long after that time. And that this conſideration is urged by Lucretius, the famous Epicurean, as a ſtrong preſumption that the world had a beginning:

——— Si nulla fuit genitalis origo
Terrarum & cœli, ſemperque æterna fuere;
Cur ſupra bellum Thebanum, & funera Trojæ,
Non alias alii quoque res cecinere poetæ?

Beſides, the origin and progreſs of learning, and the moſt uſeful arts, confirm the notion of the world's beginning, and of the common æra of its creation; to which alſo may be added, that the world itſelf, being material and corruptible, muſt have had a beginning; and many phenomena occur to the obſervation of the aſtronomer and mathematician, which furniſh a ſtrong preſumption, that it could have had no long duration, and that it now gradually tends to diſſolution. From theſe conſiderations we may infer the abſolute being and providence of God; which alſo demonſtrate the exiſtence of his angels and miniſtering ſpirits, who are the meſſengers of his will, and the proper inhabitants of the ethereal world, and conſequently the next ſubjects of our enquiry.

An Angel is a ſpiritual intelligent ſubſtance, and the firſt in rank and dignity of all created beings; though the word *Angel*, Αγγελος, is not properly a denomination of nature, but of office; denoting a *meſſenger*, or *executioner* of the will of ſome ſuperior power or authority. In this ſenſe they are frequently mentioned in Scripture, as miniſtering ſpirits ſent by the Almighty to declare his will, and to correct, teach, reprove, and comfort. God alſo promulgated the law to Moſes, and appeared to the old patriarchs by the mediation of angels, who repreſented him, and ſpoke in his name. The exiſtence of angels is admitted in all religions; the Greeks and Latins acknowledged them under the names of *genii* and *demons*; and in the Koran we find frequent mention of them; the profeſſors of the Mahometan religion aſſigned them various orders and degrees, as well as different employments, both in heaven, and on earth. The Sadducees alſo admit their exiſtence; witneſs Abuſaid, the author of an Arabic verſion of the Pentateuch; and Aaron, a Caraite Jew, in his comment on the Pentateuch; both in manuſcript and in the late King of France's library. The heathen philoſophers and poets were alſo agreed as to the exiſtence of intelligent beings, ſuperior to man; as is ſhewn by

St.

St. Cyprian, in his Treatiſe on the Vanity of Idols, from the teſtimonies of Plato, Socrates, and Triſmegiſtus. Authors are not ſo unanimous about their nature, as of their exiſtence: Clemens Alexandrinus believed they had bodies, which was alſo the opinion of Origen, Cæſarius, Tertullian, and ſeveral others; but Athanaſius, St. Baſil, St. Gregory, Nicene, St. Cyril, and St. Chryſoſtom, hold them to be mere ſpirits. Authors are alſo divided as to the time of the creation of angels; ſome will have it to have been before the creation of our world, or even from eternity; while others maintain that they were created at the ſame time with our world. The moſt probable conjecture is, that they were created at different periods, whenever it pleaſed the Almighty to call them into exiſtence. But, though we cannot ſo clearly demonſtrate the preciſe nature and duration of angels, we may nevertheleſs conclude, that, though they are of an order highly ſuperior to that of men, yet are they not complete and perfect; for had they been created thus originally, they could not have fallen, as Lucifer did, nor have ſinned, which the ſcriptures inform us ſome of them did by rebelling againſt the Almighty, and in contending with him for ſupreme authority. For this reaſon, as they are themſelves imperfect beings, they can in no one reſpect be conſidered proper objects of human adoration, which we are bound to pay alone to that ONE SUPREME, who is omnipotent, immortal, infinite, the ſource and centre of every thing that is great, and good, and perfect.

Theologiſts have divided angels into different ranks or ſubordinations, which they term Hierarchies, from ἱερὸς, *holy*, and ἀρχὴ, *rule*, ſignifying *holy command*, or to *rule in holy things*. St. Dionyſius, and other ancient writers, have eſtabliſhed nine choirs or orders of theſe celeſtial ſpirits, namely, ſeraphim, cherubim, thrones, dominions, principalities, powers, virtues, angels, and archangels; and theſe they form into three hierarchies, appointing them their reſpective offices in the performance of adoration and praiſe, and in executing the word and will of God. The rabbins and Jewiſh writers, who had obviouſly a more immediate knowledge of the angelic hoſt, by the inſpiration of their prophets, and the revelation of God's true religion, have defined one rank of angels, or intelligent beings, ſuperior to all the foregoing, which anſwer to, or are contained in, the ten diſtinguiſhing names of God, and are the pure eſſences of his Spirit, or ſtream through which his will and pleaſure is communicated to the angels and bleſſed ſpirits, and through which his providence extends to the care and protection of all his works. The firſt of theſe divine eſſences is denominated יהוה, *Jehovah*, and is peculiarly attributed to God the Father, being the pure and ſimple eſſence of the Divinity, flowing through Hajoth Hakados, to the angel Metratton, and to the miniſtering ſpirit Reſchith Hagalalim, who guides the primum mobile, and beſtows the gift of being upon all things. To this ſpirit is allotted the office of

bringing the ſouls of the faithful departed, into heaven; and by him God ſpake to Moſes. The ſecond is יה, *Jah*, and is attributed to the Perſon of the Meſſiah, or Λογος, whoſe power and influence deſcends through the angel Maſleh, into the ſphere of the Zodiac. This is the ſpirit or Word which actuated the chaos, and divided the unwrought matter into three portions: of the firſt, or moſt eſſential part, was the ſpiritual world compoſed; of the ſecond, was made the viſible heavens and the luminous bodies; and of the third, or inferior part, was formed the terreſtrial world, out of which was drawn the elemental quinteſſence, or firſt matter of all things, which produced the four elements, and all creatures that inhabit them, by the agency of a particular ſpirit called Raziel, who was the ruler of Adam. The third is אהיה, *Ehjeh*, and is attributed to the Holy Spirit, whoſe divine light is received by the angel Sabbathi, and communicated from him through the ſphere of Saturn. This is the *principium generationis*, the beginning of the ways of God, or the manifeſtation of the Father and the Son's light in the ſupernatural generation. And from hence flow down all living ſouls, entering the inanimate body, and giving form to unſettled matter. The fourth is אל, *El*, through the light of whom flows grace, goodneſs, mercy, piety, and munificence, to the angel Zadkiel, and thence paſſing through the ſphere of Jupiter, faſhioneth the images of all bodies, beſtowing clemency, benevolence, and juſtice, on all. The fifth is אלהי, *Elohi*, the upholder of the ſword and left-hand of God, whoſe influence penetrates the angel Geburah, and thence deſcends through the ſphere of Mars, giving fortitude in war and affliction. The ſixth is צבאות, *Tſebaoth*, who beſtoweth his mighty power through the angel Raphael into the ſphere of the ſun, giving motion, heat, and brightneſs, to it, and thence producing metals. The ſeventh is עליון, *Elion*, who rules the angel Michael, and deſcends through the ſphere of Mercury, giving benignity, motion, and intelligence, with elegance and conſonance of ſpeech. The eighth is אדני, *Adonai*, whoſe influence is received by the angel Haniel, and communicated through the ſphere of Venus, giving zeal, fervency, and righteouſneſs of heart, and producing vegetables. The ninth is שדי, *Shaddai*, whoſe influence is conveyed by cherubim to the angel Gabriel, and falls into the ſphere of the moon, cauſing increaſe and decreaſe of all things, governing the genii and protectors of men. The tenth is אלהים, *Elohim*, who extends his beneficence to the angel Jeſodoth, into the ſphere of the earth, and diſpenſeth knowledge, underſtanding, and wiſdom, The three firſt of theſe ten names, viz. יהוה, Jehovah, יה, Jah, and אהיה, Ehjeh, expreſs the eſſence of God, and are proper names; but the other ſeven are only expreſſive of his attributes. The principal and only true name of the Godhead, according both to the Hebrews and Greeks, is בן־אדנצאותיה, Τετραγραμματον, *the name of four letters*, with which the Godhead, in moſt languages, is obſerved to be expreſſed; thus in Hebrew the Supreme Being is called יהוה, Jehovah;

Jehovah; in the Greek, Θεος; in Latin, *Deus;* in Spanish, *Dios;* in Italian, *Idia;* in French, *Dieu;* in the ancient Gaulish, *Diex;* in ancient German, *Diet;* in the Sclavonic, *Buch;* in Arabic, *Alla;* in the Polish, *Bung;* in the Pannonian, *Istu;* in the Egyptian, *Tenu;* in the Persian, *Sire;* and in the language of the ancient Magi, *Orsi.* Thus God is conceived to work by the ideas of his own mind, and these ideas dispense their seals, and communicate them to whatever is formed, or created.

In the exterior circle of the celestial heaven, in which are placed the fixed stars, the *Anima Mundi* hath her particular forms, or seminal conceptions, answering to the ideas of the Divine Mind; and this situation approaching nearest to the empyrean heaven, the seat of God, receives the spiritual powers and influences which immediately proceed from him. Hence they are diffused through the spheres of the planets and heavenly bodies, and communicated to the inmost centre of the earth, by means of the terrestrial elements. Thus have the wise and learned men among the Jews, deduced the construction and harmony of the world, and shewn that God performs all his secret and stupendous works by the medium of the celestial bodies. He acts and governs immediately by himself, but mediately by the heavenly bodies, which are the instruments of his Providence, and the secondary causes, by which the earth, and all similar systems, are regulated; and these, perhaps, regulate one another, by a reciprocal influence and sympathy, communicated to them in the ordination of nature. And hence comes the original or ground-work of all mens' nativities, and all manner of natural questions and things, and the story of all that may happen or proceed out of natural causes, to the full end of time. To demonstrate this more satisfactorily, we shall now define the natural properties of the celestial world, with its particular divisions, quantity, motion, and measure, as laid down by the rules of Astronomy; and this will lead us to the Doctrine of Nativities.

An ASTRONOMICAL SURVEY of the CELESTIAL WORLD, with the Places, Order, and Motions, of the HEAVENLY BODIES.

IT was formerly a ſubject of diſpute among Philoſophers, whether the Earth or the Sun was the centre of the celeſtial ſyſtem; but the latter opinion has been generally received ſince the time of Copernicus, who about the year 1543 publiſhed his ſix books De Orbium Cœleſtium Revolutionibus; wherein he proves the Sun to be very near the centre of gravity of the whole ſyſtem, and in the common focus of every one of the planetary orbits. Next the Sun, Mercury performs his revolution around him; next to Mercury is the orbit of Venus; and next to Venus, our Earth, with its attendant or ſecondary the Moon, perform a joint courſe, and by their revolution meaſure out the annual period. Next to the Earth is Mars, the firſt of the ſuperior planets; next to him is Jupiter, and laſt of all Saturn. Theſe and the comets are the conſtituent parts of the Copernican or ſolar ſyſtem, which is now received and approved as the only true one, becauſe moſt agreeable to the tenor of nature in all her actions; for by the two motions of the Earth, all the phenomena of the heavens are reſolved, which by other hypotheſes are inexplicable, without a great number of other motions contrary to philoſophical reaſoning. It is alſo more rational to ſuppoſe that the Earth moves round the Sun, than that the huge bodies of the planets, the ſtupendous body of the Sun, and the immenſe firmament of ſtars, ſhould all move round the Earth every twenty-four hours. The harmony which runs through the ſolar ſyſtem, wonderfully confirms this hypotheſis, viz. that the motions of all the planets, both primary and ſecondary, are governed and regulated by one and the ſame law, which is, that the ſquares of the periodical times of the primary planets, are to each other as the cubes of their diſtances from the Sun; and likewiſe the ſquares of the periodical times of the ſecondary of any primary are to each other, as the cubes of their diſtances from that primary. Now the Moon, which in the Copernican ſyſtem is a ſecondary of the Earth, in the other hypotheſis is conſidered as a primary one; and ſo the rule cannot take place, becauſe the periodical time ſtated as that of a primary one does not agree therewith. But this ſingle conſideration is ſufficient to eſtabliſh the motion of the earth for ever; viz. if the Earth does not move round the Sun, the Sun muſt move, with the Moon, round the Earth. Now the diſtance of the Sun to that of the Moon being as 10,000 to 46, and the Moon's period being leſs than twenty-eight days, the Sun's period would be found no leſs than two hundred and forty-two years; whereas, in fact, it is but one year. The Sun alſo being the fountain of light and heat, which it irradiates through all the

ſyſtem, it muſt of courſe be placed in the centre, in order that the planets may at all times have it in an uniform and equable manner. For, if the Earth be ſuppoſed in the centre, and the Sun and planets revolve about it, the planets would then, like the comets, be ſcorched with heat when neareſt the Sun, and frozen with cold in their aphelia, or greateſt diſtance, which is not to be imagined. But, if the Sun be ſuppoſed in the centre of the ſyſtem, we then have the rational hypotheſis of the planets being all moved round the Sun, by the univerſal law or power of gravity ariſing from his vaſt body, and every thing will anſwer to the laws of circular motion and central forces; but otherwiſe we are wholly in the dark, and know not how to define theſe operations of nature. Fortunately, however, we are able to give not only reaſons, but demonſtrable proofs, that the Sun does poſſeſs the centre of the ſyſtem, and that the planets move about him in the order above mentioned. The firſt is, that Mercury and Venus are ever obſerved to have two conjunctions with the Sun, but no oppoſition, which could not happen unleſs the orbits of theſe planets lay within the orbit of the Earth. The ſecond is, that Mars, Jupiter, and Saturn, have each their conjunctions and oppoſitions to the Sun alternately and ſucceſſively, which could not be, unleſs their orbits were exterior to that of the Earth. In the third place, the greateſt elongation or diſtance of Mercury from the Sun is about twenty degrees, and that of Venus forty-ſeven degrees; which anſwers exactly to their diſtance in this ſyſtem, but in the other they would be ſeen one hundred and eighty degrees from the Sun in oppoſition to him. Fourthly, in this diſpoſition of the planets they will all of them be ſometimes much nearer to the Earth than at others; the conſequence of which is, that their brightneſs and ſplendour, and alſo their apparent diameters, will be proportionally greater at one time than another; and this we obſerve to be true every day. Thus the apparent diameter of Venus, when greateſt, is near ſixty-ſix ſeconds, but, when leaſt, not more than nine and a half; of Mars, when greateſt, it is twenty-one ſeconds, but, when leaſt, no more than two ſeconds and a half; whereas, by the other hypotheſis, they ought always to be equal. The fifth is, that, when the planets are viewed with a good teleſcope, they appear with different phaſes, or with different parts of their bodies enlightened. Thus Venus is ſometimes new, then horned, and afterwards dichotomized, then gibbous, afterwards full, and ſo increaſes and decreaſes her light in the ſame manner as the Moon, and as this ſyſtem requires. The ſixth proof is, that the planets, all of them, do ſometimes appear direct in motion, ſometimes retrograde, and at other times ſtationary. Thus Venus, as ſhe paſſes from her greateſt elongation weſtward to her greateſt elongation eaſtward, will appear direct in motion, but retrograde as ſhe paſſes from the latter to the former; and, when ſhe is in thoſe points of greateſt diſtance from the Sun, ſhe ſeems

for ſome time ſtationary; all which is neceſſary upon the Copernican hypotheſis, but cannot happen in any other. The ſeventh is, that the bodies of Mercury and Venus, in their lower conjunctions with the Sun, are hid behind the Sun's body, and in the upper conjunctions are ſeen to paſs over the Sun's body, or diſk, in form of a black round ſpot, which is neceſſary in the Copernican ſyſtem, but impoſſible in any other. The eighth is, that the times in which theſe conjunctions, oppoſitions, ſtations, and retrogradations, of the planets, happen, are not ſuch as they would be if the Earth were at reſt in its orbit, but preciſely ſuch as would happen were the earth to move round the Sun, and all the other planets in the periods aſſigned them; and therefore this, and no other, can be the true ſyſtem of the world.

But the better to determine the places of the celeſtial bodies, and to underſtand the conſtitution of the heavens more clearly, aſtronomers have conceived or deſcribed ſeveral circles, called the circles of the ſphere, by which the celeſtial world is divided and meaſured out. Some of theſe are called great circles, as the equinoctial, ecliptic, meridian, &c. and others ſmall circles, as the tropics, parallels, &c. This equinoctial line is a circle which we imagine to inveſt the whole world, and is ſo called, becauſe whenever the Sun, in his progreſs through the ecliptic, comes to this circle, it makes equal days and nights all round the globe, as he then riſes due eaſt, and ſets due weſt, which he never does at any other time of the year. This equinoctial line is conceived to be three hundred and ſixty degrees in its whole circumference; and each of theſe degrees are divided into ſixty minutes, or ſixty equal parts of a degree, and theſe again into as many ſeconds. The meridian is another great circle, conſiſting alſo of three hundred and ſixty degrees, extending from one polar point to the other, and twice cutting the equinoctial line, compaſſing the whole world from north to ſouth, as the equinoctial does from eaſt to weſt, and terminates at the ſame point where it began. The equinoctial line is fixed and immutable, and is of neceſſity always conceived to be in one and the ſame place; but the meridian is mutable, and may circle the world in any or in all degrees of the equator, as we may have occaſion to conceive or imagine; it muſt, however, uniformly divide the ſphere into two equal parts, which are called hemiſpheres. The polar points are thoſe two points in the immenſe ball of the world, which are equidiſtant from the equinoctial line, the one in the utmoſt northern, and the other in the utmoſt ſouthern, point. The three hundred and ſixty degrees of the equinoctial line are called the longitude of the world, becauſe they are in order as the ſun and ſtars move in their circuits through the ſpacious heavens in their reſpective orbs. But the three hundred and ſixty degrees of the meridian are called the latitude of the world, becauſe they

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mete out that diſtance wherein the ſun and all the ſtars, in a certain breadth one from another, move in their circuits form eaſt to weſt.

Now the ſun, in his annual progreſs from weſt to eaſt, does not keep the equinoctial line, but declines from it at one part of the year to the north, and at another part of the year to the ſouth; and the planets alſo obſerve the ſame order in their progreſs, except that the ſun always keeps the ſame conſtant track, whereas the planets often vary in their declinations from the equinoctial line. Hence another great circle is conceived in the heavens, called the Zodiac, which is likewiſe divided, as all the great circles are, into three hundred and ſixty degrees; but this circle, being as it were the high road of the planets, and comprehending ſo much of the heavens as the ſun and planets ſwerve in their declinations, is conceived to be twenty degrees broad; and it is confined to this ſpace, becauſe none of the planets ever reach beyond ten degrees north, or ten degrees ſouth, from the equinoctial line; and the ſun's path or track in the zodiac is called the *ecliptic line*, becauſe the eclipſes only happen when the moon is alſo in this line.

The zodiac is alſo divided into twelve equal parts, called the twelve ſigns, or *houſes of heaven*; and, theſe beginning where the ſun enters the equinoctial to the northward, the firſt ſign is named Aries, and the reſt in order are called Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquaries, and Piſces. Theſe ſigns conſiſt of thirty degrees each; and, being all of them divided into four equal parts, determine the four ſeaſons of the year. Now, when the ſun enters into the ſign called Cancer, he is in his greateſt north declination, and at that time is diſtant from the equinoctial line twenty-three degrees to the north; which occaſions another circle to be deſcribed, called the tropic of Cancer, the centre of which being the north pole, it comprehends as much of the extremity of the round world as falls under twenty-three degrees and a half from the equator to the northward. And, when the ſun enters the ſign Capricornus, he is in his utmoſt ſouth declination, and occaſions another circle to be deſcribed, called the tropic of Capricorn, as many degrees from the equator to the ſouth, as the other tropic is to the north. At the diſtance of forty-five degrees from each of theſe tropics, two other circles are imagined, called the arctic and antarctic circles, which, being but little more than twenty degrees diſtant from each pole, do likewiſe encircle ſome ſmall portion of the extremities of the world. The inferior circles, called parallels, run from eaſt to weſt, and ſerve to divide the heavens into ſeveral ſpaces between the greater circles.

Ancient:

Ancient tradition has handed down to us the origin of that important circle called the zodiac, with the reason why it is so named, and the ingenious method which the first men made use of to know exactly the line which the sun describes under the heavens in the perpetual changings of its place, and to divide the year into equal portions. This tradition is found in two ancient authors, the one Roman, the other Greek. The first attributes it to the Egyptians; the other, to the first inhabitants of Chaldea. They every day saw the sun and the whole heavens turning and passing from east to west. In the mean time they observed that the sun, by a motion peculiar to it, from day to day receded from some certain stars, and took its place under others, always advancing towards the east. Whilst the moon was making twelve times that revolution, the sun made it only once; but she began the thirteenth day again before the sun had as yet completed its own. The habit of dividing the year into pretty near twelve lunations, made them wish that they had twelve divisions of a year perfectly equal, or twelve months, which might be exactly equivalent to the year itself, and which might, as it were, be pointed at with one's finger in the heavens, by shewing some certain stars under which the sun passes during every one of these months. Here is then the method in which they divided the course of the sun in twelve equal portions or collections of stars, which are called asterisms or constellations. Our astronomers took a couple of brass open vessels, the one pierced at the bottom, and the other without any orifice below. Having stopped the hole of the first, they filled it with water, and placed it so as that the water might run out into the other vessel, the moment the cock should be opened. This done, they observed in that part of the heaven, where the sun has its annual course, the rising of a star, remarkable either for its magnitude or brightness; and, at the critical instant it appeared on the horizon, they began to let the water flow out of the upper vessel into the other during the rest of the night, and the whole following day, to the very moment when the same star, being come to the east again, began to appear anew on the horizon. The instant it was again seen, they took away the under vessel, and threw the water that remained in the other on the ground. The observers were thus sure of having one revolution of the whole heaven between the first rising of the star and its return. The water, which had flowed during that time, might then afford them a means of measuring the duration of one whole revolution of the heaven, and of dividing that duration into several equal portions; since, by dividing that water itself into twelve equal parts, they were sure of having the revolution of a twelfth part of the heaven during the efflux of a twelfth part of the water; they then divided the water of the under vessel into twelve parts perfectly equal, and prepared two other small vessels capable of containing exactly one of these portions, and no more. They again

poured into the great upper veſſel the twelve parts of water all at once, keeping the veſſels ſhut. Then they placed under the cock, ſtill ſhut, one of the two ſmall veſſels, and another near it to ſucceed the firſt as ſoon as it ſhould be full.

All theſe preparations being ready, they, the next night, obſerved that part of the heaven towards which they had for a long while remarked that the Sun, the Moon, and the planets, took their courſes, and ſtaid for the riſing of the conſtellation which is ſince called Aries. The Greeks, perhaps, gave that name to ſome ſtars different from thoſe which went by it before the flood; but this enquiry is not neceſſary at preſent. The inſtant Aries appeared, and they ſaw the firſt ſtar of it aſcending, they let the water run into the little meaſure. As ſoon as it was full, they removed it, and threw the water out. In the mean time they put the other empty meaſure under the fall. They obſerved exactly, and ſo as to remember very well, all the ſtars that roſe during all the periods which the meaſure took in filling; and that part of the heaven was terminated in their obſervations by the ſtar which appeared the laſt on the horizon the moment the meaſure was juſt full: ſo that, by giving the two little veſſels the time neceſſary to be alternately filled to the brim three times each during the night, they had, by that means, one half of the courſe of the ſun in the heaven, that is, one half of the heaven itſelf; and that half again was divided into ſix equal portions, of which they might ſhew and diſtinguiſh the beginning, the middle, and the end, by ſtars, which, from their ſize, number, or order, were rendered diſtinguiſhable. As to the other half of the heaven, and the ſix other conſtellations which the ſun runs over therein, they were forced to defer the obſervation of them to another ſeaſon. They waited till the ſun, being placed in the middle of the now known and obſerved conſtellations, ſhould leave them at liberty to ſee the other during the night.

Doubtleſs, ſome precautions were neceſſary, not to miſtake as to the fall of the water, which muſt flow more ſlowly in proportion as its maſs is leſs high. However, after having, by this or ſome ſuch means, made themſelves ſure of the great annual courſe which the ſun faithfully follows in the heavens, and of the equality of the ſpaces filled by the twelve collections of ſtars that limit that courſe, the obſervers thought of giving them names. They in general called them the ſtations or the houſes of the ſun, and aſſigned three of them to each ſeaſon. They then gave each conſtellation a peculiar name, whoſe property did not only conſiſt in making it known again to all nations, but in declaring, at the ſame time, the circumſtance of the year (which was of concern to mankind) when the ſun ſhould arrive at that conſtellation.

By a particular care of Providence, the dams of the flock commonly happen to be pregnant about the end of autumn; they bring forth during the winter and in the beginning of the ſpring; whence it happens that the young ones are kept warm under the mother during the cold, and afterwards eaſily thrive and grow active at the return of the heat. The lambs come the firſt, the calves follow them, and the kids fall the laſt. By this means the lambs, grown vigorous and ſtrong, may follow the ram to the fields, as the fine days come on. Soon after the calves, and at laſt the kids, venture abroad, and, by increaſing the flock, begin to augment the revenues of their maſter.

Our ancient obſervers, ſeeing that there were during the ſpring no productions more uſeful than lambs, calves, and kids, gave the conſtellations, under which the ſun paſſes during that ſeaſon, the names of the three animals which enrich mankind moſt. The firſt was named Aries, the ſecond Taurus, the third the two kids, Gemini, the better to characterize the fecundity of goats, which more commonly bring forth two young ones than one, and an abundance of milk more than ſufficient to nourith them.

The bulk of mankind had already very often remarked, that there was a point to which the ſun raiſed itſelf in its coming towards them, but which it never exceeded; and that it afterwards ſunk daily, in receding from them, for ſix months together, till it arrived at another point a great way under the firſt, but below which it never deſcended. This retreat of the ſun, made very ſlowly, and always backward, gave the obſervers the occaſion of diſtinguiſhing the ſtars, which follow the two kids, or Gemini, by the name of the animal that walks backward, viz. Cancer, the crab. When the ſun paſſes under the next conſtellation, it makes our climate feel ſultry heats, but chiefly the climates where men were at that time all gathered together. When poets attribute to that conſtellation the fierceneſs and raging of the Lion, of which it bears the name, it is very eaſy to gueſs at what might determine that choice from the beginning. Soon after, the houſing of the hay and the corn is entirely over throughout the eaſt; there remain on the ground only a few ears ſcattered here and there, which they cauſed to be gleaned by the leaſt neceſſary hands; this work is left to the youngeſt girls. How then could they repreſent the conſtellation, under which the ſun ſees no longer any crops on the ground, better than by the name and figure of a young maid gleaning? The wings you ſee her have in the ſpheres are ornaments added of later date, after the introduction of fables. The Virgin, which follows the Lion, is certainly no other than a gleaning girl, or, if you will, a reaper; and, leſt we ſhould miſtake her functions, ſhe beſides has in her hand a cluſter of ears; a very natural proof of the origin here attributed to her.

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The perfect equality of days and nights, which happens when the ſun quits the ſign Virgo, cauſed aſtronomers to give the next ſign the name of Libra, that is, of a balance. The frequent diſeaſes which the ſun leaves behind him, or cauſes by his retiring, procured the next ſign the name of Scorpio; becauſe it is miſchievous, and drags after it a ſting and venom. Towards the end of autumn, the fall of the leaf expoſes wild beaſts, leaving them leſs covering: vintage and harveſt are over; the fields are free; and it is of ill conſequence to ſuffer the propagation of beaſts at the approach of winter. Every thing then invites us to hunt, and the ſign, in which the ſun is at that time, has from thence obtained the name of Sagittarius; that is, the archer, or huntſman. What is the proper and diſtinctive character of the wild goat, or Capricorn, of which the firſt ſign of winter has the name? it is to look for its food, getting from the foot of the mountains to the higheſt ſummit, and always climbing from rock to rock: the name of Capricorn was then fit to inform men of the time when the ſun, having reached the loweſt verge of its courſe, was ready to begin to aſcend again towards the higheſt, and to continue to do ſo for ſix months together. This is quite the reverſe of the crab (Cancer); and the happy concurrence of the oppoſite characters of theſe two animals is a proof of what directed the firſt obſervers in the impoſition of all theſe names. Aquaries and Piſces, without any difficulty, mark out the rainy ſeaſon, and the time of the year when fiſhes, fatter and nicer than in any other time, bring on again the profit and pleaſure of fiſhing. It may be remarked, that, of the twelve conſtellations, there are ten, the names of which are borrowed from ſeveral animals; which cauſed aſtronomers to give the annual circle, which they compoſe, the name of Zodiac. It is as much as if you would ſay, *the circle of animals*.

By this very plain induſtry, men acquired a new method of meaſuring time, and of regulating all their works. They already knew, without any trouble or care, how to regulate the order of their feaſts and common buſineſs, by inſpection only of the phaſes of the moon. From the knowledge of the zodiac, they obtained an exact knowledge of the year; the conſtellations became to them ſo many very ſignificant ſigns, which, both by their names and reſpective ſituations, informed them of the order of their harveſts, and of the cautions they were to take in order to bring them about, openly and daily ſhewing them how long they were to ſtay for them; the people were neither obliged to caſt up the days, nor mark out the order of times, to regulate themſelves. Twelve words, applied to twelve different parts of the heaven, which every night revolved before their eyes, were to them a part of knowledge no leſs convenient and advantageous than eaſy to be acquired. When men, after the ſetting of the ſun, ſaw the ſtars of the ſign Aries aſcend the oppoſite horizon, and diſtant from the ſun by one half of the heaven, they then knew that

the ſun was under the ſign Libra, which; being the ſeventh of the celeſtial ſigns, was diſtant from the firſt by one whole half of the zodiac.—When at the approach of day they ſaw in the middle of the heaven, and at an equal diſtance from eaſt and weſt, the fineſt ſtar of the ſign Leo, they eaſily underſtood that the ſun, then ready to riſe, was at the diſtance of three ſigns from Leo, and removed towards the eaſt one quarter part of its circle. Thus, without ſeeing the ſtars which the ſun drowned by his brightneſs as he came under them, they ſaid, with a perfect aſſurance, that the ſun is now in Scorpio; two months hence we ſhall have the ſhorteſt day. They could, on ſight of a ſingle conſtellation, placed in the eaſtern, or middle, or weſtern, part of the heaven, immediately ſay where the ſun was, how far the year was advanced, and what kind of work it was fit they ſhould buſy themſelves about. After this manner ſhepherds and farmers ſtill regulate their works; and, if we at preſent are now ignorant of the ſtars, if we are not able to determine the diſtance between one conſtellation ſhewn us and the actual place of the ſun, it is becauſe we can read and write. The firſt men peruſed the heavens for want of writing; and it is on account of the conveniency of writing that the generality of men now diſpenſe with looking among the ſtars for the knowledge of the operations and order of the year. But writing itſelf, that ſo uſeful invention, is one of the products of aſtronomy; and it may be eaſily ſhewn alſo, that the names given the twelve celeſtial ſigns gave birth to the invention both of painting and writing. The hiſtory of the heavens ſtill promiſes further novelty, and it will continue to inform us of the helps for which we are indebted to the ſtudy of nature.

Now, merely to know and to underſtand thoſe diviſions of the heavens is nothing more than ſpeculative aſtrology, commonly called Aſtronomy; but, to attain to the knowledge of Aſtrology in general, we muſt be converſant in the *affections* and *qualities* of the heavenly matter, and of the planets and fixed ſtars. It is generally imagined that the *fixed ſtars* are faſtened in the eighth orb of the celeſtial heaven, and only move as that orb doth, and uniformly together, about one minute's ſpace in a whole year; but reaſon has not abſolutely determined this point, ſo as to leave it quite ſatisfactory, or incontrovertible. The fixed ſtars are obſerved to differ from the planets by their twinkling or ſparkling; whence philoſophers have conceived them to ſhine with their own innate light, the ſame as the ſun does. The number of ſtars diſcoverable at once by the eye is not above a thouſand. This at firſt may appear incredible, becauſe they ſeem to be without number; but the deception ariſes from our looking confuſedly upon them, without reducing them into any order.* If we but look ſtedfaſtly upon a pretty large portion of the ſky, and count the

* See Ferguſon's Aſtronomy, ſect. 355, &c. 11th edit. 8vo.

ſtars

ſtars in it, we ſhall be ſurpriſed to find them ſo few; and, if we conſider how ſeldom the moon meets with any ſtars in her way, although there are as many about her path as in any other parts of the heavens, we may ſoon be convinced that the ſtars are much thinner ſown than people are aware of. The Britiſh Catalogue, which beſides the ſtars viſible to the naked eye, includes a great number which cannot be ſeen without the aſſiſtance of a teleſcope, contains no more than three thouſand in both hemiſpheres. From what we know of the immenſe diſtances of the fixed ſtars, the neareſt may be computed at 32,000,000,000,000 of miles from the earth, which is farther than a cannon-ball would fly in ſeven million of years! Theſe ſtars, on account of their apparently various magnitudes, are diſtributed into ſeveral claſſes or orders: thoſe which appear largeſt are called *ſtars of the firſt magnitude;* the next to them, in ſize and luſtre, *ſtars of the ſecond magnitude;* and ſo on to the *ſixth*, which conſiſt of the ſmalleſt that can be ſeen by the naked eye. This diſtribution having been made long before the invention of teleſcopes, the ſtars which cannot be ſeen without the help of theſe inſtruments are diſtinguiſhed by the name of *teleſcopic ſtars.*

For the ſame reaſon that the ſtars within the belt or circle of the zodiac were divided into conſtellations, ſo have been thoſe on either ſide of it; viz. to diſtinguiſh them from one another, ſo that any particular ſtar may be readily found in the heavens, by the help of a celeſtial globe, upon which the conſtellations are ſo delineated as to put the moſt remarkable ſtars into ſuch parts of the figures which repreſent them as are moſt eaſily diſtinguiſhed; and thoſe ſtars which could not be brought into any part of theſe figures are called *unformed ſtars.* The number of the ancient conſtellations is forty-eight: viz. upon the zodiac twelve; upon all that region of the heavens on the north ſide of the zodiac, twenty-one; and upon the ſouth ſide fifteen more; making in the whole forty-eight conſtellations. But, the more modern philoſophers and aſtrologians having added a number of others, I ſhall ſet the whole down in their proper order.

TABLE of the ANCIENT CONSTELLATIONS.

		Ptolemy.	Tycho.	Hevelius.	Flamst.
Urſa minor	The Little Bear	8	7	12	24
Urſa major	The Great Bear	35	29	73	87
Draco	The Dragon	31	32	40	80
Cepheus	Cepheus	13	4	51	35
Bootes, *Arctophilax*		23	18	52	54
Corona Borealis	The Northern Crown	8	8	8	21
Cercules, *Engonaſia*	Hercules kneeling	29	28	45	113

		Ptolemy.	Tycho.	Hevelius.	Flamſt.
Lyra	The Harp	10	11	17	21
Cygnus, *Gallina*	The Swan	19	18	47	81
Caſſiopea	The Lady in her Chair	13	26	37	55
Perſeus	Perſeus	29	29	46	59
Auriga	The Waggoner	14	9	40	66
Serpentarius, *Ophiucus*	Serpentarius	29	15	40	74
Serpens	The Serpent	18	13	22	64
Sagitta	The Arrow	5	5	5	18
Aquila, *Vultur*	The Eagle	15	12	23	71
Antinous	Antinous		3	19	
Delphinus	The Dolphin	10	10	14	18
Equulus, *Equi ſectio*	The Horſe's Head	4	4	6	10
Pegaſus *Equus*	The Flying Horſe	20	19	38	89
Andromeda	Andromeda	23	23	47	66
Triangulum	The Triangle	4	4	12	16
Aries	The Ram	18	21	27	66
Taurus	The Bull	44	43	51	141
Gemini	The Twins	25	26	38	85
Cancer	The Crab	23	15	29	83
Leo	The Lion	35	30	49	95
Coma Berenices	Berenice's Hair		14	21	43
Virgo	The Virgin	32	33	50	110
Libra, *Chelæ*	The Scales	17	10	20	51
Scorpius	The Scorpion	24	10	20	44
Sagittarius	The Archer	31	14	22	69
Capricornus	The Goat	18	28	29	51
Aquaries	The Water-bearer	45	41	47	108
Piſces	The Fiſhes	38	36	39	113
Cetus	The Whale	22	21	45	97
Orion	Orion	38	42	62	78
Eridanus, *Fluvius*	Eridanus, *the River*	34	10	27	84
Lepus	The Hare	12	13	16	19
Canis major	The Great Dog	29	13	21	31
Canis minor	The Little Dog	2	2	13	14
Argo	The Ship	45	3	4	64
Hydra	Hydra	27	19	31	60
Crater	The Cup	7	3	10	31
Corvus	The Crow	7	4		9
Centaurus	The Centaur	37			35
Lepus	The Wolf	19			24
Ara	The Altar	7			9
Corona Auſtralis	The Southern Crown	13			12
Piſces Auſtralis	The Southern Fiſh	18			24

The

The NEW SOUTHERN CONSTELLATIONS.

Columba Naochi	Noah's Dove	10
Robur Carolinum	The Royal Oak	12
Grus	The Crane	13
Phœnix	The Phenix	13
Indus	The Indian	12
Pavo	The Peacock	14
Apus, *Avis Indica*	The Bird of Paradiſe	11
Apis, *Muſca*	The Bee, or Fly	4
Chamælion	The Camelion	10
Triangulum Auſtralis	The Southern Triangle	5
Piſces volans, *Paſſer*	The Flying Fiſh	8
Dorado, *Xiphias*	The Sword Fiſh	6
Toucan	The American Gooſe	9
Hydrus	The Water-Snake	10

HEVELIUS's CONSTELLATIONS made out of the unformed Stars.

		Hevel.	Flamſtead.
Lynx	The Lynx	19	44
Leo minor	The Little Lion		53
Aſteron & Chara	The Greyhounds	23	25
Cerberus	Cerberus	4	
Vulpecula & Anſer	The Fox and Gooſe	27	35
Scutum Sobieſki	Sobieſki's Shield	7	
Lacerta	The Lizard		16
Camelopardalus	The Camelpard	32	58
Monoceros	The Unicorn	19	31
Sextans	The Sextant	11	41

Theſe conſtellations, or groups of fixed ſtars, have doubtleſs their diſtinct energy and influence in the operations of nature; although we have not means ſufficient to diſtinguiſh them all, according to their peculiar virtues. The nearer they are ſituated to the ecliptic line, and the zodiac, ſo much the apter are they to operate in the common acts of nature; and ſo much the more eaſily allured into the opportunities of our acquaintance. Of the firſt magnitude we have an extraordinary inſtance in that ſtar in Leo called *Cor Leonis*, in twenty-five degrees of the ſign, known to be of the nature of Mars and Jupiter mixed together; and a ſtar greatly contributing to noble qualifications, and kingly favour. Famous alſo is the knowledge of *Spica Virginis*, a ſtar of Virgo by conſtellation, but in the ſign Libra: this ſtar partakes both of the nature of Venus and Mars, and contributes greatly to eccleſiaſtical preferments. After theſe are the very-well-known ſtars called *Aldebaran* in Gemini, and

Antares

Antares in Sagittary, both ſtars of the nature of Mars, provoking to courage and magnanimity, but inclining to violence and cruelty. Of the ſecond magnitude are the *South Balance*, and the *Head of Pollux*, both ſtars of a furious and violent nature. Of the third magnitude, the *Head of Meduſa*, or *Algol*, is famous for its miſchievous inclinations; and ſo are the *two Aſſes*, ſtars of the fourth magnitude. Of the fifth magnitude are the *Pleiades*, ſtars of remarkable influence, and celebrated for their ſweet and benevolent nature. Stars of the ſixth magnitude are very ſmall; yet, notwithſtanding this, they are not without their operations upon earthly things; as in the breaſt of the Crab, called *Præſepe*, are ſeveral little ſtars which appear only like a white cloud, and yet the force of this conſtellation has been often felt in the affairs of mankind. Theſe fixed ſtars alſo often prove their force in the change of weather, as they happen to riſe, culminate, or ſet, with the ſun, moon, and planets.

But the conſtellations which form the twelve ſigns of the zodiac have obviouſly the moſt powerful and moſt immediate operation upon man; and the reaſon is, becauſe they form the pathway of the ſun, moon, and planets, in all their peregrinations, and thereby receive from them a more forcible power and energy. And, as theſe ſigns form a conſiderable part of the Science of Aſtrology, we ſhall conſider them under all their various qualities and affections, but with reſpect to their operations upon man's body and upon the four ſeaſons of the year. Theſe ſigns are known or diſtinguiſhed by the following characters:

♈ Aries	♋ Cancer	♎ Libra	♑ Capricornus
♉ Taurus	♌ Leo	♏ Scorpio	♒ Aquaries
♊ Gemini	♍ Virgo	♐ Saggittarius	♓ Piſces

They are placed in this order, and divided into four equal parts, anſwering to the four quarters of the year, becauſe the equator cuts and divides the circle of the zodiac at the point beginning with Aries, and at the oppoſite point of Libra, dividing the whole into two equal parts, conſiſting of ſix northern and ſix ſouthern ſigns. But the reaſon why the Sun's courſe begins and is reckoned from Aries, is, as tradition informs us, becauſe the Sun, when firſt brought into exiſtence, was placed in this ſign. And this is not an unreaſonable conjecture, ſince the ſpring quarter begins when the Sun enters Aries, and brings with it increaſe and length of days, and all nature begins to multiply and flouriſh, and as it were to riſe into new life. The ſixth northern ſigns terminate with Virgo, and the ſix ſouthern commence with Libra; but the northern ſigns have always been conſidered of a more efficacious and noble nature than the ſouthern.

Philoſophers

Philoſophers have alſo aſſigned another reaſon for this order and diviſion of the twelve ſigns of the Zodiac, namely, That Nature works by oppoſition and contrariety, and thus brings about the four ſtates of all elementary bodies, viz. generation, conſervation, corruption, and annihilation. As therefore generation is the firſt ſtate, and is produced and nouriſhed by heat, they begin with the fiery ſign Aries. The next quality being conſervation, or durability, they ſignify the ſame by placing an earthy ſign next in order, ſince earth gives permanency and fixation to corruptible bodies. The third quality being corruptible, it is repreſented by an airy ſign, becauſe air is known to be the ſource of putrefaction. The laſt ſtate of an elementary body is its final end or diſſolution; and, as water diſſolves all corruptible bodies, ſo have they deſcribed it by placing a watery ſign the laſt of all. In this arrangement of the ſigns of the Zodiac we may further obſerve, that two paſſive principles are placed between two active ones; and, as our all-wiſe Creator hath ſo conſtructed nature, that the oppoſition of one thing ſhould occaſion the exiſtence or duration of another, ſo we may obſerve it in the diviſions of the Zodiac; for inſtance, Aries, a fiery ſign, is placed oppoſite to Libra, which is an airy ſign; and in all reſpects reſembles a man ſitting over a fire with a pair of bellows in his hands, blowing to keep it burning: for, without air, fire is ſoon extinguiſhed. In the ſame manner it is with the water and the earth; but, to make theſe obſervations more apparent, we will arrange the ſigns of the Zodiac under all their different qualities and forms.

The Diviſions of the Twelve SIGNS of the ZODIAC.

Signs oppoſite are the firſt ſix to the laſt ſix	♈ ♉ ♊ ♋ ♌ ♍	Northern and commanding.
	♎ ♏ ♐ ♑ ♒ ♓	Southern and obeying.

They are divided alſo according to their four Triplicities and Nature	Fiery	♈ ♌ ♐	Hot and dry.
	Earthy	♉ ♍ ♑	Cold and dry.
	Airy	♊ ♎ ♒	Hot and moiſt.
	Watery	♋ ♏ ♓	Cold and moiſt.

Some are maſculine, as ♈ ♊ ♌ ♎ ♐ ♒ Fiery and airy, maſculine.
Some are feminine, as ♉ ♋ ♍ ♏ ♑ ♓ Earthy and watery, feminine.

Equinoctial	♈ ♎
Tropical	♋ ♑
Fixed	♉ ♌ ♏ ♒
Common	♊ ♍ ♐ ♓
Moveable	♈ ♋ ♎ ♑

Theſe ſigns are termed fixed, common, and moveable, becauſe, whenever the ſun is in any one of them, it anſwers to the ſeaſon of the year the weather being then either moveable, or fixed; or between both.

They are alſo divided into the four quarters of the year, as	Spring quarter	♈ ♉ ♊
	Summer quarter	♋ ♌ ♉
	Autumn quarter	♎ ♏ ♐
	Winter quarter	♑ ♒ ♓

Aries begins the ſpring quarter, for which reaſon all the revolutional figures, either for the world or for particular ſtates, are ſet from the ſun entering the firſt point of the equinoctial ſign Aries.

Bicorporal or double bodied	♊ ♓
	♐ the firſt part of the ſign only.

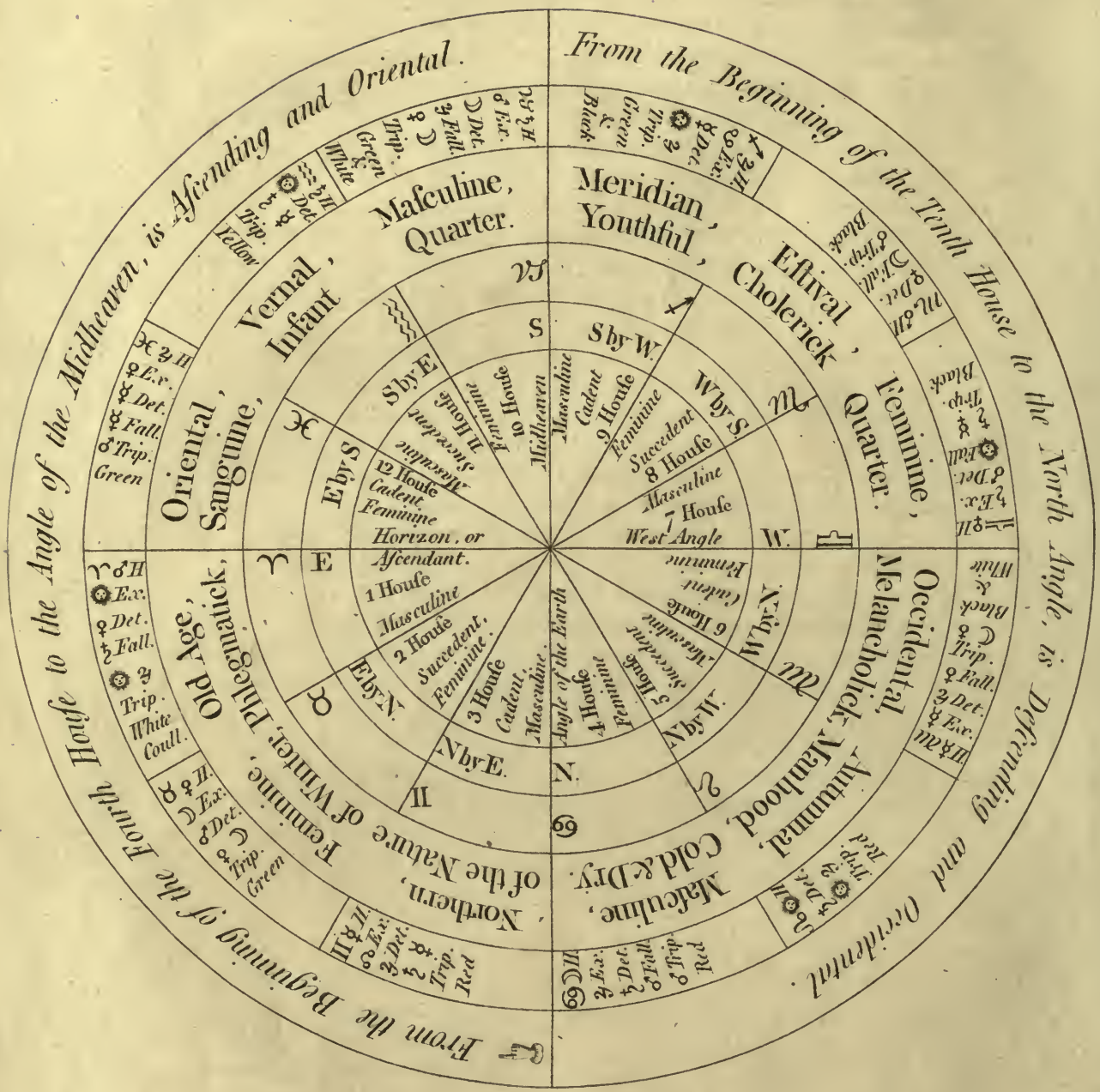
Fruitful ſigns	♋ ♏ ♓
Barren	♊ ♌ ♍
Humane or courteous	♊ ♍ ♎ ♒
Mute ſigns, or ſlow of ſpeech	♋ ♏ ♓
Feral ſigns	♌ ♐ the laſt part only.

Signs of right or long aſcenſions	♋ ♌ ♍ ♎ ♏ ♐
Signs of ſhort and oblique aſcenſions	♑ ♒ ♓ ♈ ♉ ♊

Signs broken	♌ ♓
Signs whole	♎ ♒ ♊ ♏
Signs fortunate	♈ ♊ ♌ ♎ ♐ ♒
Signs unfortunate	♉ ♋ ♍ ♏ ♑ ♓
Signs ſweet	♊ ♎ ♒
Signs bitter	♈ ♌ ♐
Signs weak	♈ ♐ ♑
Signs ſtrong	♌ ♏ ♒

Some ſigns are controvertible in their nature, according to their accidental ſituation in the heavens, as ♊ and ♌ in the eaſt are hot and dry, ♉ and ♍ hottiſh, ♐ cold and moiſt, ♑ cold and dry. In the weſt, ♊ ♍ and ♑ are cold and moiſt, ♉ cold, ♐ hot and dry. Theſe qualities are abſolutely neceſſary to be obſerved in judging of the weather.

When the moon, or lord of the aſcendant, is poſited, at a nativity, in any of the ſigns we term hot, the native will be manly and vigorous, and choler will abound in him; but, if any of thoſe ſigns we term cold,



A TABLE, exhibiting at one View, the Natures, Dignities, Triplicities, & Affections of the Signs and Planets.

he will then be meek, womaniſh, and effeminate; all which affections proceed from phlegm.

There are ſigns called quadrupedian, or four-footed, as ♈ ♉ ♌ ♐ ♑, becauſe thoſe creatures from whence they are named have four feet; and in a nativity, where either of them aſcend, they import that the conſtitution of the native partakes much of the nature of that creature they repreſent; for inſtance, if Aries aſcends, then he will be hot and dry, and partake of the qualities of the ram; if Taurus be lord of the aſcendant, he will be furious, as the bull; if Leo aſcend, he will be in nature bold and magnanimous; if Sagittarius, he will be perſevering and intrepid; if Capricorn, he will be luſtful and libidinous, like the goat. So there are ſigns of humanity, as ♊ ♍ ♎ ♒, and the firſt part of ♐; and in nativities where any of theſe ſigns aſcend, or in which the lord of the aſcendant is placed, it ſignifies that the native is of a friendly diſpoſition, humane, affable, and courteous; of an excellent carriage, and engaging behaviour. Again, ſome ſigns are called fruitful, as ♋ ♏ ♓; and, if the aſcendant, or his lord, or the moon, be placed in any one of theſe, or if the cuſp of the fifth houſe has one of theſe upon it, or if his lord be poſited in one of them, the native will have many children, or will be of a prolific conſtitution; but, if barren ſigns poſſeſs the aforeſaid places, then, according to the plain courſe of nature, ſterility and barrenneſs will follow. There are alſo ſome ſigns termed mute, as ♋ ♏ ♓. If any of theſe aſcend in a nativity, and Mercury, who is the general ſignificator of ſpeech, be afflicted by the planets Saturn and the Dragon's Tail in an evil houſe of heaven, and the aſcendant alſo vitiated, the native will be born dumb; if Mercury be free, and the aſcendant only afflicted, or if the aſcendant be free, and Mercury afflicted, the native will be generally ſilent, and ſlow of ſpeech. But if ſigns of voice aſcend in a nativity, as ♊ ♍ ♋ ♐ ♒, the native will poſſeſs a volubility of ſpeech, and be a good orator. Again, ſome ſigns are ſeral, i. e. brutiſh, or ſavage; ſuch are ♌ and the laſt part of Sagittarius. Some are termed hoarſe, or whiſtling, as ♈ ♉ ♌ ♑; and whenever Leo, or the laſt part of Sagittarius, aſcend in a nativity, the native will be brutiſhly inclined, and poſſeſs an unſeeling and cruel diſpoſition. Thoſe perſons, in whoſe nativity ♈ ♉ ♌ ♑ are horoſcopical, have a conſtant hoarſeneſs or whiſtling in their delivery and ſpeech, though otherwiſe quick and voluble enough; and thoſe perſons are generally crooked, deformed, or imperfectly born, who have ☊ aſcending, and Caput Algol poſited in the aſcendant.

There are alſo degrees which are termed maſculine, feminine, light, dark, ſmoky, pitted, azimene or deficient, and increaſing fortune; theſe are all exhibited at one view in the following table.

A TABLE

A TABLE exhibiting the AFFECTIONS and SIGNIFICATIONS of the DEGREES in each SIGN of the ZODIAC.

Signs.	Degrees Masculine.	Degrees Feminine.	Degrees Light.	Degrees Dark.	Degrees Smoky.	Degrees Void.	Pitted or Deep Degrees.	Deficient or Azimene Degrees.	Degrees encreasing Fortune.
♈	8 15 30	9 22	3 20 29	3 16	0	24 30	6 11 16 23 29	0	19
♉	11 21 30	5 17 24	7 15 28	3 30	0	12 20	5 12 24 25	6 7 8 9 10	3 15 27
♊	16 26	5 22 30	4 12 22	7 27	0	16 30	2 12 17 26 30	0	11
♋	2 10 23 30	8 12 27	12 28	14	20	18 30	12 17 23 26 30	9 10 11 12 13 14 15	1 2 3 4 15
♌	5 15 30	8 23	30	10	20	25	6 13 15 22 23 28	18 27 28	2 5 7 19
♍	12 30	8 20	8 16	5 30	22	10 27	8 13 16 21 22	0	3 14 20
♎	5 20 30	15 27	5 18 27	10 21	0	30	17 20 30	0	3 15 21
♏	4 17 30	14 25	8 22	3 30	24	14 29	9 10 22 23 27	19 28	7 18 20
♐	2 12 30	5 24	9 19 30	12	23	0	7 12 15 24 27 30	1 7 8 18 19	13 20
♑	11 30	10	10 19	7 22 30	15	25	7 17 22 24 29	26 27 28 29	12 13 14 20
♒	5 21 27	15 25 30	9 21 30	13	4	25	1 12 17 22 24 29	18 19	7 16 17 20
♓	10 23 30	20 28	12 22 28	6 18 30	0	25	4 9 24 27 28	0	13 20

In the firſt column againſt ♈ you find 8. 15. 30, under the column of maſculine degrees; and under the column of feminine you have 9. 22, which ſhews that the firſt eight degrees of ♈ are maſculine, and the ninth degree feminine; from 9 to 15 are maſculine, and from 15 to 22 feminine, and from 22 to 30 are maſculine. The uſe of which is, that, if the principal ſignificator in a nativity be poſited in the degrees and ſigns maſculine, be the native male or female, it argues that he or ſhe ſhall inherit a more maſculine temper and reſolution than ordinary. But, if the ſignificator be in feminine ſigns and degrees, then the native will be more effeminate, timid, and leſs robuſt. The ſame obſervation holds good with reſpect to the other ſigns and degrees, as in the table they ſtand directed. The fourth column points out that there are certain degrees in each ſign, which are termed light; and, if either of theſe aſcend, in

in a nativity, the native will be of a fairer and clearer complexion than ordinary. The fifth column ſhews that there are degrees termed *dark* or *obſcure*; and, whenever theſe happen to be horoſcopical in a nativity, they declare the native to be of a dark or ſallow complexion, and, if he ſhould be born deformed, his deformity will be conſiderably greater. The ſixth column ſhews which degrees of the zodiac are termed *ſmoky*; and, if any of them ariſe on the eaſtern fineter at the time of birth, they declare the native of a mixed complexion, neither fair nor ſwarthy, but partaking of both; and ſimilar to his complexion will be his underſtanding. The ſeventh column ſhews which of the degrees of the zodiac are called *void*; and, if the aſcendant in the radix of any nativity be poſited in them, it declares an imbecility in the judgment and underſtanding of the native; and, the farther he enters into converſation or buſineſs, the more obvious will this defect appear. The eighth column points out what degrees in each of the twelve ſigns are called *deep* and *pitted*; and theſe, in a nativity, ſignify, that if the aſcendant, his lord, or the moon, be ſituated in any of them, the native will be of a haſty and imperfect ſpeech, incapable of expreſſing his deſires, or of declaring his ſentiments; and will always be involved in vexatious litigations and diſputes; and, like a man in a *pit* or ſnare, will want the aſſiſtance of another to help him out. The ninth column diſtinguiſhes the *azimene*, *lame*, or *deficient*, degrees; and, if in a nativity any one of theſe aſcend, or the lord of the aſcendant, or the moon, be in any of them, the native will be crooked, lame, or deformed, or in ſome manner vitiated in the member or part of the body that the ſign governs in which ſuch azimene degrees ſhall happen to be. This rule is ſo unexceptionable and invariable, that it ought to be well conſidered in the judgment of every nativity. The tenth column points out all the degrees in the twelve ſigns that are augmentors or increaſers of fortune; and the knowledge to be derived from them is, that if, in a nativity, the cuſp of the ſecond houſe, or lord of the ſecond, Jupiter, or part of fortune, be in degrees augmenting, they then become arguments of much wealth; and preſage that the native ſhall, according to his capacity or ſituation in life, attain to ſtill greater honour, riches, and preferment.

But, beſides theſe general properties, each of the ſigns poſſeſs a particular efficacy and virtue peculiar to themſelves, or to that part of the heavens wherein they bear rule. For, as upon earth all ground will not bring forth the ſame fruit, ſo in the heavens all places or parts thereof will not produce the ſame effects. Upon the earth, a man in his journey rides over ten miles, more or leſs, upon the ſands; at another time, he traces over as many miles more upon the clay; and, after that, he proceeds on another ten miles upon the marle and gravel. Similar to this, by the moſt correct obſervation, appears to be the alternate variations of

the heavenly matter. This we ſhall render apparent, by examining the different and diſtinct qualities of every ſign throughout all the degrees of the zodiac. And firſt

Of ARIES, ♈.

This ſign, obſervation and experience both inform us, is hot and dry, like a high gravelly or ſandy ground; and, when this ſign aſcends at a birth, or if the ſun or moon be poſited in it, it uſually contributes unto the native a dry body, lean and ſpare, ſtrong and large bones and limbs, piercing eyes, a ſwarthy or ſallow complexion, and ſandy-coloured or red hair, and inclines him to be choleric, brutal, violent, and intemperate; that is, this ſign naturally produces theſe effects. But, if the planets Jupiter or Venus be in the aſcendant, or in this ſign, it very materially alters both the conſtitution and complexion of the native for the better; but, if Saturn or Mars be poſited there, then it is altered conſiderably for the worſe *. For, as ſome land will bear wheat, and other land only rye, and yet, by adding compoſt to it, or by ordering it accordingly, the nature of the mold may oftentimes be changed, and made to bring forth fruit contrary to its own nature:—juſt the ſame it is when the planets, or their aſpects, fall ſtrongly into a ſign; they quite change its nature and effect; but, if none of theſe happen, then the ſign Aries, and the reſt, unalterably purſue their own nature.

Aries is an equinoctial, cardinal, diurnal, moveable, fiery, choleric, hot and dry, luxurious, violent, ſign; eaſtern, and of the fiery triplicity. It is the day-houſe of Mars, and conſiſts of twelve ſtars. The diſeaſes produced by this ſign are the ſmall-pox and falling-ſickneſs, apoplexies, head-ach, megrims, baldneſs, and all diſorders of the head and face, hair-lips, ring-worms, meaſles, fevers, convulſions, and the dead palſy. The regions over which Aries preſides, are England, France, Baſternea, Syria, Paleſtine, the Upper Burgundy, Germany, Switzerland, the Upper Sileſia, the Leſſer Poland, Denmark, and Judea; the cities of Naples, Capua, Ancona, Imolia, Ferrara, Florence, Verona, Lindavia, Brunſwick, Cracovia, Marſeilles, Saragoſſa, Barganum, Cæſarea, Padua, Auguſta, and Utrecht. In man in governs the head and face; and the colour it rules is white mixed with red.

TAURUS, ♉.

Taurus differs greatly from the preceding ſign, being in nature cold and dry, as if out of a hot and ſandy ſoil a man were on a ſudden to enter into a cold deep clay country. If this ſign aſcends at a birth, or is

* See Doct. of Nat. lib. i. cap. 10. ſect. 1.

poſited

posited in the sun or moon's place, it usually renders a person with a broad brow, thick lips, dark curling hair, of qualities somewhat brutal and unfeeling; melancholy, and slow to anger; but, when once enraged, violent and furious, and difficult to be appeased. Hence it follows that this is an earthy, cold, dry, melancholy, feminine, fixed, nocturnal, sign; southern, and of the earthy triplicity; the night-house of Venus; and contains twenty-three stars. The diseases incident to this sign are, cold and dry melancholic habits, fluxes of rheum, wens in the neck, sore throats, king's-evil, quinseys, and consumptions. The regions over which it presides are, Persia, Media, Parthia, Cyprus, the islands of the Archipelago, the Lesser Asia, White Russia, the Greater Poland, Ireland, Lorraine, Helvetia, Rhetica, Franconia, and Switzerland; with the cities of Mantua, Borronia, Parma, Sens, Terentia, Bythinia, Panorum, Heriopolis, Leipsic, and Nantz. In man, it governs the neck and throat; and the colour it rules is red mixed with citron.

GEMINI, ♊.

Gemini is in nature hot and moist, like a fat and rich soil; and produces a native fair and tall, of straight body and sanguine complexion, rather dark than clear; the arms long, but oftentimes the hands and feet short and fleshy: the hair and eyes generally a dark hazle, of perfect sight, and lively wanton look, the understanding sound, and judicious in worldly affairs. Gemini is defined an airy, hot, moist, sanguine, double-bodied, masculine, diurnal, western, sign, of the airy triplicity. It is the day-house of Mercury; and consists of eighteen fixed stars. The diseases produced by this sign are, all the infirmities of the arms, shoulders, and hands, phrenzy-fevers, corrupt blood, fractures, and disorders in the brain. The regions over which it presides are, the west and south-west of England, Brabant, Flanders, America, Lombardy, Sardinia, and Wittembergia; the cities of London, Mentz, Corduba, Bruges, Hasford, Norringberg, Louvaine, Mogontia, and Versailles. In man, he governs the hands, arms, and shoulders; and rules all mixed red and white colours.

CANCER, ♋.

This sign, like a watery moorish land, is by nature cold and moist; and, when it ascends at the time of birth, it yields a native fair and pale, of a short and small stature, the upper part of the body generally large, with a round face, brown hair, and grey eyes; of qualities phlegmatic and heavy, effeminate constitution, and small voice; if a woman, inclined to have many children. Cancer is the only house of the moon, and

is the firſt ſign of the watery or northern triplicity; it is a watery, cold, moiſt, phlegmatic, feminine, nocturnal, moveable, fruitful, ſolſticial, ſign; and comprehends nine fixed ſtars. Peculiar to this ſign are all diſorders of the breaſt and ſtomach, pleuriſies, indigeſtion, ſhortneſs of breath, want of appetite, cancers, coughs, phthiſics, dropſies, ſurfeits, impoſthumes, aſthmas, and conſumptions. The regions which are more immediately under the government of this ſign, are Scotland, Holland, Zealand, Grenada, Burgundy, Numidia, Africa, Bythinia, Phrygia, Cholcis, and Carthage; together with the cities of Conſtantinople, Tunis, York, St. Andrew's, Venice, Algiers, Genoa, Amſterdam, Magdenburg, Cadiz, St. Lucia, and New-York. In man, it governs the breaſt, ribs, lungs, liver, pleura, and ventricle of the ſtomach; and the colour it rules is green and ruſſet.

LEO, ♌.

Leo is the only houſe of the ſun, by nature fiery, hot, dry, maſculine, choleric, barren, and commanding; eaſtern, and of the fiery triplicity; and claims twenty-ſeven of the fixed ſtars. When this ſign aſcends in a nativity, it denotes that the native will be of a large maſculine body, broad ſhoulders, and auſtere countenance; dark or yellowiſh hair, large commanding eye, ſprightly look, and ſtrong voice; the viſage oval, and ruddy, or ſanguine; a reſolute and courageous ſpirit, aſpiring mind, free and generous heart, with an open, bold, and courteous, diſpoſition. It muſt however be remarked, that the beginning and middle of this ſign produce all the above faculties in the greateſt degree of ſtrength; and that, in the latter part of the ſign, the native will be rather ſpare and thin, with light flaxen hair, and of a weaker conſtitution and temperature. The diſeaſes produced under Leo, are all the paſſions and affections of the heart, as convulſions, ſwoonings, tremblings, qualms, violent fevers, plagues, peſtilences, ſmall-pox, meaſles, yellow jaundice, pleuriſies, ſore eyes, and all diſeaſes ariſing from choler, and all pains in the back, ribs, and bowels. The provinces under the rule of Leo are, Italy, the Alps, Silicia, Bohemia, Phœnicia, Chaldea, part of Turkey, and Apulia; alſo the cities of Rome, Damaſcus, Cremona, Prague, Linzinus, Philadelphia, Syracuſe, Briſtol, Crotona, and Ravenna. In man, it governs the heart and back, the vertebra of the neck, and pericranium. It rules the colours red and green.

VIRGO, ♍.

Virgo is an earthy, cold, dry, barren, feminine, ſouthern, nocturnal, melancholy, ſign, of the earthy triplicity, and the houſe and exaltation of Mercury, conſiſting of twenty-four fixed ſtars. When this ſign aſcends,

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it perſonates a decent and well-compoſed body, ſlender, and above the middle ſtature, of a ruddy brown complexion, black or dark brown lank hair, the viſage ſomewhat round, the voice ſmall and ſhrill, a witty and ingenious mind, ſtudious, but rather unſtable; and, if the aſcendant be free from the malevolent aſpects of Saturn, and this ſign aſcends with Mercury therein, the perſon who hath them ſo ſituated at his birth will be an excellent orator. The particular diſeaſes of this ſign, are thoſe produced by worms, wind, and obſtructions; hardneſs of the ſpleen, mother, hypochondriac melancholy, cholic, and iliac paſſion. The regions under the government of Virgo, are Babylon, Meſopotamia, Aſſyria, Achaia, Greece, Croatia, Corinthia, Crete, the Duchy of Athens, part of Gallia Comata, part of Rhenus and the Lower Sileſia; with the cities of Jeruſalem, Corinth, Navarre, Arethium, Brunduſium, Padua, Toulouſe, Paris, Baſil, Cratiſlavia, Heidelburg, Sigina, Erphordia, and Lyons. In man it governs the belly, bowels, ſpleen, omentum, navel, and diaphragm; and it rules the colour black ſpeckled with blue.

LIBRA, ♎.

Libra is a ſign aerial, ſanguine, hot, and moiſt, equinoctial, cardinal, moveable, maſculine, weſtern, diurnal, and humane; the day-houſe of Venus, of the airy triplicity, and conſiſts of eight ſtars. At a birth it produces one of a tall, ſtrait, and well-made, body; of a round, lovely, and beautiful, viſage, a fine ſanguine complexion in youth, but in old age commonly brings pimples, or a very deep red colour in the face; the hair yellow, or ſomewhat tending to flaxen, long and lank, grey eyes, of a courteous friendly diſpoſition, with a mind juſt and upright in all its purſuits. The diſeaſes common to this ſign are, the ſtone, gravel, heat, wind, cholic, and diſeaſes in the loins, impoſthumes or ulcers in the reins, bladder, or kidneys; corruption of blood, weakneſs in the back, and gonorrheas. The regions under its peculiar ſway, are Bactriana, Caſpia, Seres, Oaſis, Æthiopia, Sabandia, Alſatia, Sundgavia, Livonia, Auſtria, Pannonia, Portugal; and the Dukedom of Savoy. Alſo the cities of Liſbon, Spria, Placentia, Lauday, Frieſburg, Heilborn, Antwerp, Frankfort, Vienna, Olyſiponis, Araſatum, Cajeta, Charles-Town, Sueſſa, Argentum, Velkkirchium, and Halafriſinga. In man it governs the reins, kidneys, and bladder; and the colours under its rule are black, dark crimſon, or tawney.

SCORPIO, ♏.

Scorpio is a moiſt, cold, phlegmatic, feminine, nocturnal, fixed, northern, ſign; the night-houſe and joy of Mars, and is of the watery trigon; and includes twelve ſtars. It gives a ſtrong, robuſt, corpulent,

body, of middle ſtature, broad viſage, brown complexion, and brown curling hair; an hairy body, ſhort neck, and ſhort thick legs, quick in bodily motion, but reſerved and thoughtful in converſation. The diſeaſes incident to Scorpio, are the ſtone and gravel in the bladder, ſtranguary, and other imperfections in the urinal paſſage; ruptures, fiſtulas, hemorrhoids, venereal diſeaſe, running of the reins, priapiſms, ſcurvy, and piles. It bears rule over the regions of Matragonitida, Commagena, Cappadocia, Judea, Idumea, Mauritania, Getulia, Catalonia, Norwegia, the Weſt Sileſia, and the Upper Bavaria, the kingdom of Fez, and Barbary; together with the cities of Algiers, Valentia, Trapizuntia, Aquila, Poſtoria, Camerinum, Petavium, Meſſina, Vienna of the Allobroges, Gedandum, Crema, Ariminum, and Frankfort upon Oder. In man it governs the privities, ſeminal veſſels, groin, bladder, and fundament; and prefers a brown colour.

SAGITTARIUS, ♐.

Sagittarius is a fiery, hot, dry, maſculine, diurnal, eaſtern, common, bicorporal, ſign, of the fiery trigon; the houſe and joy of Jupiter; containing thirty-one ſtars. At a birth it endows the native with a well-formed body, rather above the middle ſtature; with an handſome comely countenance, a viſage ſomewhat long, ruddy complexion, cheſnut-coloured hair, but ſubject to baldneſs; the body ſtrong, active, and generally makes a good horſeman; ſtout-hearted, intrepid, and careleſs of danger. The diſeaſes proper to this ſign, are the ſciatica, windy gouts, running ſores, heat of the blood, peſtilential fevers, and diſorders produced by intemperateneſs, and falls from horſes. The regions under its government are thoſe of Arabia Felix, Tyrrhenia, Celtica, Hiſpaniola, Dalmatia, Sclavonia, Hungaria, Moravia, Miſnia, Provincia, Lyguria, and Spain; the cities of Toledo, Mutina, Narbonne, Avignon, Cologne, Agrippina, Stutgardia, Rottemburgus, Cullen, Tuberinum Indemburges, and Buda. In man it governs the thighs, hips, and os ſacrum, and rules the yellow green colour, tending to red.

CAPRICORN, ♑.

Capricorn is an earthy, cold, dry, melancholy, feminine, nocturnal, moveable, cardinal, ſolſticial, domeſtic, ſouthern, quadrupedian, ſign, of the earthy triplicity, the houſe of Saturn, and exaltation of Mars; and contains twenty-eight ſtars. When this ſign governs a nativity, it produces a ſlender ſtature, of a dry conſtitution, long thin viſage, ſmall beard, dark hair, long neck, and narrow chin and breaſt; with a diſpoſition collected, witty, and ſubtle. The diſeaſes peculiar to Capricorn, are the gout, ſprains, fractures, diſlocations, leproſy, itch, ſcabs,

and all diſeaſes of melancholy, and hyſterics. The regions over which it bears ſway, are thoſe of India, Ariana, Macedonia, Illyria, Thracia, Boſnia, Mexico, Bulgaria, Greece, Muſcovy, Lithuania, Saxony, Morea, the Orcades, Stiria, Romandiola, Marchia, Heſſia, Teringia, and Albany. Likewiſe the cities of Juliacum, Chevonia, Berga, Mecklinberg, Gaudanum, Vilna, Oxford, Brandenburgh, Auguſta, Conſtantia, Derrhona, Feventra, Fortona, and Pratum. In man it governs the knees and hams; and rules the black or dark brown colour.

AQUARIES, ♒.

Aquaries is an hairy, hot, moiſt, rational, fixed, humane, diurnal, ſanguine, maſculine, weſtern, ſign, of the airy triplicity; the day-houſe of Saturn, and comprehends, in its degrees of the zodiac, twenty-four ſtars. In a nativity, it denotes a perſon of well-ſet, thick, robuſt, ſtrong, body, long viſage, and pale delicate countenance; clear ſanguine complexion, with bright ſandy or dark flaxen hair. The diſeaſes common to this ſign are, lameneſs and bruiſes in the ancles, fractures and diſlocations, corruption and putrefaction of the blood, gouts, cramps, and rheumatiſms. The regions under its government are, Oxiana, Sogdiana, the Deſerts of Arabia Petrea, Azania, Sarmatia, Great Tartary, Wallachia, Red Ruſſia, Dania, the ſouth part of Sweden, Weſtphalia, Moſſelani, Pedemantum, part of Bavaria, Croatia, Germany, and Muſcovy; with the cities of Hamburgh, Breva, Montſerrat, Trent, Piſaurum in Italy, Saliſburgus, Ingolſtadius, Forum, Sempronium, and Bremen. In man it governs the legs and ancles; and rules the ſky-colour, or blue.

PISCES, ♓.

Piſces is a watery, cold, moiſt, feminine, phlegmatic, nocturnal, common, bicorporal, northern, idle, effeminate, ſickly, fruitful, ſign, of the watery triplicity, the houſe of Jupiter, and the exaltation of Venus; and conſiſts of twenty-four ſtars. It produces a native of a ſhort ſtature, pale complexion, thick ſhoulders, brown hair, of a fleſhy body, not very upright; round-ſhouldered, with an incurvating of the head. The diſeaſes produced by this ſign, are gouts, lameneſs, and pains incident to the feet; ſalt phlegm, biles, pimples, and ulcers proceeding from putrified blood; alſo all cold and moiſt diſeaſes. The regions it governs are Phazonia, Nazomontidis, Carmatia, Lydia, Pamphilia, Sileſia, Calabria, Portugal, Normandy, Galicia, Luſitania, Egypt, Garomentus; and the cities of Alexandria, Sibilia or Hyſpalis Compoſtella, Parantium, Rhotomagum, Normatia, Ratiſbonne, and Rhemes. In man it governs the feet and toes, and preſides over the pure white colour.

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It may perhaps be thought, by ſome of my readers, that the foregoing influences, attributed to the twelve ſigns of the zodiac, are merely conjectural and imaginary. But the artiſt, whoever he be, that has the good ſenſe to determine for himſelf, by the ſtandard of experience and obſervation only, will carefully attend to all that has been ſtated, as the particular effect and virtue of each reſpective ſign. For, without an intimate acquaintance with them, no correct judgment can be formed upon any nativity; but, on the contrary, if the foregoing are ſtrictly attended to, no one who tries them will ever find an error in his calculations.

Conſiderations on the Natural Properties, Influences, and Effects, of the SUN, MOON, and PLANETS.

THE importance of theſe celeſtial luminaries in the ſcale of Nature, and the force of their operations upon the animal and vegetable ſyſtems, require that they ſhould be thoroughly inveſtigated, and their properties well underſtood, before any advances are made in calculating nativities, or reſolving horary queſtions. We ſhall begin with Saturn, the moſt remote of the ſuperior planets, and conſider them individually, in the following order:

Saturn	♄	Mars	♂	Venus	♀
Jupiter	♃	Luna	☽	Mercury	☿

And the central Sun ☉.

There are alſo other characters which we ſhall have occaſion to ſpeak of. The Dragon's Head ☊, the Dragon's Tail ☋, and the Part of Fortune ⊕. And firſt,

Of SATURN, ♄.

Saturn is the moſt ſupreme, or moſt elevated, of all the planets, being placed between Jupiter and the firmament, at about ſeven hundred and eighty millions of miles from the ſun. It travels in its orb at the rate of eighteen thouſand miles every hour, and performs its annual revolution round the ſun in twenty-nine years, one hundred and ſixty-ſeven days, and five hours, of our time; which makes only one year to that planet. And, though it appears to us no larger than a ſtar of the third magnitude, yet its diameter is found to be no leſs than ſixty-ſeven thouſand Engliſh miles; and conſequently near ſix hundred times as big as the earth! This planet is ſurrounded by a thin broad ring, ſomewhat reſembling the horizon of an artificial globe; and it appears double when ſeen through a good teleſcope. It is inclined thirty degrees to the ecliptic, and is about twenty-one thouſand miles in breadth; which is equal to its diſtance from Saturn on all ſides. There is reaſon to believe that the ring turns round its axis, becauſe, when it is almoſt edge-ways to us, it appears ſomewhat thicker on one ſide of the planet than on the other; and the thickeſt edge has been ſeen on different ſides at different times. But, Saturn having no viſible ſpots on his body, whereby to determine the time of his turning round his axis, the length of his days and nights and the poſition of his axis are wholly unknown to us. He has two degrees forty-eight minutes north, and two degrees forty-nine minutes ſouth, latitude. He

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is retrograde one hundred and forty days, and ſtationary five days before and five days after his retrogradation.

Saturn is in nature cold and dry, occaſioned by his being ſo far removed from the heat of the ſun; abounds in moiſt vapours, and is a melancholy, earthy, maſculine, ſolitary, diurnal, malevolent, planet; and the greater infortune. His effects, when lord of the aſcendant, or principal ruler of a nativity, with all his qualities, are as follow: he produces a middle ſtature, with a dark, ſwarthy, or pale, complexion, ſmall leering black eyes, broad forehead, lean face, lowering brow, thick noſe and lips, large ears, black or brown hair, broad ſhoulders, thin beard, with ſmall lean thighs and legs. If this planet is well dignified at the time of birth, the native will be of an acute and penetrating imagination; in his conduct, auſtere; in words, reſerved; in ſpeaking and giving, very ſpare; in labour, patient; in arguing or diſputing, grave; in obtaining the goods of this life, ſtudious and ſolicitous; in his attachments, either to wife or friend, conſtant and unequivocal; in prejudice or reſentment, rigid and inexorable. But, if this planet be ill dignified at the time of birth, the native will be naturally ſordid, envious, covetous, miſtruſtful, cowardly, ſluggiſh, outwardly diſſembling, falſe, ſtubborn, malicious, and perpetually diſſatisfied with himſelf, and with all about him. When Saturn is oriental, the human ſtature will be ſhorter than uſual, and, when occidental, thin, lean, and leſs hairy. If his latitude be north, the native will be hairy and corpulent; if without any latitude, he will be of large bones and muſcles; and, if meridional, fat, ſmooth, and fleſhy; in his firſt ſtation, ſtrong and well-favoured; and, in his ſecond ſtation, weak and ill-favoured. Theſe remarks likewiſe hold good with reſpect to all the other planets. It is alſo to be remarked, that, when Saturn is ſignificator of travelling, he betokens long and laborious journeys, perilous adventures, and dangerous impriſonment. Saturn governs the ſpleen, right ear, bones, teeth, joints, and retentive faculty, in man; and rules every thing bitter, ſharp, or acrid. His government and effects in all other reſpects are as follow.

Diſeaſes under Saturn.—All melancholy and nervous affections, quartan agues, falling ſickneſs, black jaundice, tooth-ach, leproſy, defluxions, fiſtulas, pains in the limbs and joints, gout, rheumatiſm, hemorrhoids, deafneſs, inſanity, palſy, conſumption, dropſy, chin-cough, fractures, apoplexies, and all phlegmatic humours; and, in conceptions, he rules the firſt and the eighth months.

Herbs and plants under Saturn.—Barley, fumatory, beech-tree, bifoil, birdsfoot, biſtort, buckſhorn plantane, vervane, ſpinach, bearsfoot, wolf-

bane,

bane, fern, ſage, box, poppy, angelica, tamarind, capers, rue, willow, yew-tree, cypreſs-tree, hemp, pine-tree, wild campions, pilewort, cleavers, clowns woundwort, comfrey, cudweed, croſſwort, darnel, dodder, epithymum, elm-tree, oſmond royal, flea-wort, flix-weed, gout-wort, ſtinking gladden, winter-green, hound's tongue, hawk-weed, hemlock, henbane, horſetail, knap-weed, knot-graſs, medlar, moſs, mullen, night-ſhade, polypody, quince, rupture-wort, ruſhes, Solomon's ſeal, yarrow, cetrach, Saracen's conſound, ſervice-tree, tamariſk, black-thorn, melancholy thiſtle, thorowax, tutſan, aconite, aſphodil, agnus caſtus, ſtarwort, orach, ſhepherd's purſe, black hellebore, mandrake, opium. In gathering his herbs, the ancients turned their faces towards the eaſt, in his planetary hour, when in an angle, and eſſentially fortified, with the moon applying to him by ſextile or trine.

Stones, metals, and minerals.—The ſapphire, and lapis lazuli, or that ſtone of which azure is made; likewiſe all unpoliſhed black and blue ſtones; the loadſtone, tin and lead, and the droſs of all metals.

Animals under Saturn.—The aſs, the cat, the hare, mouſe, dog, wolf, bear, elephant, baſiliſk, crocodile, ſcorpion, adder, ſerpent, toad, hog, and all creeping things produced by putrefaction. Alſo the tortoiſe, the eel, and all kinds of ſhell-fiſh. Among birds, the crow, lapwing, owl, bat, crane, peacock, thruſh, blackbird, oſtrich, and cuckow.

Weather and winds.—He brings cloudy, dark, obſcure, weather, with cold biting winds, and thick, heavy, condenſed air. Theſe are his general effects; but the more particular and immediate alterations of weather produced by this planet are only to be known by his ſeveral poſition and aſpects with other planets, fortitudes, and debilities, of which I ſhall treat at large in my third book. Saturn delights in the eaſtern quarter of the heavens, and cauſeth the eaſtern winds. He is friendly to Jupiter, Sol, and Mercury, but at enmity with Mars, Venus, and the Moon.

Triplicity and ſigns.—He governs the ſign Capricorn by night, and Aquaries by day, and the airy triplicity by day. Of the weekly days he rules Saturday, the firſt hour from ſun-riſing, and the eighth hour of the ſame day, and the firſt hour of Tueſday night.

Regions under Saturn.—Bavaria, Saxony, Stiria, Romandiola, Ravenna, Conſtantia, and Ingoldſtadt.

Years.—Saturn's greateſt year is four hundred and ſixty-five; his great is fifty-ſeven; his mean, forty-three and a half; and his leaſt, thirty.

The

The ſignification of which, in aſtrology, is, that, if a kingdom, city, town, principality, or family, takes its riſe when Saturn is eſſentially and occidentally ſtrong, and well fortified, it is probable the ſame will continue in honour and proſperity, without any material alteration, for the ſpace of four hundred and ſixty-five years. Again, if in a nativity Saturn is well dignified, is lord of the geniture, and not afflicted by any croſs-aſpects, then the native, according to the common courſe of nature, may live fifty-ſeven years; if the planet be but meanly dignified, then the native will not live more than forty-three years; and, if he be weakly dignified, he will not live more than thirty years; for the nature of Saturn at beſt is cold and dry, which are qualities deſtructive to health and long life in man.

Orb.—Saturn's orb is nine degrees before and after any aſpect; that is, his influence begins to operate, when either he applies, or any planet applies to him, within nine degrees of his perfect aſpect; and his influence continues in force until he is ſeparated nine degrees from the aſpect partial.

JUPITER, ♃.

Jupiter is the next planet below Saturn, and called the *greater fortune.* He appears to our ſight the largeſt of any ſtar in magnitude except Venus; and is of a bright reſplendent clear aſpect. Modern aſtronomers have proved him to be four hundred and twenty-ſix millions of miles from the ſun, and above a thouſand times bigger than our earth; he goes in his orbit at the aſtoniſhing rate of near twenty-ſix thouſand miles an hour, and his diameter is computed at eighteen thouſand Engliſh miles, which is more than ten times the diameter of the earth. He completes his courſe through the twelve ſigns of the zodiac in eleven years, three hundred and fourteen days, and twelve hours. He is conſiderably ſwifter in motion than Saturn; but to us his mean motion is four minutes fifty-nine ſeconds; his ſwifter motion fourteen minutes. He has exaltation in fifteen degrees of Cancer; ſuffers detriment in Gemini and Virgo, and receives his fall in fifteen degrees of Capricorn. His greateſt latitude north is one degree thirty-eight minutes, and his greateſt latitude ſouth one degree and forty minutes. He is retrograde one hundred and twenty days; and ſtationary five days before and four days after his retrogradation. His orb, or radiation, is nine degrees before and after any of his aſpects.

Jupiter is a diurnal, maſculine, planet, temperately hot and moiſt, airy and ſanguine; author of temperance, modeſty, ſobriety, and juſtice. He rules the lungs, liver, reins, blood, digeſtive virtue, and na-

ral faculties of man. When he prefides over a nativity, he gives an erect and tall ftature, a handfome rofy complexion, an oval vifage, high forehead, large grey eyes, foft thick brown hair, a well-fet comely body, fhort neck, large wide cheft; robuft, ftrong, and well-proportioned, thighs and legs, with long feet; his fpeech fober and manly, and his converfation grave and commanding. And, if well dignified at the birth, this planet betokens moft admirable manners and difpofition to the native. He will be in general magnanimous, faithful, and prudent, honourably afpiring after high deferts and noble actions, a lover of fair dealing, defirous of ferving all men, juft, honeft, and religious; of eafy accefs, and of affable manners and converfation; kind and affectionate to his family and friends; charitable and liberal to the utmoft extent of his abilities; wife, prudent, and virtuous, hating all mean and fordid actions. But, if Jupiter be ill-dignified, and afflicted with evil afpects at the time of birth, he then betokens a profligate and carelefs difpofition, of mean abilities, and fhallow underftanding; a bigot in religion, and obftinate in maintaining erroneous doctrines; abandoned to evil company; eafily feduced to folly and extravagance; a fycophant to every one above him, and a tyrant in his own family. If the planet be oriental at the birth, the native will be more fanguine and ruddy, with larger eyes, and more corpulent body, and generally gives a mole or mark upon the right foot. If occidental, then it beftows a moft fair and lovely complexion, particularly to a female; the ftature fomewhat fhorter, the hair light brown, or approaching to flaxen, but thin round the temples and forehead.

Difeafes under Jupiter.—All infirmities of the liver, obftructions, pleurifies, apoplexies, inflammation of the lungs, infirmities in the left ear, palpitations of the heart, cramps, pains in the back, diforders in the reins, proceeding from corruption of blood; quinfies, windinefs, fevers, proceeding from a fuperabundance of blood; all griefs in the head, pulfe, feed, arteries, convulfions, pricking and fhooting in the body, and putrefaction of the humours. In generation, he governs the fecond and the ninth months.

Herbs and Plants.—Agrimony, Alexander, afparagus, avens, bay-tree, elecampain, beets, betony, borrage, bilberries, buglofs, chervil, coltsfoot, fweet cicely, cinquefoil, alecoft, dandelion, docks, bloodwort, quickgrafs, endive, hart's tongue, hyffop, liverwort, lungwort, fweetmaudlin, oak-tree, red-rofes, fage, fauce-alone, fcurvy-grafs, fuccory, cherries, lady's-thiftle, barberries, ftrawberries, liquorice, apples, mulberries, myrobolans, olives, peaches, pear-tree, felf-heal, wheat, madder, maftic, fugar, honey, rhubarb, violets, pomegranate, mint, faffron, daify, feverfew, nutmegs, gillyflowers, mace, cloves, flax, balm, fumitory, wild

and ſweet marjoram, St. John's wort, almond-tree, hazel, fig-tree, gooſeberry-tree, pine-tree, coral-tree, ivy, and the vine.—Rule for gathering, the ſame as under Saturn.

Stones, Metals, and Minerals.—The topaz, amethyſt, marble, emerald, cryſtal, ſapphire, hyacinth, bezoar, and freeſtone. Tin, lead, and pewter.

Animals.—The unicorn, doe, hart, ſtag, ox, elephant, horſe, ſheep, and all domeſtic animals, that do not fly the dominion of man. Alſo the whale, dolphin, ſea-ſerpent, and ſheth-fiſh. Among birds, the eagle, ſtork, peacock, pheaſant, partridge, ſtock-dove, ſnipe, lark, &c.

Weather and Winds.—Jupiter produces pleaſant, healthful, and ſerene, weather; and governs the north and north-eaſt winds. He is friendly with Saturn, Sol, Venus, Mercury, and Luna, but at enmity with Mars. We call Thurſday his day; and he rules on Sunday night. His influence commences an hour after ſun-riſe, and he governs the firſt hour and the eighth.

Signs and Triplicity.—He rules the celeſtial ſign Sagittary by day, and Piſces by night. The effect of which is, that if Jupiter be ſignificator in the revolution of any year, by day, and in Sagittary, he is ſo much the more fortified; and if in Piſces, in a nocturnal revolution, the effect is the ſame. This obſervation extends to all the other planets. He preſides over the fiery triplicity by night; ſo that, if Jupiter be in twenty degrees of Aries, or the tenth degree of Leo, in any *diurnal* revolution, he ſhall be accounted peregrine, as not having any dignity therein, being neither in his houſe, exaltation, term, triplicity, or face; but in a *nocturnal* revolution he would not be accounted peregrine, for then he would have triplicity in both theſe ſigns.

Journeys.—When he is ſignificator, he denotes pleaſant travelling, good ſucceſs, ſafety, health, and mirth.

Countries under Jupiter.—Spain, Hungary, Babylon, Perſia, and Cullen.

Colours under Jupiter.—Sea-green, blue, purple, aſh-colour, a mixed yellow and green.

Years.—Jupiter's greateſt year is four hundred and twenty-eight; the longeſt year he gives is ſeventy-nine; his mean year is forty-five; and his leaſt year is twelve.

MARS.

MARS, ♂.

Mars is next located to Jupiter, and is the firſt planet above the earth and moon's orbit. His diſtance from the ſun is computed at one hundred and twenty-five millions of miles; and, by travelling at the rate of forty-ſeven thouſand miles every hour, he goes round the ſun in ſix hundred and eighty-ſix of our days, and four hours; which is the exact length of his year, and contains ſix hundred and ſixty-ſeven days and three quarters; but every day and night together is forty minutes longer than with us. His diameter is four thouſand four hundred and forty-four miles, which is but a fifth part ſo large as the earth. He is of a deep fiery red colour, and by his appulſes to ſome of the fixed ſtars, ſeems to be encompaſſed by a very groſs atmoſphere. His mean motion is thirty-one degrees twenty-ſeven minutes; and his ſwift motion from thirty-two to forty-four minutes. His exaltation is in twenty-eight degrees of Capricorn; his fall in twenty-eight degrees of Cancer, and his detriment in Libra and Taurus. His greateſt north latitude is four degrees thirty-one minutes, and his greateſt ſouth latitude ſix degrees forty-ſeven minutes. He is retrograde eighty days, and ſtationary two or three days before retrogradation, and two days before direction. His orb or radiation is ſeven degrees before and after any of his aſpects.

Mars is a maſculine nocturnal planet, in nature hot and dry, choleric and fiery, the ſmaller infortune, author of quarrels, diſſentions, ſtrife, war and battle; and rules the gall, left ear, head, face, ſmell, imagination, and attractive faculty of man. This planet, preſiding at a birth, renders up a ſtrong well-ſet body, of ſhort ſtature, but large bones, rather lean than fat; a brown ruddy complexion, red, ſandy, flaxen, or light brown, hair, round face, ſharp hazle eyes, confident bold countenance, active and fearleſs. If well dignified, the native will inherit a courageous and invincible diſpoſition; unſuſceptible of fear or danger; hazarding his life on all occaſions, and in all perils; ſubject to no reaſon in war or contention; unwilling to obey or ſubmit to any ſuperior; regardleſs of all things in compariſon of triumphing over his enemy or antagoniſt; and yet prudent in the management and direction of his private concerns. If the planet be ill dignified, and afflicted with croſs aſpects, the party will then grow up a trumpeter of his own fame and conſequence, without decency or honeſty; a lover of malicious quarrels and affrays; prone to wickedneſs and ſlaughter, and in danger of committing murder, of robbing on the highway, of becoming a thief, traitor, or incendiary; of a turbulent ſpirit, obſcene, raſh, inhuman, and treacherous, fearing neither God nor man, given up to every ſpecies of fraud, violence, cruelty, and oppreſſion. If the planet be oriental at the nativity, the native will be above the middle ſtature, very hairy, and of a clearer complexion. If occidental, the native will

will be ſhort, of a more ruddy complexion, a ſmall head, with yellow hair, and a dry conſtitution.

Diſeaſes under Mars.—Peſtilential fevers, plagues, murrains, tertian agues, megrims, carbuncles, yellow jaundice, burnings and ſcaldings, ringworms, bliſters, phrenzy fevers, all hot and feveriſh complaints in the head, bloody flux, fiſtulas, diſeaſes of the genitals, wounds of every deſcription, ſtone in the reins and bladder, the diſuria, iſcuria, diabetes, ſtrangury, ſmall-pox, ſhingles, St. Anthony's fire, choler, and all choleric diſeaſes, wounds, or bruiſes by iron or fire, overflowing of the gall, and all effects proceeding from intemperate anger and paſſion.

Herbs and Plants.—Arſe-ſmart, aſſarum, barberry-buſh, broom, ſweet baſil, broom-rape, butchers broom, bramble, brook lime, betony, crow-foot, madder, wake-robin, cranes bill, cotton thiſtle, toad-flax, garlic, hurt-buſh, hawthorn, hops, maſterwort, rocket, muſtard, hedge-muſtard, onions, dittany, carduus benedictus, radiſh, horſe-radiſh, rhubarb, rhaphontic, monks rhubarb, thiſtles, woolly-thiſtle, ſtar-thiſtle, treacle-muſtard, dyer's weed, wormwood, birthwort, camelion-thiſtle, danewort, eſlue, cornel-tree, euphorbium, ſpearwort, white hellebore, ſponge, laurel-ſteel, monks hood, leeks, ſcammony, colloquintida, elaterium, devil's milk, nettles, ginger, pepper, red ſanders, briers, cammoc, horehound, and all trees that are prickly and thorny.—Rule for gathering, the ſame as before.

Stones, Metals, and Minerals.—The bloodſtone, loadſtone, jaſper, touch-ſtone, adamant, amethyſt of divers colours; antimony, ſtone-ſulphur, vermillion, white arſenic, &c.

Animals.—The maſtiff, wolf, tiger, cockatrice, panther, and all ſuch beaſts as are ravenous and wild. Alſo the ſhark, pike, barbel, fork-fiſh, all ſtinging water ſerpents and voracious fiſh. Of birds, the hawk, kite, raven, vulture, owl, cormorant, crow, magpye, and all birds of prey.

Weather and Winds.—Of Mars proceed thunder and lightning, fiery meteors, peſtilential air, and all ſtrange phenomena in the heaven. He rules the weſtern winds; and is friendly with all the planets except the moon. Tueſday is his day; he rules the firſt and the eighth hours, and Friday nights.

Signs and Triplicity.—Aries is his day-houſe, and Scorpio his night. He bears rule over the watery trigon, viz. Cancer, Scorpio, and Piſces.

Regions

Regions under Mars.—Jeruſalem, the Roman Empire, Evento, Saromatia, Lombardy, Batavia, Ferrara, Gothland, and the third climate.

Journeys.—In journeys, he portends danger of robbery, loſs of life, and all the other perils attendant upon the traveller.

Years.—His greateſt revolution-year is two hundred and fourteen; his great year is ſixty-ſix; his mean year is forty; his leaſt year is fifteen.

The MOON, ☽.

The Moon is next below Mars, being a ſatellite or attendant on the earth, and goes round it from change to change in twenty-nine days twelve hours and forty-four minutes; and round the ſun with it every year. The moon's diameter is two thouſand one hundred and eighty miles; and her diſtance from the earth's centre is two hundred and forty thouſand miles. She goes round her orbit in twenty-ſeven days ſeven hours and forty-three minutes, moving about two thouſand two hundred and ninety miles every hour; and turns round her axis exactly in the time that ſhe goes round the earth, which is the reaſon of her always keeping the ſame ſide towards us, and that her day and night taken together is as long as our lunar month. She is an opaque globe, like the earth, and ſhines only by reflecting the light of the ſun; therefore, whilſt that half of her which is towards the ſun is enlightened, the other part muſt be dark and inviſible. Hence ſhe diſappears when ſhe comes between us and the ſun; becauſe her dark ſide is then towards us. When ſhe is gone a little way forward, we ſee a little of her enlightened ſide; which ſtill increaſes to our view as ſhe advances forward, until ſhe comes to be oppoſite the ſun, and then her whole enlightened ſide is towards the earth, and ſhe appears with a round illumined orb, which we call the full moon, her dark ſide being then turned away from the earth. From the full ſhe ſeems to decreaſe gradually as ſhe goes through the other half of her courſe, ſhewing us leſs and leſs of her enlightened ſide every day, till her next change, or conjunction with the ſun, and then ſhe diſappears as before. Her mean motion is thirteen degrees ten minutes and thirty-ſix ſeconds; her ſwift or diurnal motion often varies, but never exceeds fifteen degrees two minutes in twenty-four hours. Her greateſt north latitude is five degrees and ſeventeen minutes; and her greateſt ſouth latitude is five degrees and twelve minutes, or thereabouts. She is never ſtationary nor retrograde, but always direct; though when ſhe is ſlow in motion, and goes leſs than thirteen degrees in twenty-four hours, ſhe is conſidered equivalent to a retrograde planet. Her exaltation is in the third degree of Taurus; her detriment in Capricorn, and her fall in three degrees of Scorpio. Her

orb, or radiation, is twelve degrees before and after any of her aſpects; and ſhe rules over all infants until the ſeventh year of their age.

The Moon is feminine, nocturnal, cold, moiſt, and phlegmatic. Her influence, in itſelf, is neither fortunate nor unfortunate, but as ſhe happens to fall in with the configurations of the other planets, and is then either malevolent or otherwiſe as thoſe aſpects happen to be. And under theſe circumſtances ſhe becomes the moſt powerful of all the heavenly bodies in her operations, by reaſon of her proximity to the earth, and the ſwiftneſs of her motion, by which ſhe receives and tranſmits to us the light and influence of all the ſuperiors by her configurations with them. When ſhe has rule in a nativity, ſhe produces a full ſtature, with fair and pale complexion, round face, grey eyes, lowering brow, very hairy, ſhort arms, thick hands and feet, ſmooth body, inclined to be fat, corpulent, and phlegmatic. If ſhe be impedited of the ſun at the time of birth, ſhe leaves a blemiſh on or near the eye; if ſhe be impedited in ſuccedent houſes, the blemiſh will be near the eye; but if with fixed ſtars, and in unfortunate angles, the blemiſh will fall in the eye, and will affect the ſight. If ſhe be well dignified at the nativity, the native will be of ſoft engaging manners and diſpoſition, a lover of the polite arts, and of an ingenious imagination, fond of novelties, and given to travelling, or rambling about the country; unſtable, and providing only for the preſent time, careleſs of futurity; timorous, prodigal, and eaſily affrighted; but loving peace, and deſiring to live free from the cares and anxieties of the world. If the native be brought up to a mechanical employment, he will be frequently tampering with a variety of different trades, but purſuing none of them long together. If the Moon be ill-dignified at the birth, the native will then be ſlothful, indolent, and of no forecaſt; given up to a drunken, diſorderly, beggarly life, hating labour, or any kind of buſineſs or employment. When oriental, ſhe inclineth more to corpulence; but, when occidental, rather lean, aukward, and ill-formed.

Diſeaſes under the Moon.—The palſy, cholic, complaints of the bowels, the ſtone and gravel, overflowings or obſtructions of the terms, dropſy, fluxes and dyſentery, all cold and rheumatic complaints, worms in the belly, diſorders of the eyes, ſurfeits, coughs, convulſions, falling ſickneſs, king's evil, impoſthumes, ſmall-pox, lethargy, meaſles, phrenzies, apoplexies, vertigo, lunacy, and all crude humours in any part of the body. In conception ſhe rules the ſeventh month; and governs the brain, the ſtomach, bowels, bladder, the left eye in man, and the right eye in woman, and the whole expulſive faculty.

Herbs

Herbs and Plants.—Adder's tongue, cabbages, colewort, ducks-meat, water-flag, lily, water-lily, fleur de leuce, lettuce, fluellin, moonwort, loose-strife, mouse-ear, orpine, poppies, purslane, privet, rattlegrass, turnips, white roses, white and burnt saxifrage, wall-flowers, willow-tree, toadstool, water plantane, water agrimony, water betony, houseleek, moon-herb, hyssop, cucumber, endive, mushrooms, poppies, linseed, rapeseed, and all such herbs as turn towards the moon, and increase and decrease as she doth; the palm-tree, which sends forth a twig every time the moon rises, and all such trees and plants as participate or sympathize with her, and are juicy and full of sap. In gathering her herbs, the same rule is to be observed as with the other planets.

Stones and Metals.—All stones that are white and green, the marcasite, the crystal, the selenite, and all soft stones. Silver, and all hard white metals. And the colours white, pale green, and pale yellow.

Animals under the Moon.—All amphibious animals, or such as delight in water, and all that sympathize with the moon, as the camelion, dog, hog, frog, hind, goat, baboon, panther, cat, the civet cat, mice, rats, &c. Among fishes, the selurus, whose eyes increase and decrease according to the course of the moon, and all other fishes of the like nature; the tortoise, the echeneis, the eel, crab, oister, lobster, cockle, muscle, and all kinds of shell-fish. Among birds, the goose, swan, duck, dive-dapper, moor-hen, the night-owl, night-raven, bat, and all sorts of water-fowl.

Weather and Winds.—She produces weather according to her configurations with other planets, viz. with Saturn, cold, moist, and cloudy weather; with Jupiter, warm and temperate air; with Mars, winds, clouded sky, and sudden storms; with the Sun, she varies the weather according to the time of the year; with Venus, warm and gentle showers; with Mercury, stormy winds and rain. But in the third part of this work we shall treat of this subject more particularly. The moon always occasions those winds signified by the planet to which she applies in her configuration.

Signs and Triplicity.—Of the celestial signs, she has only Cancer allotted to her for her house. She rules the earthy triplicity by night, viz. Taurus, Virgo, and Capricorn. She is in friendship with Jupiter, Sol, Venus, and Mercury; but at enmity with Saturn and Mars. Of the weekly days, she rules Monday and Thursday nights.

Regions.—She has dominion over Denmark, Holland, Zealand, Flanders, Nuremberg, and North America.

Years.

Years.—Her greateſt year is three hundred and twenty; her great is one hundred and eight; her mean year is ſixty-ſix; and her leaſt year is twenty-five.

VENUS, ♀.

Venus is the next planet below the earth and moon, having her orbit within that of the earth. She is computed to be fifty-nine millions of miles from the ſun; and, by moving at the rate of ſixty-nine thouſand miles every hour, ſhe paſſes through the twelve ſigns of the zodiac in two hundred and twenty-four days ſeventeen hours of our time nearly. Her diameter is ſeven thouſand nine hundred and ſix miles, and by her diurnal motion ſhe is carried about her equator forty-three miles every hour, beſides the ſixty-nine thouſand above-mentioned. When ſhe appears weſt of the ſun, ſhe riſes before him in the morning, and is called the *morning ſtar;* but when ſhe appears eaſt of the ſun, ſhe ſhines in the evening after he ſets, and is then called the *evening ſtar;* and continues alternately for the ſpace of two hundred and ninety days in each of theſe ſituations. It may perhaps be thought ſurpriſing at firſt, that Venus ſhould continue longer on the eaſt or weſt ſide of the ſun than the whole time of her period round him; but the difficulty vaniſhes when we conſider that the earth is all the while going round the ſun the ſame way, though not ſo quick as Venus; and therefore her relative motion to the earth muſt in every period be as much ſlower than her abſolute motion in her orbit, as the earth during that time advances forward in the ecliptic, which is two hundred and twenty degrees. To us ſhe appears through the teleſcope in all the various ſhapes of the moon. Her mean motion is fifty-nine minutes eight ſeconds; and her daily or ſwift motion is from ſixty-two minutes to one degree twenty-two minutes, but never greater. Her utmoſt latitude, either north or ſouth, never exceeds nine degrees two minutes. Her exaltation is in twenty-ſeven degrees of Piſces; her detriment in Aries and Scorpio; and her fall in twenty-ſeven degrees of Virgo. She continues retrograde forty-two days, and is ſtationary two days before and two days after her ſtate of retrogradation. Her orb, or radiation, is ſeven degrees before and after any of her aſpects. In the human ſtructure ſhe governs the reins, back-bone, ſeed, and ſeminal veſſels; alſo the neck, throat, breaſts, and expulſive faculty; and rules the light blue and white colours.

Venus is a feminine planet, temperately cold and moiſt, nocturnal, the ſmaller fortune, author of mirth and conviviality, alluring to procreation and to the propagation of the ſpecies. When ſhe aſcends at a nativity, ſhe gives a handſome, well-formed, but not tall, ſtature; complexion fair and lovely, bright ſparkling eyes of a dark hazle or black, the face round, regular, ſmooth, and engaging; the hair light brown, hazle, or cheſnut, ſhining

ſhining and plentiful; the body regular and well-proportioned; and of a neat, ſmart, and airy, diſpoſition; generally with dimples in the cheeks or chin, and often in both; the eye wandering, and naturally amorous; in motion light and nimble; in voice, ſoft, eaſy, ſweet, and agreeable, inclined to amorous converſation, and early engagements in love. If well-dignified at the time of birth, the native will be of a quiet, even, and friendly, diſpoſition, naturally inclined to neatneſs, loving mirth and cheerfulneſs, and delighting in muſic; amorous, and prone to venery, though truly virtuous, if a woman; yet ſhe will be given to jealouſy, even without cauſe. If the planet be ill-dignified, then will the native be riotous, profligate, abandoned to evil company and lewd women, regardleſs of reputation or character; a frequenter of taverns, night-houſes, and all places of ill-fame; delighting in all the incitements to inceſtuous and adulterous practices; in principle a mere Atheiſt, wholly given up to the brutal paſſions of unbridled and uncultivated nature. If Venus be oriental at the time, the ſtature will be tall, upright, and ſtraight; but, if occidental, ſhort and ſtooping, though comely and well-favoured. If ſhe be ſignificator in a journey, and well-dignified, ſhe portends much mirth, pleaſure, and ſucceſs, and promiſes ſafety and good fortune by the way.

Diſeaſes under Venus.—All diſorders of the belly and womb, ſuffocation, palpitation, heart-burn, diſlocation, priapiſm, impotency, hernias, diabetes, all ſtages of the venereal complaint, and all diſorders of the genitals, kidneys, reins, navel, back, and loins.

Herbs and Plants.—Ale-hoof, alder-tree, apple-tree, ſtinking arach, alkakengi, archangel, beans, burdock, bugle, ladies' bed-ſtraw, biſhop's weed, blights, chickweed, chick-peaſe, clary, cock's head, cowſlips, daiſies, devil's bit, elder, eringo, featherfew, figwort, filapendula, fox-gloves, gromwell, groundſel, kidneywort, lady's mantle, mallows, herb Mercury, mint, motherwort, mugwort, parſnip, penny-royal, periwinkle, primroſe, ragwort, roſes, ſow-thiſtles, ſpinach, tanſey, teaſels, violets, vervain, maiden-hair, coriander, melilot, daffodil, ſtone-parſley, ſanders, ſatyrion, wild thyme, muſk, the fig-tree, pomegranate, the cyprus, ſweet-apple tree, peach, myrtle, walnut-tree, almond-tree, apricots, the turpentine-tree, ambergreaſe, gum, laudanum, frankincenſe, and all ſweet odoriferous plants, as the lily, roſe, &c. In gathering, the ſame rule is to be obſerved as with the other planets.

Animals under Venus.—All ſuch as are of a hot and amorous nature, as the dog, coney, bull, ſheep, goat, calf, panther, and hart. Among fiſhes, the pilchard, gilthead, whiting, crab, dolphin, and tithymallus. And, among birds, the ſwan, water-wagtail, ſwallow, pelican, nightingale,

pigeon, ſparrow, turtle-dove, ſtock-dove, crow, eagle, burgander, partridge, thruſh, blackbird, pye, wren, &c.

Stones and Metals.—The beryl, chryſolite, emerald, ſapphire, cornelian, marble, green jaſper, ætites, the lazuli, coral, and alabaſter; alſo copper, braſs, and ſilver. She governs the light blue, and white colours.

Weather and Winds.—She denotes gentle ſhowers in winter, and temperate heat in ſummer; and ſhe rules the ſouth wind.

Signs and Triplicity.—Of the celeſtial ſigns ſhe hath for her houſes Taurus and Libra. She rules over the earthy triplicity by day, viz. Taurus, Virgo, and Capricorn. She is friendly with Jupiter, Mars, Mercury, and the Sun and Moon; but is at enmity with Saturn. She preſides over Friday, and Monday night.

Years.—Her greateſt year is one hundred and fifty-one; her great year is eighty-two; her mean year is forty-five; and her leaſt year is fifteen.

MERCURY, ☿.

Next to Venus, and within the orbits of all the other planets, is Mercury, and of courſe the neareſt of them all to the central ſun. He completes his revolution, or traverſes through the twelve ſigns of the zodiac, in eighty-ſeven days and twenty-three hours of our time nearly; which is the length of his year. But being ſeldom ſeen, on account of his proximity to the ſun, and having no ſpots viſible on his ſurface or diſk, the time of his rotation upon his own axis, and the length of his days and nights, are as yet unknown to us. His diſtance from the ſun is computed to be thirty-two millions of miles, and his diameter two thouſand ſix hundred. He moves round the ſun at the rate of ninety-five thouſand miles every hour; and receives from that luminary a proportion of light and heat almoſt ſeven times as great as that of the earth. At the times he becomes viſible, he appears of a bright ſilver colour, though generally faint and duſkiſh to the naked eye. His mean motion is fifty-nine minutes and eight ſeconds, and ſometimes ſixty minutes; and his diurnal motion is moſt times one hundred minutes a-day. His greateſt latitude, both north and ſouth, is three degrees thirty-three minutes. His exaltation is in fifteen degrees of Virgo; his detriment in Sagittarius and Piſces, and his fall in fifteen degrees of Piſces. He is retrograde twenty-four days; and is ſtationary one day before and one day after retrogradation. His orb or radiation is ſeven degrees before and after any aſpect. He preſides over Wedneſday and Saturday night; and governs the brain, tongue, hands, feet, and intellectual faculty of man.

Mercury

Mercury is the leaſt of all the planets, in nature cold, dry, and melancholy; but author of the moſt pointed wit, ingenuity, and invention. He is occaſionally both maſculine and feminine; and lucky or unlucky, as his poſition in the heavens may happen to be. When he is in conjunction with a maſculine planet, he is maſculine; when with a feminine planet, feminine; good and fortunate when joined with the fortunes, but evil and miſchievous when in conjunction with malevolent aſpects. When he governs a nativity, he renders up a tall, ſtraight, thin, ſpare, body, narrow face, and deep forehead; long ſtraight noſe, eyes neither black nor grey; thin lips and chin, with but little beard; brown complexion, and hazel or cheſnut-coloured hair; the arms, hands, and fingers, long and ſlender; and thighs, legs, and feet, the ſame. If orientally poſited, the ſtature will be ſhorter, with ſandy hair, and ſanguine complexion, ſomewhat ſun-burnt; the limbs and joints large and well ſet, with ſmall grey eyes. But, if occidental, the complexion will be quite ſallow, lank body, ſmall ſlender limbs, hollow eyes of a red caſt, and of a dry conſtitution. If Mercury be well dignified at the nativity, the perſon will inherit a ſtrong ſubtil imagination, and retentive memory; likely to become an excellent orator and logician, arguing with much eloquence of ſpeech, and with ſtrong powers of perſuaſion. Is generally given to the attainment of all kinds of learning; an encourager of the liberal arts; of a ſharp, witty, and pleaſant converſation; of an unwearied fancy, and curious in the ſearch of all natural and occult knowledge: with an inclination to travel or trade into foreign countries. If brought up in the mercantile line, will be ambitious of excelling in his merchandize, and will moſt times prove ſucceſsful in obtaining wealth. But, be the planet ill-dignified, then the native will betray a diſpoſition to ſlander, and abuſe the character of every one without diſtinction; he will be a boaſter, a flatterer, a ſycophant, a buſy-body, a tale-bearer, given to propagate idle tales and falſe ſtories; pretending to all kinds of knowledge, though a mere ideot in his intellectual faculty, and incapable of acquiring any ſolid or ſubſtantial learning; apt to boaſt of great honeſty, yet very much addicted to mean and petty thievery.

Diſeaſes under Mercury.—All diſorders of the brain, vertigoes, madneſs, defects of the memory, convulſions, aſthmas, imperfections of the tongue, hoarſeneſs, coughs, ſnuffling in the noſe, ſtoppages in the head, dumbneſs, and whatever impairs the intellectual faculty; alſo gout in the hands and feet. In conceptions he governs the ſixth month.

Herbs and Plants.—Calamint, carrots, carraways, champignon, dill, fern, fennel, hogs-fennel, germander, hoarhound, hazel-nut, liquorice, ſweet marjoram, mulberry-tree, oats, parſley, pellitory of the wall, ſamphire,

ſamphire, ſavory, ſmallage, ſouthern-wood, trefoil, valerian, honeyſuckle, annas, columbine, juniper-tree, piony, the herb Mercury, dragon-wort, cubebs, vervain, hiera, treacle, and diombra wallnuts. In gathering, the ſame rules are to be obſerved as with the other planets.

Stones and Metals.—The emerald, agate, red marble, topaz, mill-ſtone, marcaſite, and ſuch as are of divers colours. Alſo, quickſilver, block-tin, and ſilver marcaſite.

Animals.—The dog, and all ſagacious animals, and ſuch as do not fly the dominion of man; the ape, fox, weazle, hart, hyena, mule, hare, civet-cat, ſquirrel, ſpider, piſmire, ſerpent, adder, &c. Among fiſhes, the trochius, the fox-fiſh, the mullet, the pourcontrel, and the fork-fiſh. And among birds, the linnet, parrot, popinian, ſwallow, martin, pye, and bullfinch.

Weather and Winds.—He uſually cauſes rain, hail-ſtones, thunder, lightning, &c. according to the nature of the planet he happens to be in configuration with. He delights in the northern quarter of the heavens, and produces ſuch winds as are ſignified by the planet to which he applies in aſpect.

Signs and Triplicity.—He hath for his houſes the celeſtial ſigns, Gemini and Virgo; and he rules the airy triplicity by night, namely, Gemini, Libra, and Aquarius.

Regions.—Flanders, Greece, Egypt, and the Eaſt and Weſt Indies.

Years.—His greateſt year is four hundred and fifty; his great is ſeventy-ſix; his mean year is forty-eight; and his leaſt year is twenty.

SOL, ☉.

Sol, or the Sun, is an immenſe globe or body of fire, placed in the common centre, or rather in the lower focus, of the orbits of all the planets and comets; and turns round his axis in twenty-five days and ſix hours, as is evident by the motion of the ſpots viſible on his ſurface. His diameter is computed to be ſeven hundred and ſixty-three thouſand miles; and, by the various attractions of the circumvolving planets, he is agitated by a ſmall motion round the centre of gravity of the ſyſtem. He paſſes through the twelve ſigns of the zodiac in three hundred and ſixty-five days, five hours, forty-eight minutes, and fifty-ſeven ſeconds, which forms the tropical or ſolar year, by which ſtandard all our periods of time are meaſured. His mean motion is fifty-nine minutes and eight ſeconds, but

but his ſwift or diurnal motion is ſixty minutes, and ſometimes ſixty-one minutes ſix ſeconds. He conſtantly moves in the ecliptic, and is therefore void of latitude; and, for the ſame reaſon, is never ſtationary or retrograde. His exaltation is in nineteen degrees of Aries; his detriment in Aquarius; and his fall in nineteen degrees of Libra. His orb or radiation is fifteen degrees before and after all his aſpects. In man, he governs the heart, back, arteries, the right eye of the male, and left of the female; and the retentive faculty. He preſides over Sunday, and Wedneſday night. He is friendly with Jupiter, Mars, Venus, Mercury, and the Moon; but is conſtantly at variance with Saturn.

The Sun is in nature maſculine, diurnal, hot, and dry, but more temperate than Mars; and, if well-dignified, is always found equivalent to one of the fortunes. When he preſides at a birth, the native is generally of a large, boney, ſtrong, body, of a ſallow ſun-burnt complexion, large high forehead, with light or ſandy curling hair, but inclined to be ſoon bald; a fine, full, piercing, hazel eye; and all the limbs ſtraight and well proportioned. If he is well dignified, the native will be of a noble, magnanimous, and generous, diſpoſition; high-minded, but very humane; of a large and benevolent heart, affable, and courteous; in friendſhip, faithful and ſincere; in promiſes, ſlow, but punctual. The ſolar man is not of many words; but, when he ſpeaks, it is with confidence, and to the purpoſe; he is uſually thoughtful, ſecret, and reſerved; his deportment is ſtately and majeſtic; a lover of ſumptuouſneſs and magnificence; and poſſeſſes a mind far ſuperior to any ſordid, baſe, or diſhonourable, practices. If the ſun be ill dignified, then will the native be born of a mean and loquacious diſpoſition; proud and arrogant; diſdaining all his inferiors, and a ſycophant to his ſuperiors; of ſhallow underſtanding, and imperfect judgment; reſtleſs, troubleſome, and domineering; of no gravity in words, or ſoberneſs in actions; prone to miſchievouſnouſs, auſterity, uncharitableneſs, cruelty, and ill-nature.

Diſeaſes of the Sun.—All palpitations and trembling of the heart, fainting and ſwooning, weakneſs of ſight, violent fevers, choler, diſorders of the brain, tympanies, cramps, foul breath, all diſorders of the mouth and throat, catarrhs, defluxions, and king's evil. In conception, he preſides over the fourth month.

Herbs and Plants.—Angelica, avens, aſh-tree, balm, one-blade, lovage, burnet, butter-bur, camomile, celandine, centaury, eyebright, fig-tree, St. John's wort, marigolds, miſletoe, piony, Peter's wort, pimpernel, raiſins, roſa ſolis, roſemary, rue, ſaffron, tormentil, turnſole,

vipers-bugloſs, walnut-tree, cloves, mace, nutmegs, ſcabious, ſorrel, wood-ſorrel, borage, gentian, ivy, lavender, bay-tree, myrtle, olive-tree, mints, date-tree, oranges, citrons, thyme, vine, zedoary, myrrh, frankincenſe, aloes, lapis calaminaris, lemon-tree, muſk, ſweet marjoram, ginger, vervain, cinquefoil, barley, and pepper-honey. In gathering theſe herbs, the cuſtom has been to do it in the ſun's proper hour, which may be found by the table calculated for that purpoſe, in this work, when he is in an angle, well fortified eſſentially, and no way impeded; and let the moon apply to him by trine or ſextile.

Stones and Metals.—Ætites, the ſtone called the eye of the ſun, becauſe is is like the apple of the eye in form, the carbuncle, chryſolite, the ſtone called Iris, the heliotropion, hyacinth, topaz, pyroyphyllus, pantaurus, pantherus or pantochras, the ruby, and diamond. Alſo pure gold, and all yellow metals.

Animals.—The ſun rules all ſtately, bold, ſtrong, furious, and invincible, animals, as the lion, tiger, leopard, hyena, crocodile, wolf, ram, boar, bull, horſe, and baboon. Among fiſhes, he rules the ſea-calf, whoſe nature is to reſiſt lightning; all ſhell-fiſh, the ſtar-fiſh for its remarkable heat, and the fiſhes called ſtrombi. Among birds, the eagle, phœnix, ſwan, cock, hawk, buzzard, lark, and nightingale.

Weather and Winds.—He produces weather according to the proper ſeaſon of the year; in the ſpring, warm and gentle ſhowers; in ſummer, if in aſpect with Mars, extremity of heat; in autumn, fogs and miſts; and, in winter, ſmall drizzling rain. He delights in the eaſtern part of the heavens, and brings eaſtern winds.

Signs and Triplicity.—Of the celeſtial ſigns, he has only Leo for his houſe. He rules the fiery triplicity by day, viz. Aries, Leo, and Sagittarius.

Regions.—He rules the fourth climate, Italy, Bohemia, Sicilia, Chaldea, the Roman Empire, and North and South America.

Years.—His greateſt year is one thouſand ſix hundred and forty; but others ſay, only four hundred and ſixty-one; his great year is one hundred and twenty; his mean year is ſixty-nine; and his leaſt is nineteen.

The DRAGON's HEAD ☊, and DRAGON's TAIL ☋.

The Head of the Dragon is maſculine, partaking of the nature both of Jupiter and Venus; but the Dragon's Tail is feminine, and of a direct

rect oppofite quality to the head. Thefe are neither figns nor conftellations, but are only the nodes or points wherein the ecliptic is interfected by the orbits of the planets, and particularly by that of the moon; making with it angles of five degrees and eighteen minutes. One of thefe points looks northward, the moon beginning then to have northern latitude; and the other points fouthward, where fhe commences her latitude fouth. But it muft be obferved, that thefe points do not always abide in one place, but have a motion of their own in the zodiac, and retrograde-wife, three minutes and eleven feconds per day; completing their circle in eighteen years and two hundred and twenty-five days; fo that the moon can be but twice in the ecliptic during her monthly period; but at all other times fhe will have a latitude or declination from the ecliptic. The Head of the Dragon is confidered of a benevolent nature, and almoft equivalent to one of the fortunes; and, when in afpect with evil planets, is found to leffen their malevolent effects in a very great degree. But the Dragon's Tail I have always found of an evil and unhappy tendency, not only adding to the malevolence of unfortunate afpects, when joined with them; but leffening confiderably the beneficial influences of the fortunes, and other good afpects, whenever found in conjunction with them.

Should the reader be defirous of more particular information on the planetary fyftem, I beg leave to recommend to his attentive perufal the aftronomical works of the ingenious Mr. Fergufon. And, in order to bring all the foregoing particulars, concerning the periods, diftances, bulks, &c. of the planets, into one point of view, I fubjoin his following comprehenfive Table.

A TABLE

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TABLE

OF THE

PERIODS, REVOLUTIONS, MAGNITUDES, &c. OF THE PLANETS,

As formerly computed by Astronomers.——For their nearly true Distances from the Sun, as determined from Observations of the Transit of Venus, in the Year 1761.

Sun and Planets.	Annual Period round the Sun.	Diurnal Rotation on its Axis.	Diameter in English Miles.	Mean Diameter as seen from the Sun.	Mean Distance from the Sun in English Miles.	Excentricity of its Orbits in Miles.	Axis inclined to Orbit.	Orbit inclin. to Ecliptic.	Place of its Aphelion.	Place of its Ascending Node.	Proportion of Diameters.	Proportion of Bulk.	Propo. of Gravity on the Surface.	Proportion of Density.
Sun		25d. 6h.	763000											
Mercury	84d 23h	Unknown.	2600	20″	32,000,000	6,720,000	80 0′ Unkn.	6° 54′	♑ 13° 8′	♉ 14° 43′	10000	877650	24	25½
Venus	224d 17h	24d. 8h.	7906	30″	59,000,000	413,000	75° 0′	3° 20′	♒ 4° 20′	♊ 13° 59′	34 1/10	1/27	Unknown	Unkn.
Earth	365d 6h	1d. 0h.	7970	21″	82,000,000	1,377,000	23° 29′	0° 0′	♍ 8° 1′		103½	1	Unknown	Unkn.
Moon	365d 6h	29d. 12½h.	2180	6″	82,000,000	13,000	2° 10′	5° 18′			104½	1	1	100
Mars	686d 23h	24h. 40m.	4444	1″	125,000,000	11,439,000	0° 0′	1° 52′	♋ 0° 32′	Variable.	28½	1/50	34/100	123½
Jupiter	4332d 12h	9h. 56m.	81000	37″	426,000,000	20,352,000	0° 0′	1° 20′	♎ 9° 10′	♉ 17° 17′	58 1/6	1/5	Unknown	Unkn.
Saturn	10759d 7h	Unknown.	67000	16″	780,000,000	42,736,000	Unkn.	2° 30′	♑ 27° 50′	♋ 7° 29′	1061⅔	1049	2	19
										♋ 21° 13′	878⅓	586	1½	15

Sun and Planets.	Proportion of Light and Heat.	Proportional Quantity of Matter.	Hourly Motion in its Orbits.	Hourly Motion of its Equator.	Square Miles in Surface.	Cubic Miles in Solidity.	Would fall to the Sun in (days. hrs.)	
Sun	45010	227500		3818	1,828,911,000,000	232,577,115,137,000,000		
Mercury	6½	Unkn.	95000	Unkn.	21,236,800	9,195,534,500	15 13	If the projectile force were destroyed.
Venus	1⅓	Unkn.	69000	43	691,361,300	258,507,832,200	39 17	
Earth	1	1	58000	1042	199,859,860	265,404,598,080	64 10	
Moon	1 =	1/40	2200	9½	14,898,750	5,408,246,000	64 10	
Mars	3/7	Unkn.	47000	556	62,038,240	45,969,335,840	121 0	
Jupiter	1/28	220	25000	25920	20,603,970,000	278,153,595,000,000	290 0	
Saturn	1/90	94	18000	Unkn.	14,102,562,000	155,128,182,000,000	767 0	

Jupiter's Moons. No.	Periods round Jupiter. D.	H.	M.	Saturn's Moons. No.	Periods round Saturn. D.	H.	M.
1	1	18	36	1	1	21	19
2	3	13	15	2	2	17	40
3	7	3	59	3	4	12	25
4	16	18	30	4	15	22	41
				5	79	7	48

If the Moon's projectile force were destroyed, she would fall to the earth in four days twenty-one hours.

Besides the foregoing natural influences of the planets, which they produce on the human frame, as often as they bear absolute rule at a birth; it must also be remembered, that they differ in their effects, according as they are posited or impeded by other aspects at the time; and these variations must be attentively perused and digested, before any correct judgment can be formed on the circumstances of a nativity. I shall therefore arrange them under distinct heads, and shew, in the first place, how their natural qualities are changed by their different aspects and positions in the heavens.

The ☉ in ♈ ♉ and ♊ is sanguine, and produces heat and moisture, as in spring.

The ☉ in ♋ ♌ and ♍ is choleric, and causes heat and dryness, as in summer.

The ☉ in ♎ ♏ and ♐ is melancholy, and brings cold and dryness, as in autumn.

The ☉ in ♑ ♒ and ♓ is phlegmatic, and causes cold and moisture, as in winter.

The ☽, from the new unto the first quarter, occasions heat and moisture.

The ☽, from the first quarter to the full, causes heat and dryness.

The ☽, from the full to the last quarter, produces cold and dryness.

The ☽, from the last quarter to the new, brings cold and moisture.

The planet Saturn, oriental, causes cold and moisture.

The planet Saturn, occidental, brings dryness.

The planet Jupiter, oriental, produces heat and moisture.

The planet Jupiter, occidental, occasions moisture.

The planet Mars, oriental, causes heat and dryness.

The planet Mars, occidental, gives dryness only.

The planet Venus, oriental, produces heat and moisture.

The planet Venus, occidental, causes moisture.

The planet Mercury, oriental, causes heat.

The planet Mercury, occidental, brings dryness.

The Moon, of her own nature, is cold and moist, and always intermixes her influences with every planet that joins in aspect with her, or from which her aspect is separated. Her effects also increase or decrease as follows: Increasing with ♂, she causes heat and dryness; but, decreasing with ♄, she produces cold and moisture.

ESSENTIAL DIGNITIES OF THE PLANETS.

A Planet is eſſentially ſtrong, or operates with the greateſt force and energy, when poſited in its own houſe, exaltation, triplicity, term, or phaſis, according to the following Table.

Signs.	Houſes of the Planets.	Exaltation.	Tripli-cities. D.	Tripli-cities. N.	The Terms of the PLANETS.					The Phaſes of the PLANETS.			Detriment.	Fall.
♈	♂ D	☉ 19	☉ ♃	♃ 6	♀ 14	☿ 21	♂ 26	♄ 30	♂ 10	☉ 20	☿ 30	♀	♄
♉	♀ N	☽ 3	♀ ☽	♀ 8	☿ 15	♃ 22	♄ 26	♂ 30	☿ 10	☽ 20	♄ 30	♂	
♊	☿ D	☊ 3	♄ ☿	☿ 7	♃ 14	♀ 21	♂ 25	♄ 30	♃ 10	♂ 20	☉ 30	♃	☋
♋	☽ N D	♃ 15	♂ ♂	♂ 6	♃ 13	☿ 20	♀ 27	♃ 30	♀ 10	☿ 20	☽ 30	♄	♂
♌	☉ N D		☉ ♃	♄ 6	☿ 13	♂ 19	♀ 25	♂ 30	♄ 10	♃ 20	♂ 30	♄	
♍	☿ N	☿ 15	♀ ☽	☿ 7	♀ 13	♃ 18	♄ 24	♂ 30	☉ 10	♀ 20	☿ 30	♃	♀
♎	♀ D	♄ 21	♄ ☿	♄ 6	♀ 11	☿ 19	♃ 24	♂ 30	☽ 10	♄ 20	♃ 30	♂	☉
♏	♂ N		♂ ♂	♂ 6	♀ 14	♃ 21	☿ 27	♄ 30	♂ 10	☉ 20	♀ 30	♀	☽
♐	♃ D	☋ 3	☉ ♃	♃ 8	♀ 14	☿ 19	♄ 25	♂ 30	☿ 10	☽ 20	♄ 30	☿	☊
♑	♄ N	♂ 28	♀ ☽	♀ 6	☿ 12	♃ 19	♄ 25	♂ 30	♃ 10	♂ 20	☉ 30	☽	♃
♒	♄ D		♄ ☿	♄ 6	☿ 12	♀ 20	♃ 25	♂ 30	♀ 10	☿ 20	☽ 30	☉	
♓	♃ N	♀ 27	♂ ♂	♀ 8	♃ 14	☿ 20	♂ 25	♄ 30	♄ 10	♃ 20	♂ 30	☿	☿

This table ſhews that each of the planets have two ſigns for their houſes, except the Sun and Moon, which have only one each. Thus the houſes of Saturn are Capricorn and Aquarius; of Jupiter, Sagittarius and Piſces; of Mars, Aries and Scorpio; of Venus, Taurus and Libra; of Mercury, Gemini and Virgo; of the Sun, Leo; and of the Moon, Cancer. One of each of theſe houſes is diſtinguiſhed by the name of diurnal or day-houſe, and the other by nocturnal or night-houſe, which is denoted by the letters D and N in the table. In theſe ſigns or houſes the planets have their exaltations, as pointed out in the third column; viz. the Sun in nineteen degrees of Aries; the Moon in three degrees of Taurus, the Dragon's Head in three degrees of Gemini, and ſo on. Theſe twelve ſigns being divided into four triplicities, the fourth column ſhews which of the planets, both night and day, govern each triplicity. For

inſtance

inſtance, oppoſite to Aries, Leo, and Sagittarius, are the Sun and Jupiter; which imports, that the Sun governs by day, and Jupiter by night, in that triplicity. Oppoſite Taurus, Virgo, and Capricorn, are Venus and the Moon, which ſhews that Venus has dominion by day, and the Moon by night, in that triplicity. Oppoſite Gemini, Libra, and Aquarius, are Saturn and Mercury, by which it appears that Saturn rules by day, and Mercury by night, in that triplicity. Oppoſite Cancer, Scorpio, and Piſces, ſtands the planet Mars, who rules in that triplicity both night and day. In the fifth, ſixth, ſeventh, and eighth, columns, oppoſite Aries, ſtands ♃ 6. ♀ 14. &c. which imports that the firſt ſix degrees of Aries are the terms of Jupiter; from ſix degrees to fourteen, are the terms of Venus, and ſo on. In the tenth, eleventh, and twelfth, columns, oppoſite Aries, we find ♂ 10. ☉ 20 ♀ 30. which ſhews that the firſt ten degrees of Aries are the phaſes of Mars; from ten to twenty degrees are the phaſes of the Sun; and from twenty to thirty the phaſes of Venus. In the thirteenth column, in a line with Aries, ſtands Venus in detriment; which ſhews that Venus, being in Aries, is in a ſign directly oppoſite to one of her own houſes, and is therefore ſaid to be in detriment. In the fourteenth column, in the ſame line with Aries, ſtands Saturn in fall; which ſhews that Saturn, when he is in Aries, is oppoſite to Libra, his houſe of exaltation, and ſo becomes unfortunate, and is hence ſaid to have his fall in that ſign.

The effects produced by the planets under theſe ſituations, are as follow: If the planet, which is principal ſignificator, be poſited in his own houſe, in any ſcheme or calculation whatever, it indicates proſperity and ſucceſs to the perſon ſignified, to the buſineſs in hand, or to whatever elſe may be the ſubject of enquiry. If a planet be in his exaltation, it denotes a perſon of majeſtic carriage, and lofty diſpoſition, high-minded, auſtere, and proud. If a planet be in his triplicity, the perſon will be proſperous and fortunate in acquiring the goods of this life; no matter whether well or ill deſcended, or born rich or poor, his condition and circumſtances will notwithſtanding be promiſing and good. If a planet be in his terms, it betokens a perſon to participate rather in the nature and quality of the planet, than in the wealth, power, and dignity, indicated thereby. If a planet be in his phaſes, and no otherwiſe fortified, though ſignificator, it declares the perſon or thing ſignified to be in great diſtreſs, danger, or anxiety. And thus in all caſes, judgment is to be given good or bad, according to the ſtrength, ability, or imperfection, of the ſignificator.

TABLE

TABLE ſhewing the FORTITUDES and DEBILITIES of the PLANETS.

ESSENTIAL DIGNITIES.

A Planet in his own houſe or mutual reception by houſe, ſhall have dignities - -	5
In exaltation, or reception by exaltation - - -	4
In triplicity - - -	3
In terms - - - -	2
In decant or phaſis - -	1

DEBILITIES.

In detriment - - -	5
In fall - - - -	4
Peregrine - - -	5

ACCIDENTAL FORTITUDES.

In medium cœli or aſcendant	5
In the 7th, 4th, or 11th, houſe	4
In the 2d or 5th houſe -	3
In the 9th houſe - -	2
In the 3d houſe - - -	1
Direct - - - -	4
In hayze - - - -	1
Swift in motion - -	2
♄ ♃ or ♂ oriental - -	2
♀ ☿ or the ☽ occidental -	2
Free from combuſtion -	5
In cazimi or in the heart of ☉	5
Beſieged by ♃ and ♀ - -	5
Partial conjunction of the ☊ -	4
In partial conjunction with ♃ or ♂ - - - -	5
In partial trine of ♃ or ♀ -	4
In partial ſextile of ♃ or ♀ -	3
In conjunction with Cor Leonis, in 25 degrees of ♌ - -	6
In conjunction with Spica Virginis, in 18 degrees of ♎ -	5
In the terms of ♃ or ♀ - -	1

ACCIDENTAL DEBILITIES.

In the 12th houſe - -	5
In the 8th or 6th houſe -	4
Retrograde - - -	5
Slow in motion - -	2
♄ ♃ or ♂ occidental - -	2
♀ or ☿ oriental - - -	2
☽ decreaſing in light - -	2
Combuſtion of the ☉ - -	5
Under the Sun's beams -	4
Beſieged by ♄ and ♂ - -	6
Partial conjunction of ☋ -	4
Partial conjunction with ♄ or ♂	5
Partial oppoſition of ♄ or ♂ -	4
Partial quartile of ♄ or ♂ - -	3
In conjunction with Caput Algol, in 21 degrees of ♉ or within 5 degrees - -	5
In the term of ♄ or ♂ - -	1

TABLE

TABLE of the FORTITUDES and DEBILITIES of the PART of FORTUNE.

Dignities.		Debilities.	
The Part of Fortune in ♉ or ♓	5	In ♏ ♍ ♒	5
In ♎ ♐ ♌ ♋	4	In the 12th houſe	5
In ♊	3	In the 6th houſe	4
In ♍	2	In the 8th houſe	4
In the aſcendant or medium cœli	5	In conjunction of ♄ or ♂	5
In the 7th, 4th, or 11th, houſes	4	In conjunction of ☊	3
In the 2d and 5th houſe	3	In oppoſition of ♄ or ♂	4
In the 9th houſe	2	In quartile of ♄ or ♂	3
In the 3d houſe	1	In terms of ♄ or ♂	2
In conjunction of ♃ or ♀	5	In conjunction of Caput Algol in 21 degrees of ♉	4
In trine of ♃ or ♀	4	Combuſt	5
In ſextile of ♃ or ♀	3		
In conjunction of the ☊	2		
In conjunction of Regulus in 25 degrees of Leo	6		
In conjunction of Spica Virginis in 19 degrees of ♎	5		
Not combuſt	5		

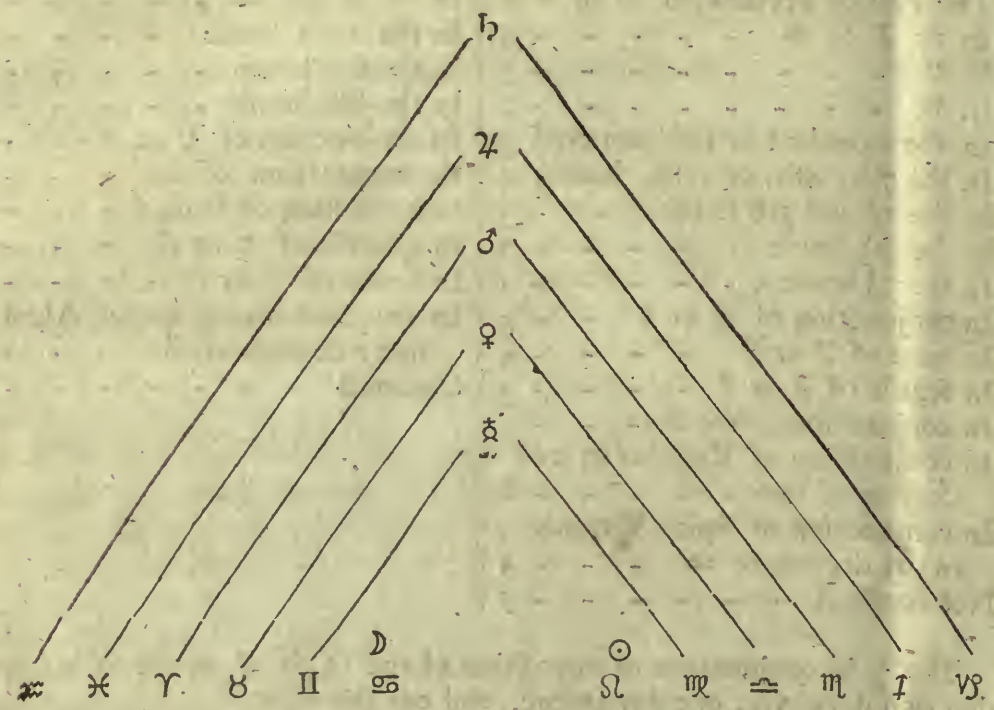
The ☽ in conjunction or oppoſition of the ☉ ♄ ♂ or the ☊ is impeded two days, viz. one day before, and one day after.

The ☽ in quartile of the ☉ ♄ or ♂ is impeded twelve hours before and after.

To arrive at a proper degree of correctneſs in our reſearches into futurity, we muſt be well verſed in the true nature and ſtrength of the planets' fortitudes and debilities, ſo as to give them their due weight in the ſcale of nature, according to the experienced rules of this ſcience, and no farther. For the more a man endeavours to ſtrain a judgment beyond the natural tendency of the planets, and the more he ſwerves from truth in putting down their ſtrength or debility, the more he augments his error, and betrays his inexperience. To avoid this, let the ſtudent acquaint himſelf perfectly with theſe tables; and in practice, whenever he has occaſion to collect the fortitudes and debilities either of the planets or part of fortune, let him ſubtract the leſs number from the greater, and the remainder will be the planet's exceſs of ſuperiority, or debility; according to which will be its operation upon the ſubject of his inveſtigation.

Of the PLANETARY HOUSES, and their EFFECTS.

To give a more ſubſtantial idea of the nature and arrangement of the twelve houſes of the planets, we ſhall conſider them according to the following diagram:



In this ſcheme Cancer and Leo have aſſigned unto them the two great luminaries, Sol and Luna; becauſe they are agreeable to each other in nature; for the Sun, being naturally hot and dry, ſhews his effects more forcibly when poſited in Leo than he doth in either Aries or Sagittarius. And the Moon, for the ſame reaſon, hath Cancer allotted to her government, becauſe ſhe is cold and moiſt, and of the nature of this ſign; and being the firſt of the watery triplicity, and next to the Sun's houſe, ſhe receives her light from him; and all things are generated by their joint influence.

Saturn is naturally cold, and therefore an enemy to heat; and, being the higheſt and moſt remote from the luminaries of all the other planets, has for his manſion the ſigns Capricorn and Aquaries; which are the oppoſite ſigns to Leo and Cancer, and are conſequently cold and moiſt. Saturn is accounted the moſt obnoxious and moſt malevolent of all the planets, becauſe he oppoſes the two great luminaries, which are the fountains of life, light, and nutrition.

Jupiter

Jupiter is placed under Saturn, and has the two ſigns that go before and after Capricorn and Aquaries allotted for his houſes, namely, Sagittary and Piſces, which are in trine to the houſes of the two luminaries; Piſces, his night-houſe, is in trine to Cancer, the houſe of the nocturnal luminary, and Sagittary, his day-houſe, in trine to Leo, the houſe of the diurnal luminary. Jupiter, being naturally temperate, and having theſe amicable aſpects, is deemed the moſt benevolent of all the planets to mankind, and the *greater fortune*.

Mars next in order follows Jupiter, being placed under him; and therefore thoſe ſigns that go before and after the houſes of Jupiter are allotted to Mars, viz. Scorpio and Aries, which are in quartile to the houſes of the Sun and Moon, as Aries his day-houſe is to Cancer, and Scorpio his night-houſe is to Leo. And, ſince a quartile is found to be an aſpect of enmity, he is accounted malignant and unfortunate in an inferior degree to Saturn, who beholds the luminaries with an oppoſition, therefore he is called the *leſſer infortune*.

Venus, a more temperate planet, hath appointed under her thoſe houſes that go before the houſes of Mars, viz. Libra and Taurus, which are in a ſextile to the houſes of the two luminaries, and form an aſpect of love and amity; but, becauſe a ſextile is not ſo ſtrong and perfect an aſpect as a trine, ſhe is accounted the *leſſer fortune*.

Mercury being ſituated within the orbits of all the other planets, has the ſigns allotted him which precede the two houſes of the great luminaries, namely, Gemini and Virgo; and, becauſe Mercury is never diſtant from the Sun above one ſign, he naturally inclines neither to good nor evil, but participates either in the good or evil influences of whatever planet he is joined with in aſpect.

The EXALTATIONS and FALLS of the PLANETS.

The Sun, which is the fountain of life, takes his exaltation in nineteen degrees of Aries, becauſe he is then in the higheſt northern point of the ecliptic, making all things to ſpring and flouriſh, and producing fine warm weather, and length of days. And he is ſaid to have his fall in Libra, becauſe it is the oppoſite ſign in the heavens to Aries, in which the Sun declines to the utmoſt ſouthern point, and occaſions ſhortneſs of days, and cold winterly blaſts, deſtructive to the fruits of the earth. Now the Moon, being co-partner and co-temporary with the Sun, and receiving all her light from him, this enables her to be viſible to us firſt in Taurus; and, becauſe it is the firſt ſign wherein ſhe has a triplicity, her exaltation takes place in Taurus, wherein ſhe increaſes in light and motion.

tion. But Scorpio being the ſign oppoſite to Taurus, in which ſhe decreaſes in light, it is hence allotted for her fall, being the ſign immediately after Libra, and oppoſite to Aries, the houſe of the Sun's exaltation.

Saturn, the moſt remote planet, is the author of cold, as the Sun is of heat, and is therefore exalted in that ſign wherein heat is diminiſhed and cold increaſed, viz. Libra; and his fall takes place in that ſign where cold is diminiſhed and heat increaſed, viz. Aries; which are quite contrary in nature to the Sun.

Jupiter is exalted in Cancer, and has his fall in Capricorn; for Jupiter delights in the northern part of the heavens, where he ſtirs up northern winds, which increaſe fertility and vegetation; and, his greateſt declination northwards being in Cancer, he is therein exalted. For the contrary reaſon he has his fall in Capricorn.

Mars is naturally hot and dry; and becauſe his influence and effects are moſt powerful in Capricorn, a ſouthern ſign, where the Sun is generally hotteſt about noon, he is for this reaſon exalted therein; and he takes his fall in Cancer, quite contrary to the nature of Jupiter; for Mars is hot and violent, and Jupiter cold and temperate.

Venus is naturally moiſt, eſpecially in Piſces, in which ſign the ſpring is moiſtened and forwarded in the increaſe and ſtrength of nature; and therefore ſhe has the ſign Piſces for her exaltation; and, as Venus is the mother of generation and procreation, ſhe has her fall in Virgo, in the autumn, when all things wither and fade.

Mercury, becauſe he is dry, and contrary in nature to Venus, is exalted in Virgo, and has his fall appointed him in Piſces. Virgo is both his houſe and joy.

The TRIPLICITIES of the PLANETS.

A Triplicity means three ſigns of the Zodiac, of one and the ſame nature, making a perfect triangle; and of theſe triplicities among the ſigns there are four, anſwering to the four elements: viz. the fiery triplicity, which conſiſts of Aries, Leo, and Sagittary; the airy triplicity, conſiſting of Gemini, Libra, and Aquaries; the watery triplicity, containing Cancer, Scorpio, and Piſces; and the earthy triplicity, which includes Taurus, Virgo, and Capricorn. Theſe ſigns apply to each other in a trine, in the ſame manner as a planet in a fiery ſign applies to another palnet in a fiery ſign (if in the ſame number of degrees) in a trine; and

thus a planet in an airy ſign beholds another planet in an airy ſign with a trine; and ſo the watery and earthy ſigns apply in the ſame manner; and each of theſe trine aſpects conſiſts of one hundred and twenty degrees.

The Sun and Jupiter have dominion over the fiery triplicity; the Sun by day, and Jupiter by night. The Sun by day, becauſe he is hot and fiery, and of the nature of theſe ſigns; and Jupiter by night, becauſe he is temperate, and moderates the extremity of heat. This is called the eaſtern triplicity.

Saturn and Mercury have dominion over the airy triplicity, which is weſtern; Mercury by night, and Saturn by day. But as Libra is the exaltation of Saturn, and Aquaries the houſe and ſign wherein he has moſt joy; and as Gemini is only the houſe of Mercury; it follows that Saturn has the principal government in this triplicity.

Mars both night and day governs the watery triplicity, which is northern; and it ſeems that Mars was appointed to this triplicity to temper and abate his violent heat; for we find he is more powerful in his malignant effects in the ſign Leo than he is in Cancer; therefore he has his fall apointed him in Cancer, though he is peregrine in Leo.

Venus and the Moon bear rule over the earthy triplicity, which is femine and ſouthern, cold and moiſt, producing ſouth-eaſt winds, and cold moiſt air; hence this triplicity is aſſigned to the care of feminine planets.

The TERMS of the PLANETS.

A Term is a certain number of degrees, in each houſe or ſign of the Zodiac, wherein the planets Saturn, Jupiter, Mars, Venus, and Mercury, have a certain priority; but the Sun and Moon have no terms. Theſe degrees are called terms, ends, or bounds; for the planets have each their proportions ſo allotted therein, that at the end of a certain number of degrees, the terms of one planet ceaſe, and thoſe of another begin. For inſtance, from the firſt degree of Aries to the ſixth, are the terms of Jupiter; from the ſixth to the fourteenth, are the terms of Venus; and ſo of all the reſt. Ptolemy, Albumazer, and Bonatus, have all ſhewn, that the greater years of the planets are diſcovered by their ſeveral terms or bounds through the Zodiac; which is done finding what number of degrees each of the planets have allotted them in each ſign; and then, by adding them together, the ſum will be the number of each of their great years, as will appear more obviouſly by the following example:

TERMS.

	♄	♃	♂	♀	☿
In the Sign ♈	4	6	5	8	7
♉	2	7	6	8	7
♊	4	6	6	7	7
♋	3	7	6	7	7
♌	6	6	5	6	7
♍	6	5	6	6	7
♎	6	8	6	5	5
♏	3	8	6	7	6
♐	6	8	5	6	5
♑	6	7	5	6	6
♒	6	5	5	8	6
♓	5	6	5	8	6
Great years	57	79	66	82	76

These great years being added together, make just three hundred and sixty degrees, being the whole extent or circumference of the Zodiac.

The degrees are in this manner divided into terms, to shew what planet has most dignities in a sign, whether by exaltation and house, triplicity and house, or house, exaltation, or triplicity, alone; and to that planet which has two or more dignities, we assign the first term, whether he be a fortune or an infortune. If an infortune has not two dignities in a sign, he is placed last, and the first term is given either to the lord of the exaltation, or to the lord of the triplicity, or to the lord of the house, uniformly preferring that planet which has two dignities to those that have only one. But an exception to this rule extends to the signs Cancer and Leo; for Cancer being the opposite sign to the exaltation of Mars, which is in Capricorn, occasions the first term of Cancer to be assigned to Mars; and, because Leo is the opposite sign to the house and joy of Saturn, the first term of Leo is for this reason given to Saturn. To the infortunes are allotted the last degrees of all the signs, excepting those of Leo, which are given to Jupiter. The quantity of terms are divided according to the following method; when Jupiter and Venus have not two dignities in the same sign, nor in the second, third, or fourth, house, they have seven degrees allotted for their terms. Saturn and Mars, because they are infortunes, (except in their own houses,) have but five, and sometimes only four, three, or two, degrees each. Mercury, because he is of a mixed nature, has usually six degrees allotted him; but, when any of the planets are essentially dignified, they claim each one degree more; as Venus in the first term of Taurus has eight degrees, and

Saturn

Saturn in the firſt term of Aquaries claims ſix. But, becauſe Venus has eight degrees in Taurus, Saturn has only two, being very weak in Taurus; and again, in Sagittary, Jupiter is increaſed one degree, becauſe he is ſtrong, and Mercury is diminiſhed one degree, becauſe he is weak; ſo that Jupiter takes eight degrees, and leaves Mercury but five.

It is alſo neceſſary to obſerve, that a planet in his own term is ſtrong; and that the more dignities he gains therein, the ſtronger will his influence be; for example, Jupiter in the firſt term of Sagittary is ſtronger and more powerful than in the firſt term of Aries, though they are both equally his terms; and the reaſon of this is, becauſe the ſign Sagittary is both his houſe and triplicity, and Aries is his triplicity only, wherefore he has the firſt eight degrees of Sagittary for his term, and only ſix in Aries. Hence it becomes apparent, that, the nearer a planet is in nature to the place of his term, the ſtronger will his influence be therein. Jupiter, being hot and moiſt, has but five degrees for his term in Virgo, which is a cold and dry ſign; but in Gemini, which is hot and moiſt, he has ſix degrees, becauſe it agrees with his nature; and yet in Cancer, which is cold and moiſt, he poſſeſſes ſeven degrees, althongh it does not agree with his nature; and the reaſon is, Cancer is the houſe of Jupiter's exaltation, and therefore the greater term is allotted him.—In like manner, if a planet that is cold and dry be poſited in a term of the ſame temperature, his coldneſs and dryneſs will be greatly increaſed thereby, and he will operate the more powerfully in his influences. The ſame rules holds good in reſpect to all the other qualities of the planets; and it muſt be remembered, that a planet is always increaſed in ſtrength by being ſituated in houſes or places of his own temperature and quality. Thus a planet that is hot and dry loſes much of his natural vigour in a term that is cold and moiſt; and a planet that is cold and moiſt loſes conſiderably of its nature in a term that is hot and dry. And in like manner, if a planet that is a fortune be poſited in a fortunate term, his beneficent effects are the more increaſed, and he is fortified with great power and ſtrength to operate upon whatever ſubject is the ſignificator of. And on the contrary, if an evil and malevolent planet be in an evil ſign and term, its effects will be thereby rendered ſtill more miſchevious. And the lord of a term when poſited in that term, be the ſign what it may, has more power therein than the lord of the ſign, or than the planet that has the ſign for its exaltation. Again, if the lord of any term be poſited in his term, and the lord of the ſign be ſituated in another ſign in aſpect with him, the lord of the term will have more power in the ſign where is than the lord of the ſign, and ſhall be the principal ſignificator; but, if the lord of the term be poſited in his own term and ſign alſo, then his ſtrength and energy will be ſtill more conſiderable. It may alſo be obſerved,

ſerved, that, when a planet is weak in a ſign, his debility would be very much leſſened ſhould he chance to be ſituated in that part of the ſign wherein he has terms. Whenever a planet is poſited in a term and ſign both of his own nature, it is a very ſtrong and fortunate aſpect.

The PHASES of the PLANETS.

The planets' Phaſes conſiſt of the twelve ſigns of the zodiac, divided each into three equal parts; ſo that one phaſis contains ten degrees, and every ſign three phaſes. They are called *phaſes*, becauſe they ſignify or repreſent the forms, natures, and inclinations, of the ſeveral planets appropriated to them. A planet's term divides a phaſis; a phaſis divides a ſign; a ſign divides a triplicity; and a triplicity divides the whole zodiac.

To aſcertain the proper phaſes of each planet, we begin with Mars in the equinoctial ſign Aries, becauſe it is the houſe of this planet; wherefore the firſt ten degrees conſtitute the phaſis of Mars; the ſecond ten degrees are the phaſis of the Sun; and the third, which make up the whole thirty degrees of Aries, conſtitute the phaſis of Venus. The firſt ten degrees of Taurus make the phaſis of Mercury; the ſecond ten degrees are the phaſis of the Moon; and the third ten conſtitute the phaſis of Saturn. The firſt ten degrees of Gemini make the phaſis of Jupiter; the ſecond ten, the phaſis of Mars; and ſo on in the following order, throughout the twelve ſigns of the zodiac.

Mars hath the firſt phaſis in Aries, which is the phaſis of ſtrength, magnanimity, and courage; of reſolution, confidence, and intrepidity. The Sun hath the ſecond phaſis in Aries, and this is the phaſis of renown, majeſty, and might: of candour, generoſity, and nobleneſs of ſoul; and herein the Sun has his exaltation. Venus hath the third phaſis in Aries, which is the phaſis of effeminacy, and wanton merriment; of joy, ſport, and play.

In Taurus, the firſt phaſis is attributed to Mercury, and it is the phaſis of mechanical arts, agriculture, and learning; of refined wit, logic, and oratory. The Moon has the ſecond phaſis in Taurus, and it is the phaſis of power, ambition, and authority; of violence force, compulſion, and arbitrary ſway. Saturn has the third phaſis in Taurus, which is the phaſis of cruelty, oppreſſion, and bondage; of poverty, ſervitude, and menial occupations.

Jupiter hath the firſt phaſis in Gemini; and this is the phaſis of numeration, algebra, and all figures; of deciphering hieroglyphic characters,

writings, and ſculptures, Mars has the ſecond phaſis in Gemini: which is the phaſis of ſtudy, perſeverance, and labour; of trouble, grief, and painful anxiety. The Sun has the third phaſis in Gemini: and it is the phaſis of boldneſs, contempt, and diſdain; of indolence, forgetfulneſs, and ill manners.

The firſt phaſis in Cancer belongs to Venus: it is the phaſis of a good underſtanding, mirth, and wit; of cheerfulneſs, complacency, and love. The ſecond phaſis in Cancer belongs to Mercury: it is the phaſis of wealth, honour, and preferment; of fruitfulneſs, fertility, and ſucceſs in buſineſs. The third phaſis in Cancer belongs to the Moon; and it is the phaſis of ſucceſs in arms, law, and oppoſition; of travelling, perſeverance, and ſtrength.

Saturn has the firſt phaſis in Leo; it is the phaſis of violence, rage, and tyranny; of luſt, cruelty, and miſchievouſneſs. Jupiter has the ſecond phaſis in Leo: it is the phaſis of diſputation, contention, and ſtrife: of hoſtility, violence, and battle. Mars hath the third phaſis in Leo; which is a phaſis of eſteem and friendſhip, of union in the public cauſe, and of ſucceſs in arms.

The Sun has the firſt phaſis in Virgo: it is the phaſis of riches, property, and wealth; of induſtry, improvement, and cultivation. Venus hath the ſecond phaſis in Virgo: it is the phaſis of avarice, covetuouſneſs, and ſordid gain; of meanneſs, penurioufneſs, and parſimony. Mercury has the third phaſis in Virgo: and it is the phaſis of advanced age, infirmity, and weakneſs; of gradual decline, diſſolution, and decay.

The Moon has the firſt phaſis in Libra: it is the phaſis of juſtice, mercy, and truth; of humanity, liberality, and benevolence. Saturn has the ſecond phaſis in Libra: it is the phaſis of advantage, emolument, and gain; of watchfulneſs, labour, and ſubtilty. Jupiter has the third phaſis in Libra: which is the phaſis of laſciviouſneſs, luxury, and licentiouſneſs; of diſſipation, drunkenneſs, and depravity.

Mars has the firſt phaſis in Scorpio: it is the phaſis of violent ſtrife, contention, and ſlaughter; of thieving, murdering, and robbing. The Sun has the ſecond phaſis in Scorpio: it is the phaſis of injuſtice, deceitfulneſs, and envy; of diſcord, malice, and detraction. Venus hath the third phaſis in Scorpio: and it is a phaſis of lewdneſs, fornication, and adultery; of flattery, ſeduction, and deceit.

Mercury poſſeſſes the firſt phaſis in Sagittary: it is a phaſis of ſtrength, valour, and intrepidity; of jollity, openneſs, and feſtivity. The Moon

 has

has the ſecond phaſis in Sagittary: and it is the phaſis of affliction, ſorrow, and perturbation of mind; of internal woe, ſuſpicion, and miſtruſt. Saturn has the third phaſis in Sagittary: and it is the phaſis of obſtinacy, obdurateneſs, and tyranny; of wilfulneſs, miſchievouſneſs, and cruelty.

Jupiter has the firſt phaſis in Capricorn: it is the phaſis of hoſpitality, benevolence, and honeſty: of conviviality, merriment, and ſport. Mars hath the ſecond phaſis in Capricorn: it is the phaſis of inordinate deſires, of unbridled paſſions, and intemperate luſts; of diſcontentedneſs, peeviſhneſs, and diſappointment. The Sun has the third phaſis in Capricorn: and it is a phaſis of exalted underſtanding, manlineſs, and wiſdom; of ſobriety, integrity, and honour.

Venus hath the firſt phaſis in Aquaries: it is a phaſis of continual anxiety for gain, of laborious toil, and unwearied application; of diſappointment, misfortune, and loſs. Mercury has the ſecond phaſis in Aquaries: it is the phaſis of modeſty, clemency, and good nature; of gentleneſs, mildneſs, and complacency. The Moon hath the third phaſis in Aquaries: and it is the phaſis of diſſatisfaction, repining, and diſcontent; of jealouſy, ingratitude, and envy.

Saturn hath the firſt phaſis in Piſces: it is a phaſis of thoughtfulneſs, ſedateneſs, and temperance; of ſobriety, reputation, and ſucceſs in buſineſs. Jupiter hath the ſecond phaſis in Piſces: it is the phaſis of auſterity, haughtineſs, and ambition; of pride, vain-glory, and ſelf-conceit. Mars hath the third and laſt phaſis in Piſces: and it is the phaſis of concupiſcence and luſt; of debauchery, lewdneſs, and profligacy.

The advantage to be derived by a perfect knowledge of the planets' phaſes will hereafter appear in the judgment of a nativity; for, if the aſcendant on the cuſp of any perſon's nativity be found in theſe phaſes, then will the native's natural diſpoſition, manner, occupation, and general purſuits, be regulated by them, according to the ſtrength or debility of the other aſpects; for, if the lord of the aſcendant, or the Moon, or planet applying to the aſcendant in aſpect, or beholding the lord of the aſcendant, or Moon, are both poſited in phaſes of the ſame nature, then will their effects upon the native be moſt powerful and efficacious.

The JOYS of the PLANETS.

The planets are ſaid to be in their joys, when they are poſited in thoſe houſes wherein they are moſt ſtrong and powerful; as,

The planet ♄	joyeth in	♒
♃		♐
♂		♏
☉		♌
♀		♉
☿		♍
☾		♋

It may, perhaps, be enquired, why Saturn joyeth not in Capricorn, as well as in Aquaries, ſince both theſe ſigns are his houſes? The reaſon is, that in Aquaries he has both houſe and triplicity, and is therefore better dignified, and more potent, in Aquaries than in Capricorn. So likewiſe Jupiter joyeth in Sagittary, and not in Piſces, becauſe in the former ſign he has both houſe and triplicity, but in the latter he has houſe only. The ſame obſervation extends to the other planets. The Moon, indeed, has no triplicity; but ſhe joyeth in Cancer, becauſe it is a ſign of her own quality and nature. Hence it appears that Saturn, though ſtrong and well dignified in Capricorn, is much ſtronger, and has more dignities, in Aquaries; Jupiter alſo has ſtrong influences when poſited in Piſces, but much ſtronger in Sagittary; Mars is potent in Aries, but infinitely more ſo in Scorpio; Venus has great operation in Libra, but in Taurus her effects are more powerful; and Mercury, for the ſame cauſe, operates much more forcibly in Virgo than he does in the ſign Gemini. The efficacy of theſe rules having been proved by repeated experience, it is neceſſary for every ſtudent to conſider them with attention.

The ANTISCIONS of the PLANETS.

A planet's Antiſcion is a certain virtue or influence it acquires by being poſited in conjunction with any ſtar or planet, in degrees equally diſtant from the two tropical ſigns, Cancer and Capricorn, in which degrees the Sun, when it arrives, occaſions equal day and night all over the world. For example, when the Sun is in the tenth degree of Taurus, he is as far diſtant from the firſt degree of Cancer as when in the twelfth degree of Leo; therefore, when the Sun, or any planet, is poſited in the tenth degree of Taurus, it ſends its antiſcion to the twentieth degree of Leo; that is, it gives additional force and virtue to any planet at that time in the ſame degree by conjunction, or that caſteth any aſpect to it. The planets' antiſcions may, at all times, be found by the following table.

A TABLE

A TABLE of the ANTISCIONS of the PLANETS.*

	Deg.	into	deg.	Min.	into	min.
♈ into ♍	1	——	29	1	——	59
♉ ♌	2	——	28	2	——	58
♊ ♋	3	——	27	3	——	57
♍ ♎	4	——	26	4	——	56
♒ ♏	5	——	25	5	——	55
♓ ♎	6	——	24	6	——	54

The foregoing Table ſhews, that a planet, ſituated in one degree one minute of Aries ſends his antiſcion into twenty-nine degrees fifty-nine minutes of Virgo; a planet in two degrees two minutes of Taurus, into twenty-eight degrees fifty-eight minutes of Leo, and ſo on through the table. Theſe antiſcions are conſidered, in the rules of aſtrology, equivalent to a ſextile or a trine, particularly if the planets are of the benevolent or fortunate kind. Theſe planets have alſo their contra-antiſcions, which are of the nature of a quartile or oppoſition. To know where theſe fall, it only requires to find the antiſcion, and in the oppoſite ſign to that will be the contra-antiſcion. For inſtance, ſuppoſe Jupiter in one degree of Aries; his antiſcion will then fall in twenty-nine degrees of Virgo, and his contra-antiſcion in twenty-nine degrees of Piſces, becauſe Piſces is the ſign immediately oppoſite to Virgo, where the antiſcion falls.

The ASPECTS of the PLANETS.

The ſtrongeſt or moſt forcible rays, aſpects, or configurations, peculiar to the planets, are the following: A conjunction, denoted by this character, ☌; a trine, △; a quartile, □; a ſextile, ✱; and an oppoſition, ☍.

A conjunction, ☌, is not properly an aſpect, though frequently ſo called; for, when two planets are both in the ſame degree and minute of a ſign, they are ſaid to be in conjunction, conſequently cannot at that time be in aſpect to each other. The effects of conjunctions are either good or bad according to the nature and quality of the planets that compoſe them, or as the planets in conjunction are friends or enemies to one another, or to the ſubject then under conſideration,

A ſextile aſpect, ✱, implies two of the heavenly bodies poſited at the diſtance of ſixty degrees in longitude, or one ſixth part of the zodiac,

* The Antiſcions, according to the ſyſtem of Argol and Morinus, are followed here, though diſcontinued by ſome modern profeſſors. The Placidean method, however, will be given in the courſe of the work.

from

from each other; for which reason it is sometimes called a sexangular aspect, or a hexagon. The sextile is termed an aspect of imperfect love, amity, or friendship; because when two planets, or significators, are in sextile to each other, they import that any matter in dispute, treaty of marriage, or other subject of enquiry, may be happily terminated, or brought about, by the intervention of friends; or that, for want thereof, the contrary may happen. And, though the sextile aspect is sometimes over-ruled by the more powerful influences of malignant ones, yet it is generally considered an omen of a favourable kind.

By a quartile aspect □, two planets are understood to be posited at ninety degrees, or one-fourth part of the circle of the zodiac, from each other; it is considered an aspect of imperfect hatred, and acts *vice versa* with the sextile, inclining rather to malignancy, contention, and misfortune, as the other does to friendship, harmony, and good fortune.

A trine aspect △, imports the planets to be situated at the distance of one hundred and twenty degrees, or one-third part of the circle of the zodiac, from each other; and is sometimes called a trigonal aspect, or a trigonocrater, implying rule or dominion in a certain trigon or triplicity. This is an aspect of the most perfect unanimity, friendship, and peace; and it is so considered, because when the planets are in a △ aspect, they are posited in signs precisely of the same triplicity and nature; that is to say, they are both in an earthy, airy, fiery, or watery, sign; and consequently both contribute the same influences unimpeded. But in a ✱, which is an aspect of imperfect amity, the planets are posited in signs of only a partial nature, viz. fiery with an airy, or an earthy with a watery, sign; and as the fiery sign is hot and *dry*, and the airy hot and *moist*, the earthy cold and *dry*, and the watery cold and *moist*, so the planets thus posited, agreeing only in one point out of two, give but an imperfect influence. Thus the distinctions between a ✱ and a △ aspect, and between a □ and ☍, are founded in reason and experience.

The opposition ☍ of two planets, signifies their being posited at one hundred and eighty degrees, or just half the distance of the zodiac, apart, which places them in a diametrical radiation. This is considered an aspect of perfect hatred, or of inveterate malice and enmity, as malignant in its effects as the trine is benevolent; and of double the destructive tendency of the □ aspect. To instance this, let us suppose two kingdoms, states, societies, or private gentlemen, at variance, and it is enquired whether the cause of dispute may be amicably adjusted? If a figure be erected

for the positions of the heavenly bodies, and the two significators, representing the two adversaries, be in a quartile aspect, I should infer, that notwithstanding the then subsisting enmity of the parties, with all the threatened mischiefs attending it, harmony may be restored, if proper means were used for that purpose. But, if the significators are found in actual opposition, the dispute in question would most probably occasion hostility, war, litigation, or duel, or be attended with some alarming consequences, before the matter would subside. Wherefore an ☍ is justly termed an aspect of perfect enmity.

These aspects are all divided, for the sake of perspicuity, into *partile* and *platic* aspects. A partile aspect considers two planets exactly so many degrees from each other as make a perfect aspect; that is, if Venus be in nine degrees of Aries, and Jupiter in nine degrees of Leo, they are in partile trine aspect. Again, if the Sun be in one degree of Taurus, and the Moon in one degree of Cancer, they are in a partile sextile aspect; so that all perfect aspects are partile, and imply the matter or thing threatened, whether good or evil, to be near at hand.

By a platic aspect we are to understand two planets so posited as to admit half the degrees of each of their own rays or orbs; for instance, if Saturn be posited in sixteen degrees of Aries, and Jupiter in twenty-four degrees of Gemini, then Saturn would be in a platic sextile aspect to Jupiter, because Saturn would be posited within the moiety of both their orbs, which are nine degrees each. The same circumstance applies to the aspects of all the planets; for, if their distance from each other brings them within one half of each of their orbs or radiations, when added together, they will then form a platic aspect. It must also be carefully observed in the platic aspects, whether the co-operation of the two planets is going off, or coming on. In the above example, the effect of Saturn's platic sextile aspect with Jupiter was going off; but if we reverse their situations, and place Saturn in twenty-four degrees of Gemini, and Jupiter in sixteen degrees of Aries, then the aspect would be coming on with all its force and influence, and would proportionably affect the subject, whatever it be, under consideration.

To enable the reader to find the platic aspects more readily, I subjoin the following Table of the planets' orbs, mean motion, and latitude.

TABLE

TABLE of the ORBS and MEAN MOTION of the PLANETS.

	Orbs.	Mean Motion.
Saturn	10 degrees	2 minutes 1 second
Jupiter	12 degrees	4 minutes 59 seconds
Mars	7 degrees	31 minutes 27 seconds
Moon	12 degrees 30 min.	13 deg. 10 min. 36 sec.
Venus	8 degrees	59 minutes 8 seconds
Mercury	7 degrees 30 min.	59 minutes 8 seconds
Sun	17 degrees	59 minutes 8 seconds

TABLE of the PLANETS' LATITUDE.

	North Latitude.			South Latitude.		
	D.	M.	S.	D.	M.	S.
Saturn	2	48	0	2	49	0
Jupiter	1	38	0	1	40	0
Mars	4	31	0	6	47	0
Moon	5	0	17	5	0	12
Venus	9	2	0	9	2	0
Mercury	3	83	0	3	35	0

The Sun, always moving in the ecliptic, can have no latitude.

Now it muſt be obſerved, that theſe aſpects of the planets are projected or caſt contrary ways, either onward in a line progreſſively with the ſigns of the zodiac, which are termed ſiniſter aſpects; or elſe backward, in a line reverſeways to the order of the zodiac, which are termed dexter aſpects. The whole of theſe appear at one view in the following Table.

TABLE of the RADIATIONS, or SINISTER and DEXTER ASPECTS, of all the PLANETS:

		✶ □ △ ☌		✶ □ △ ☌		✶ □ △ ☌
Dexter Siniſter	♈	♒ ♍ ♐ ♊ ♋ ♌	♎	♊ ♉ ♈ ♎ ♏ ♐	♐	♎ ♏ ♌ ♊ ♒ ♓ ♈
Dexter Siniſter	♉	♓ ♒ ♍ ♏ ♋ ♌ ♏	♏	♋ ♊ ♉ ♏ ♐ ♍ ♓	♍	♏ ♎ ♏ ♋ ♓ ♈ ♉
Dexter Siniſter	♊	♈ ♓ ♒ ♌ ♏ ♎ ♐	♎	♌ ♋ ♊ ♊ ♒ ♓ ♈	♒	♐ ♏ ♎ ♍ ♈ ♉ ♊
Dexter Siniſter	♋	♉ ♈ ♓ ♍ ♏ ♎ ♏	♏	♏ ♌ ♋ ♉ ♍ ♒ ♓	♓	♍ ♐ ♏ ♏ ♉ ♊ ♋
		✶ □ △ ☌		✶ □ △ ☌		✶ □ △ ☌

In

In the foregoing Table, at the top of the third column, note the characters of the aſpects, ſextile ✱, quartile □, trine △, and oppoſition ☍, as placed over the ſigns of the zodiac. In the firſt column obſerve the words dexter and ſiniſter, and in the ſecond column the ſign Aries ♈. Theſe are intended to ſhew that a planet poſited in ♈ would ſend his ſextile aſpect, dexter to Aquaries and ſiniſter to Gemini; his quartile, dexter to Capricorn and ſiniſter to Cancer; his trine, dexter to Sagittary and ſiniſter to Leo; and would be in oppoſition to a planet poſited in equal degrees of Libra. The ſame rules apply throughout the table; but it muſt not be forgotten, that ſiniſter aſpects go in the ſame order with the ſigns of the zodiac, and dexter contrariwiſe; and that the dexter aſpects are more ſtrong and powerful than the ſiniſter. And thus, according to the operations of the planets and ſtars, are the natures of all men, as the planets have predominancy in them: and ſuch are the natures of all manner of herbs and plants that grow in the field. Some are influenced by Saturn, and thence are cold and dry: others by Jupiter, and thence are hot and moiſt; one by an order of Mars draws nothing but poiſon to its roots; and another by the ſweet influence of Venus ſucks nothing but ſweet ſap of the earth into all its fibres. If Saturn or Mars riſe with a birth, it is ten to one but the child dies that year, unleſs Jupiter or Venus interpoſe, by throwing their friendly influences ſtrongly into the ſign. And in theſe reſpects we have as inconteſtible proofs of the truth of what we advance, as the phyſician has of the nature of herbs when he taſtes them; he, from the demonſtration, declares them to be hot or cold, and good either to cure or kill; but we can aſcertain this without taſting them, becauſe we know the ſource from whence they derive theſe oppoſite qualities.

It were needleſs for me to dwell longer upon an explanation of the different virtues and effects of the planets and ſigns. Sufficient has now been ſaid to point out their operations and natural influences to the underſtanding of the moſt limited capacity. It therefore only remains for my readers, or ſuch of them as intend to make any progreſs in the ſtudy, to familiarize themſelves with the ſubject, by a frequent peruſal of it; and particularly to acquire a correct knowledge of all the characters by which the ſigns, planets, and aſpects, are generally diſtinguiſhed. It will then be proper to underſtand the following terms peculiar to this Art.

EXPLANA-

EXPLANATION of the TECHNICAL WORDS and TERMS of ART uſed in ASTROLOGY.

DIRECTION ſignifies a planet moving on its natural courſe, from weſt to eaſt, according to the ſucceſſion of the ſigns in the zodiac; thus, a planet is direct, when it moves *in conſequentia*, from Aries to Taurus, from Taurus to Gemini, &c. Direction is alſo a *calculus*, whereby to find the time of any accident or remarkable event that will happen to the perſon who propounds a queſtion, or has his nativity caſt. For inſtance, a perſon enquires how many years he may live, by the courſe of the planets at the time of birth? Having eſtabliſhed the Sun, Moon, or Aſcendant, as ſignificators for life, and Mars or Saturn as promittors or portentors of death, the *direction* is a calculation of the length of time which the ſignificator will be in meeting the promittor; and this reſolves the queſtion. In theſe calculations, the ſignificator is ſometimes termed *apheta*, or giver of life, and the promittor *anareta*, or giver of death. The directions of all the principal points of the heavens, planets, and fixed ſtars, as the Aſcendant, Mid-heaven, Sun, Moon, and Part of Fortune, are worked by the ſame rule.

STATIONARY is underſtood of a planet, when, to the eye or ſenſes of a beholder here on earth, it appears to ſtand ſtill, without any progreſſive motion in its orbit. Not that a planet ever is or can be naturally in this ſtate, but is only rendered ſo in appearance, by the inequalities which ariſe from the poſitions and motions of the earth; for, were the planets to be viewed from the Sun, or *centre* of the ſyſtem, they would always appear uniform and regular.

RETROGRADATION implies an apparent motion in the planets, whereby they ſeem to go backwards in the ecliptic, and to move *in antecedentia*, or towards the antecedent ſigns, viz. from eaſt to weſt, contrary to the order of direction and to the ſucceſſion of the ſigns of the zodiac. This alſo is an appearance produced by an oppoſite motion of the earth to that of the other planets.

APPLICATION ſignifies the approach of two planets together, either by conjunction or aſpect, and is of three kinds: the firſt is, when a planet, ſwift in motion, applies to one of ſlower progreſs; for example, ſuppoſe Mercury poſited in ſixteen degrees of Gemini, and Mars in twenty-one degrees of the ſame ſign, both being direct in motion; Mercury, by having the greater apparent projectile force, would overtake and form a

conjunction with Mars, which is termed a *direct application*. The second kind is formed by two retrograde planets; as supposing Mercury in sixteen degrees of Gemini, and Saturn in fifteen degrees of the same sign, both retrograde, Mercury, being the lighter planet, applies to the body of Saturn, a more ponderous planet, by retrogradation; and this is termed a *retrograde application*. The third kind is occasioned by one planet going direct in motion, and meeting another planet that is retrograde; for instance, suppose Mercury retrograde in sixteen degrees of Gemini, and Saturn direct in twelve degrees of the same sign; here Mercury, being the lighter planet, applies to a conjunction of Saturn by a retrograde motion; and these two last are deemed evil applications. It must also be observed that the superior planets never apply to the inferior but by a retrograde motion; whereas the inferior planets apply both ways.

Separation is understood of two planets that have been either in partile conjunction or aspect, and are just departed or separated from it. Thus, if we suppose Saturn in twelve degrees of Sagittary, and Jupiter in thirteen degrees of the same sign, Jupiter will be then separated one degree from a perfect or partile conjunction with Saturn; but they would still be in a platic conjunction, because they are within the moiety of each other's radiations, which is four degrees and a half each, consequently these planets would continue in platic conjunction until they were separated nine degrees, and then the aspect would entirely cease. The exact knowledge of every degree of the separations of these aspects is of the utmost consequence in giving judgment upon various important occasions. For instance, suppose it were demanded whether a certain treaty of marriage would take place or not? when all the aspects are collected upon the horoscope, and the two planets that are significators of the parties are found applying to each other in a conjunction, and in common or fixed signs, the marriage may probably take place in some length of time. If the significators are posited in moveable signs, angular, and approaching swift in motion to a conjunction, it may then be consummated in a very short time; but, if the significators are separated from a conjunction only a few minutes of a degree, one may safely conclude that there has been great probability, only a few days before, that the wedding would have taken place; but by this aspect the parties appear to be hanging in suspence, and some dislike or change of sentiment seems to have taken place; and, as the significators gradually separate from the partile and platic conjunctions, in the same gradation will the treaty and affections of the parties alienate and wear away; and, by the comparative time that the aspect will occupy before it entirely ceases, so will the time be so many weeks, months, or years, before the parties shall wholly relinquish the connection.

Prohibition

PROHIBITION indicates the ſtate of two planets that are ſignificators of ſome event, or the bringing of ſome buſineſs to an iſſue or concluſion, and are applying to each other by conjunction; but before ſuch conjunction can be formed, a third planet, by means of a ſwifter motion, interpoſes his body, and deſtroys the expected conjunction, by forming an aſpect himſelf; and this indicates that the matter under contemplation will be greatly retarded, or utterly prevented. For example, ſuppoſe Mars was poſited in ſeven degrees of Aries, Saturn in twelve degrees, and the Sun in ſix degrees, of the ſame ſign; Mars is the ſignificator of the buſineſs in hand, and promiſes the iſſue or completion of it ſo ſoon as he comes to a conjunction with Saturn; but the Sun, being ſwifter in motion than Mars, paſſes him, and prevents their conjunction, by forming the aſpect himſelf. This indicates, that whatever was expected from the approaching conjunction of Mars and Saturn is now prohibited by the Sun's firſt impediting Mars and then Saturn; and this is termed a *conjunctional* or *bodily prohibition.* There is alſo a prohibition by aſpect, either ſextile, quartile, trine, or oppoſition; and this happens when two planets are going into conjunction. Suppoſe Mars to be in ſeven degrees of Aries, Saturn in thirteen degrees of the ſame ſign, and the Sun in five degrees of Gemini; the Sun, being ſwifter than Mars in his diurnal motion, will quickly overtake him, and paſs by the ſextile dexter of Mars, and form a ſextile dexter with Saturn, before Mars can reach him; by this means their conjunction is prohibited.

FRUSTRATION imports a ſwift or light planet approaching to an aſpect with one more ſlow and ponderous; but, before they can approach near enough to form that aſpect, the weighty planet is joined to ſome other, by which the firſt aſpect is fruſtrated. To inſtance this, ſuppoſe Saturn poſited in ſixteen degrees of Gemini, Jupiter in fifteen degrees of Leo, and Mars in eleven degrees of the ſame ſign; here Mars applies to a conjunction with Jupiter, but, before he can reach it, Jupiter meets a ſextile aſpect from Saturn, which fruſtrates the conjunction of Mars, and, in practice, utterly deſtroys whatever was promiſed by it.

REFRANATION is the ſtate of a planet in direct motion, applying to an aſpect or conjunction with another planet, but before they can meet becomes retrograde, and thus *refrains* to form the aſpect expected. Suppoſe Jupiter in the twelfth degree of Gemini, and Mars in the eighth; here Mars, the ſwifter planet, promiſes very ſoon to overtake Jupiter, and form a conjunction with him; but juſt at the inſtant falls retrograde, and refrains from the conjunction, by taking an oppoſite courſe from Jupiter.

TRANSLATION

Translation of Light and Natures. This happens when a light planet ſeparates from a weighty one, and joins with another more ponderous, and is effected in this manner: Let Saturn be placed in twenty degrees of Aries, Jupiter in thirteen degrees, and Mars in fourteen degrees, of the ſame ſign; here Mars ſeparates from a conjunction with Jupiter, and tranſlates the light and nature of that planet to Saturn, to whom he next applies. The effect of this in practice will be, that, if a matter or thing be promiſed by Saturn, then whoever was repreſented by Mars ſhall procure all the aſſiſtance that the benevolent planet Jupiter could beſtow, and tranſlate it to Saturn, whereby the buſineſs in hand would be the better effected, and more happily concluded; and this, being a very fortunate poſition of the planets, is very proper to be known, ſince it promiſes much in law-ſuits, marriages, and all other queſtions of the kind.

Reception is when two planets, that are ſignificators in any queſtion or nativity, are poſited in each other's dignity, as the Sun in Aries, and Mars in Leo; which is a reception by houſes, and is deemed the moſt powerful and efficacious of all receptions. But reception may be by exchange of triplicity, term, or phaſe, or by any eſſential dignity; as Venus in Aries, and the Sun in Taurus, is a reception by triplicity, if the queſtion or nativity happen by day. Or if Venus be in the twenty-fourth degree of Aries, and Mars in the ſixteenth degree of Gemini, it is a reception of terms. The uſe of theſe poſitions in practice is conſiderable; for, ſuppoſe the event of any queſtion required be denied by the aſpects; or the ſignificators are in no aſpect with each other; or it is doubtful what may happen from a quartile or oppoſition of the ſignificators; yet, if the principal ſignificators are found in mutual reception, the thing deſired will ſhortly come to paſs, and probably to the ſatisfaction and content of all the parties concerned.

Peregrination deſcribes a planet to be ſituated in a ſign, or in ſuch certain degrees of a ſign, where it has no eſſential dignity, either by houſe, exaltation, triplicity, term, or phaſe; as Saturn in the tenth degree of Aries, is peregrine; and the Sun in any part of Cancer, is peregrine, having no dignity whatever in that ſign. In all queſtions of theft, it is very material to know the peregrine planet; for it has been uniformly found, by almoſt every regular profeſſor of this art, that the thief may be almoſt conſtantly diſcovered by the peregrine planet poſited in an angle, or in the ſecond houſe.

Combustion is the ſtate of a planet, when ſituated within eight degrees thirty minutes of the body of the Sun, either before or after him. Suppoſe Mercury in the twenty-firſt degree, the Sun in the twenty-fifth

degree, and Venus in the twenty-ſeventh degree of Aquaries; here Mercury and Venus would be both combuſt; but Venus would be more affected by it than Mercury, becauſe the Sun applies to, or moves towards, Venus, and recedes from Mercury, whereby his rays afflict her more forcibly on his nearer approach, and become weaker upon Mercury by his receſs from him.

Cazimi repreſents a planet in the heart of the Sun; that is, if a planet be only ſeventeen minutes before or after the Sun, as if the Sun were in fifteen degrees thirty minutes of Taurus, and Mercury in fifteen degrees twenty minutes of the ſame ſign, Mercury would then be in Cazimi, or in the heart of the Sun. All authors agree that a planet in cazimi is fortified thereby, and is of greater efficacy; whereas a planet in combuſtion is of a malignant nature. If the ſignificator of a querent, or perſon propounding a queſtion, be combuſt, it ſhews him or her to be under fearful apprehenſions, and threatened to be over-powered, or greatly injured, by ſome ſuperior perſon. It ſhould be carefully obſerved that all planets may be in combuſtion with the Sun, but the Sun cannot be in combuſtion with any planet; and that combuſtion can only be by perſonal conjunction in one ſign, and not by any aſpect, either ſextile, quartile, trine, or oppoſition; the Sun's quartile or oppoſite aſpects are afflicting, but they do not combure, or render the planet combuſt. A planet is always conſidered under the ſun-beams, until he is elongated ſeventeen degrees before or after his body.

Void of Course, is when a planet is ſeparated from another planet, and does not, during its continuance in that ſign, form an aſpect with any other. This moſt uſually happens with the Moon; and in practice, it is obſerved that, if the ſignificator of the thing propounded be void of courſe, the buſineſs under contemplation will not ſucceed, nor be attended with any ſatisfactory or pleaſing conſequences.

Besieging, ſignifies a planet ſituated betwixt the two malevolent planets Saturn and Mars; for inſtance, if Saturn were placed in the twelfth degree of Aries, Mars in the ſixteenth, and Jupiter in the fourteenth degree, Jupiter would then be beſieged by Saturn and Mars.

Increasing in Light, is when a planet is ſeparating from the Sun, or the Sun from a planet; thus the Moon, at her greateſt diſtance from the Sun, appears with the greateſt degree of light, having her whole orb illumined.

ORIENTAL and OCCIDENTAL. A planet, when oriental, rifes before the Sun; and, when occidental, fets after him, and isfeen above the horizon after the Sun is down; confequently, when a planet is oriental, it is pofited in the eaft, and when occidental in the weft.

SUPERIORS and INFERIORS. Saturn, Jupiter, and Mars, are diftinguifhed by the name of the fuperior, ponderous, and more weighty, planets; and Venus, Mercury, and the Moon, are called the inferior planets. A fuperior always governs or over-rules an inferior; this is an obfervation that holds good throughout the whole fyftem of nature.

SWIFT OF COURSE, is when a planet moves farther than his mean motion in twenty-four hours; and he is *flow of courfe* when he moves lefs than his mean motion in the fame portion of time.

ALMUTION, fignifies a planet that bears principal rule in a fign or figure; which planet muft confequently have the moft effential dignities.

HAYZ, implies a mafculine diurnal planet to be fituated above the horizon in the day-time, or a feminine noctural planet pofited below the horizon in the night-time; which is an accidental fortitude the planets delight in, and give favourable omens in all figures wherever they are found.

LONGITUDE and LATITUDE. The longitude of any ftar or planet, is the degree of the ecliptic or zodiac in which they are found, numbered from the firft point of the fign Aries.—The latitude of a ftar, or planet, is its diftance north or fouth from the fun's path or ecliptic line, numbered by the degrees of the meridian.

DECLINATION, is the diftance a planet fwerves either north or fouth, from the equator or equinoctial line, in his circuit through the twelve figns of the zodiac.

RIGHT ASCENSION, is the number of degrees and minutes of the equinoctial line, reckoned from the beginning of Aries, and comes to the meridian with the fun, moon, ftar, or planet, or any portion of the ecliptic.

OBLIQUE ASCENSION, is the degree and minute of the equinoctial line, that comes to, or rifes with, the degree of longitude of any ftar or planet in the horizon; or it is the degree of the equinoctial line that comes to the horizon with any ftar or planet in an oblique fphere.

Oblique Descension, is the degree of the equinoctial line that sets in the horizon, with the degree of longitude of any star or planet in an oblique sphere; making an oblique angle with the horizon.

Ascensional Difference, is the distinction between the right and oblique ascension of any planet or star, reckoned in the equator.

Pole of Position, signifies the elevation of the poles of the world above the circle of position of any star or planet.

Circles of Position, are circles passing through the common intersections of the horizon and meridian, and through any degree of the ecliptic, or the centre of any star, or other point in the heavens, and are used for finding the situation or position of any star or planet.

Horoscope, is a figure or scheme of the twelve houses of heaven, wherein the planets and positions of the heavens are collected for any given time, either for the purpose of calculating nativities, or answering horary questions. It also signifies the degree or point of the heavens rising above the eastern point of the horizon, at any given time when a prediction is to be made of any future event; but this is now most commonly distinguished by the name of the *ascendant*.

Colours. The colours given by, or peculiar to, each of the planets and signs, are of great importance in the determination of all questions where the complexion of a person, or the colour of a thing, is necessary to be known. The reader must therefore be careful to remember, that of the planets, Saturn gives a black colour; Jupiter red mixed with green; Mars a red fiery colour; the Moon, all white spotted, or light mixed colours; Venus, white and purple colours; Mercury, light blue or azure colour; the Sun, all yellow colours, or inclined to purple. Of the twelve signs, Aries gives a white mixed with red; Cancer, green or russet; Leo, red or green; Virgo, black speckled with blue; Libra, black or dark crimson, or swarthy colour; Scorpio, dark brown; Sagittary, yellow, or a green sanguine colour; Capricorn, black or russet; Aquaries, light blue or sky-colour; Pisces, a glistening light colour. Thus by knowing the colour or complexion attributed to each of the planets and signs, it is easy to determine the complexion of the native, or of any person or thing enquired after; for as the complexion or colour of the lord of the ascendant, or the sign, or significators, are, that represent the party, such will be their colour and complexion. So if it be asked, concerning two cocks just going to pit, which shall be the winner?

winner? Erect the figure, and the two planets representing the distinguishing colours of the two cocks shall be their significators; and that planet which is the superior, or that has most essential dignities, and is most strongly fortified, shall by his colour point out the cock that shall win his battle. So of any other question determinable by colours.

And since this art cannot be understood, nor the work read with any pleasure or improvement, without a perfect and familiar knowledge of all the characters peculiar to the signs, planets, &c. I shall insert them in this place all together, that they may be at any time referred to with ease, recommending at the same time to all my readers, not to proceed any farther, till they have learned them by art.

CHARACTERS of the TWELVE SIGNS of the ZODIAC, DRAGON'S HEAD, DRAGON'S TAIL, and Part of FORTUNE.

Aries	♈	Scorpio	♏
Taurus	♉	Sagittary	♐
Gemini	♊	Capricorn	♑
Cancer	♋	Aquaries	♒
Leo	♌	Pisces	♓
Virgo	♍	Dragon's Head	☊
Libra	♎	Dragon's Tail	☋

The Part of Fortune, ⊕.

CHARACTERS of the PLANETS.

Saturn	♄	Moon	☽
Jupiter	♃	Venus	♀
Mars	♂	Mercury	☿

The SUN, ☉.

CHARACTERS distinguishing the several ASPECTS of the PLANETS.

Sextile	*	Trine	△
Quartile	□	Opposition	☍

And the Conjunction, ☌.

EXPLANATION

EXPLANATION of the TWELVE HOUSES of HEAVEN, with DIRECTIONS for erecting the HOROSCOPE.

HAVING ſhewn what the eſſential qualities are, which the planets and heavenly matter derive from an inherent principle of nature; it follows that I ſhould explain the accidental qualities they receive by their different poſitions in the twelve houſes of heaven; for as the heavens are perpetually in motion, either aſcending or deſcending; and ſince it is beyond the reach of human penetration to define what ſtar or planet ſhall aſcend at the nativity of children yet unborn, ſo, in reference to human ideas, it is purely accidental what dignities the planets ſhall acquire, or what houſes they ſhall be poſited in, at the time of birth.

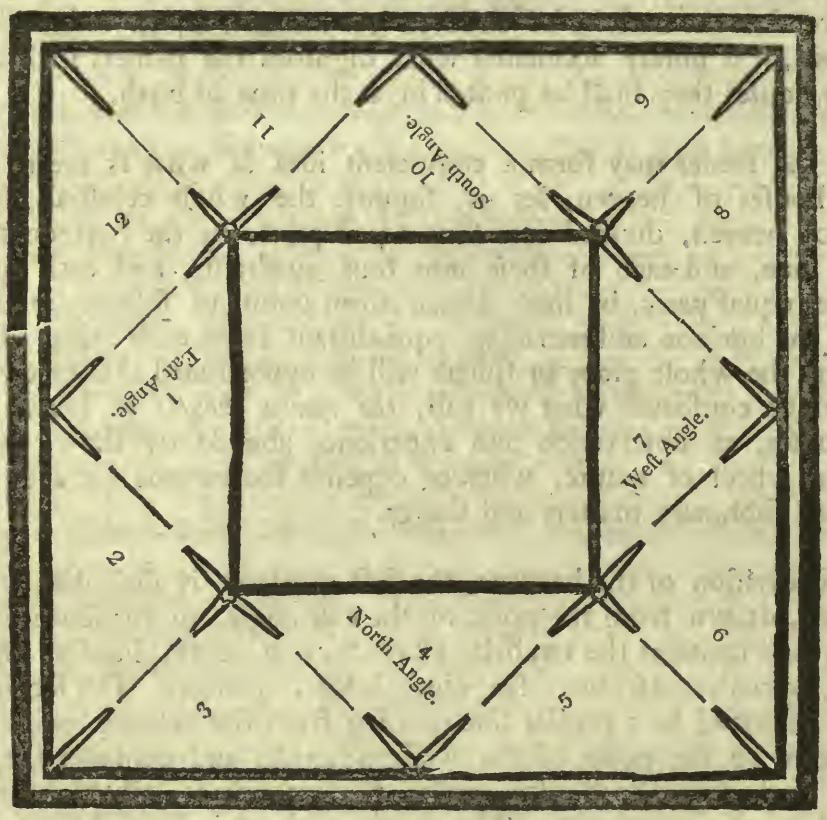
That the reader may form a competent idea of what is meant by the twelve houſes of heaven, let us ſuppoſe the whole celeſtial globe, or ſphere of heaven, divided into four equal parts, by the horizon and meridional line, and each of theſe into four quadrants, and each quadrant into three equal parts, by lines drawn from points of ſections in different parts of the horizon and meridian, equi-diſtant from each other. By this operation, the whole globe or ſphere will be apportioned into twelve equal parts, which conſtitute what we call, *the twelve houſes of heaven.* And theſe houſes, as obſervation and experience abundantly ſhew, make up that great wheel of nature, whereon depends the various fortunes contingent to all ſublunary matters and things.

In this diviſion of the heavens, the firſt quadrant is deſcribed by a parallel line, drawn from the point of the eaſt angle, to the ſouth, or mid-heaven; and contains the twelfth, eleventh, and, tenth, houſes, called the oriental, vernal, maſculine, ſanguine, infant, quarter. The ſecond quadrant is deſcribed by a ſimilar line running from the exterior point of the mid-heaven to the point of the weſtern angle, and contains the ninth, eighth, and ſeventh, houſes, called the meridian, eſtival, feminine, youthful, choleric, quarter. The third quadrant is formed by a parallel line, running from the extreme point of the eighth houſe to the north angle; and contains the ſixth, fifth, and fourth, houſes, called the occidental, autumnal, maſculine, melancholic, manly, cold and dry, quarter. The fourth quadrant is deſcribed by a line drawn from the extreme point of the north angle, to the extremity of the line which deſcribes the firſt quadrant, both meeting in the eaſt angle of the heavens, and contains the third, ſecond, and firſt, houſes, called the northern, winterly, feminine, phlegmatic, quarter, the ſeat of old age, decrepidneſs, and decay. The lines thus drawn deſcribe the following figure, or horoſcope, into which the ſigns and planets are ſeverally introduced, and re-

 preſented

presented as in their true places in the heavens, before any question can be solved or nativity calculated. The space in the centre, were the figure drawn circular, might represent the vacuum in which the earth moves; but it is generally used to write down the day, year, and hour of the day, when the figure was erected, with the purpose of it, whether for a nativity, or question resolved.

FIGURE of the HOROSCOPE, or TWELVE HOUSES of HEAVEN.



These twelve houses are each distinguished by their respective figures, and are either *angular*, *succedent*, or *cadent*. The angular houses are four, called the ascendant, mid-heaven, or medium-cœli, the seventh house, and the bottom of the heaven; these are deemed the most powerful and most fortunate houses. The succeeding houses are the eleventh, second, eighth, and fifth; and are ranked next in force and virtue to the angles. The third class, or cadent houses, are the third, twelfth, ninth, and sixth; and are considered of the least efficacy of them all. But notwithstanding they are divided into only three classes, or orders, whereby their force and efficacy are estimated, yet is there a regular gradation

dation in this respect running through the whole, whereby one house is subordinate to the other, from the first to last. Considered in this order, they stand thus:

1 10 7 4 11 5 9 3 2 8 6 12

According to this rule, if we find two planets, equally strong, and of the same dignities, one posited in the first house, and the other in the tenth, we judge the planet, in the first house, or ascendant, to have superiority over the planet in the tenth house; and in practice we infer from such a position, that the person whose significator was in the first house, would get the better of his opponent, whose significator was in the tenth house; but both being so nearly equal in point of dignity, great struggles and difficulties would intervene, as the nature of the case in point may happen to be. This rule holds good from the tenth house to the seventh; the seventh to the fourth, and so on through the whole; but it should always be remembered, that planets in angles, that is, those which are seated in the angular houses, are the *most* forcible and potent in their operation.

The first house, which is denoted by the figure 1, is called the *ascendant*, because, the point of its angle being level with the horizon, whatever planet ascends from under the earth, must ascend upon this line, and become visible first in this house. The line upon which the planets ascend, or move, is called the cusp of the houses; and that of the ascendant is generally reckoned to extend about five degrees above the earth, and twenty-five degrees beneath, ready to ascend. But, if signs of long ascensions ascend, then half five degrees above the earth, and thirteen below, are its utmost limits. If signs of short ascensions ascend, then five degrees above the horizon, and fifty degrees below, are usually allowed. Now the quality of whatsoever part of the heavens occupies or fills up the degrees of this house, carries along with it the health, life, and nature, of every infant or thing that is conceived or brought forth within its jurisdiction. And hence hath this point of the heavens a faculty of attracting or receiving the virtues of the celestial matter that is accidentally ascending in that part of heaven at the birth; and also of the planets and fixed stars in their transits, and all the rays of the planets in their aspects and conjunctions, are attracted into this part of heaven, in order to the formation of the shape, stature, temperature of the body, quality of the mind, and all accidents and contingencies which shall befall the native's body, or health, or life, unto his dying day; such a sympathy is there between this part of the heavenly frame, and of every act and thing that is produced, or that receives life, under it. For as the seed in the ground after it has taken root, buds forth, and appears above ground, so the heavenly intelligencers,

telligencers, after they have framed the embryo, and the temperament thereof, under the earth, give it life and being of its own, putting forth level with them just as they ascend. We do not however suppose, that the temperature and qualities of the native were wholly framed at the exact time of birth, although the situation of the heavens at that time never fails exactly to describe them; we have every reason to believe, that the temperature and qualities of the body, and the disposition of the mind, are formed in regular gradations from the conception to the time of birth; but that the birth describes them, is indisputably clear, because it cannot happen at any moment of time, in any part of the world, but it must fall even with that part of the heavenly matter ascending from the lower unto the upper horizon, which is interested in, and therefore points out, those temperatures and qualities. For any man to be satisfied in this point, let him but note what the nature of this ascending point of heaven is, with all the stars and planets posited therein, or having aspect with them from other houses, giving each of them their due weight and influence, according to their nature and dignity, neither strained one way nor the other; and, just as these are found at the time of birth, just so shall be found the qualities and endowments of that native, with the principal actions and events of his life, which this point ascending takes the charge of. And in this trial will the reader find more substantial proofs of the truth and existence of Astrology, than the most acute arguments can instil into his mind.

Now since the first house, or ascendant, gives birth and life to the native, it follows that those houses, which are the attendants on, and upholders of, life, should be joined with it; and as children, or the native's offspring, are the upholders of life in this world, and religion and learning the grand means of upholding it into eternity into the other world, so the houses which contribute these blessings to the life already given are joined in an harmonious trine with the first house, making up that three-fold cord, which, as Solomon saith, *can never be broken.* The one is a succedent house, called the fifth house, and the other a cadent house, called the ninth house; and to be convinced of the effects of this fifth house, note the heavenly matter, planets, stars, and aspects, therein posited at the time of birth, according to the rules here laid down, and they shall truly represent the number and state of the native's offspring, and all other particulars relative to children, and to breeding or barren women. So also examine the state of the eleventh house; and, as that represents, so shall the native be in respect of religion and science; for the heavenly matter, planets, stars and aspects therein, shall shew what and how the man shall prove, whether wise or foolish, devout or schismatical, and what study or occupation he shall be inclined to follow. These furnish matter for grace to work upon; but, as for grace itself, nature can have no power over it; grace may rule nature, but nature cannot sway grace.

The ſecond angular point of the houſes of heaven, is called the mid-heaven, which is that point which culminates, being the very top or higheſt point of the heavenly frame. And whatever part of the heavens happens to be culminating in this point at the birth of any perſon or thing, that takes charge of, and carries along with it ever after, the preferment, honour, profeſſion, ſituation, and authority, of the native; and as the nature of the planets, ſtars, aſpects, and heavenly matter, happens to be, that are ſituated in this point, or in the degrees pertaining to it, ſo ſhall the native prove in his life-time, in point of dignity, advancement, and reputation, in this world, whether high or low, fortunate or unfortunate, favoured or diſgraced. The attendants upon, and upholders of, man's honour and dignity, as the Scriptures and every day's experience perpetually ſhew us, are wealth and ſervants. The firſt of theſe is attached to the mid-heaven in a ſuccedent houſe, called the ſecond houſe of heaven; and the other in a cadent houſe, called the ſixth houſe of heaven; and theſe two are ſituated in an harmonious trine with the angular point of the mid-heaven. And now well obſerve what the planets, ſtars, aſpects, and heavenly matter, are in either of theſe houſes at the time of birth, and ſuch ſhall the native's fortune prove in point of riches and ſubordinate dependants; in the firſt of theſe houſes for wealth, and in the other for ſervants or dependants.

The third angle of the figure of heaven is the ſeventh houſe, or point of the heavens and degrees contingent, which are always *deſcending*, or ſetting out of our horizon, and ſinking under the earth; and this point is directly oppoſite to the caſtern angle or aſcendant. Now as the riſing heaven or aſcendant is the beginning and conduit of life, ſo this ſetting heaven, level with the aſcendant, is the bringing all mundane affairs level with life, ſuch as our entrance into the ſtate of marriage; our contracts and enterpriſes in buſineſs, war, and travel; and our connections and ſucceſs therein, whether with friends, ſtrangers, or enemies; and theſe whether honeſt men, paraſites, or thieves. And the heavenly matter, planets, ſtars, and aſpects, ſituated in this angle at a nativity, apparently ſhew how a man ſhall fare in reſpect to wives, more or leſs, any or none, good or bad; and in matters of buſineſs or adventure, how fortunate or unfortunate he may be likely to prove; and with enemies or thieves, how far he is likely to be injured by them. Neceſſary upholders of marriage, ſupporters in trade and travel, and defenders againſt thieves, plunderers, and enemies, are friends, relations, and neighbours. And theſe, in a trine to the ſeventh houſe, are brought forth, the firſt out of the eleventh houſe of heaven, a ſuccedent houſe, and the other out of the third houſe of heaven, a cadent houſe. This eleventh houſe, by the pla-

nets, ſtars, aſpects, and heavenly matter, therein, point out the ſtate of a man's friends and hopes in this life; and the third houſe deſcribes, by the ſame means, how happy or unhappy a man ſhall prove in his relations, connections, and neighbours.

The laſt angle of heaven is the fourth houſe, called the bottom of heaven, and repreſents that point which in our conception ſeems to hang at the very bottom of the round ball of the celeſtial world, being diametrically oppoſite to the exterior, or mid-heaven. And as that ſhews what a man in the courſe of nature ſhall riſe to in the world; this, on the contrary, declares what and when ſhall be his fall, decay, and death. This houſe has therefore ſignification of the end of every worldly concern, and, amongſt other ends, of the grave, which is the end of all men living, however dignified or great. And the planets, ſtars, and aſpects, poſited in this houſe at the time of birth, never fail to ſhew what kind of end the native is likely to find; for, as the twelve ſigns have each their particular and viſible effects upon and over every part of man's body, and as the planets and their aſpects ſhew in what ſign the native ſhall be impedited, that is, in what part of the body the root of his natural infirmity ſhall be placed; and what accidents ſhall befal him during his life; ſo is it an eaſy proceſs to point out the manner of his death, and whether natural, honourable, or ignominious. The upholders of this angle are the houſes of tribulation and death: the one a ſuccedent houſe, called the eighth houſe, or houſe of death; and the other a cadent houſe, called the twelfth houſe. And now let it be carefully obſerved what planets, ſtars, aſpects, and heavenly matter, occupy theſe houſes at the time of nativity, and they ſhall point out, in the twelfth houſe, all the principal misfortunes, afflictions, and tribulations, of the native's life, and in the eighth houſe the time and manner of his death.

Independent of the faculties hitherto ſpecified, each of theſe houſes of heaven has other ſignifications and effects, which they demonſtrate in various other ways. For inſtance, the aſcendant repreſents the native coming into the world, and the fourth houſe at the ſame time repreſents the parents of the native going out; for *one generation goes off, and another always comes in*,* according to the courſe of nature. Of theſe parents, the father is more eſpecially ſignified by the fourth houſe; and then ſecondarily, but not ſo forcibly, the mother of the native is ſignified by the tenth houſe, and the grandfather by the ſeventh; and uncles, aunts, and relations, on the father's ſide, by the ſixth; and uncles, aunts,

* See Eccleſ. i. 4.

and relations, on the mother's ſide, by the twelfth. Hence alſo it comes to paſs, that by the fourth houſe are ſignified houſes and lands, and all degrees of patrimony left by the father; and by the eighth houſe are ſhewn all goods and legacies left by will of the deceaſed. The ſecond and ſixth houſes in half-trine to the houſe of the grave, and in oppoſition to the eighth and twelfth, have a ſecondary ſignification of ſickneſs and death.

Such are the qualities and operations of the twelve houſes of heaven, in the common courſe of nature; but theſe qualities are ſometimes materially altered, and changed for the better or worſe, by means either of the moon, or ſome other of the celeſtial motions or affections. It is certain that the moon circleth the earth once in every twenty-eight days; but in this perambulation ſhe neither keeps the ſun's pathway in the ecliptic, nor continues her courſe conſtantly on the ſame ſide of it; but once in every fourteen days ſhe croſſes the ecliptic, alternately to her north and ſouth declination; and it is found by long and correct obſervation, that the point in the heavens where ſhe croſſes this line, is very ſtrongly affected by her motion. The moon is the great body of life and growth; and when ſhe paſſes the ecliptic to the north, which brings her nearer into this northern world, ſhe then gives an extraordinary degree of fruitfulneſs, which wonderfully ſtrengthens with its influence whatſoever happens within the line of its juriſdiction. And this point, wherever it falls, is called the moon's north node, but is diſtinguiſhed in aſtrological works by the name of the Dragon's Head, as already explained in page 118. If this point happens to aſcend in a nativity, it ſtrengthens life with a robuſt and lively conſtitution. If it falls in the mid-heaven, it promiſes great honour and preferment; if in the eleventh houſe, proſperity and riches. If Jupiter or Venus happen to be in theſe degrees, it makes them much ſtronger and more efficacious in their benevolent operations; but, if Saturn or Mars be poſited there, it gives them, on the contrary, a ſtronger inclination to prove miſchievous and unfortunate. When the moon interſects the ecliptic line to her ſouthern declination, ſhe leaves that point of the heavens where ſhe croſſes it, which is termed the Dragon's Tail, as barren to all intents and purpoſes as the other was fruitful. Hence this point aſcending at a nativity, blemiſhes life, and leaves a ſtain upon it; impairs honour and advancement in the mid-heaven, and waſtes riches and brings adverſity in the eleventh houſe; and it weakens as well the benevolent auſpices of Jupiter and Venus, as the evil inclinations of Saturn and Mars. How theſe circumſtances operate beyond the equinoctial, experience is yet ſilent; but it ſeems reaſonable to ſuppoſe that the Dragon's Tail is there the fruitful point, and the Head the barren point, ſince, when the moon is going off from us, her influences muſt be coming on with them.

Next

Next to the nodes, the *Part of Fortune* has its operations upon these twelve celestial houses. The point which we term the Part of Fortune, is the distance of the moon's place from the sun's, added to the degrees of the ascendant; and the nature of it is, as constant observation ascertains, that if this point falls among fortunate stars, or in a fortunate part of the heavens, then it promises great success in health or wealth, honour or offspring, or any other species of prosperity, according as it is seated either in the first, eleventh, or fifth, houses, or in any others. The reason of this appears to be, that the Sun, Moon, and Ascendant, being the prime conduits through which the stream of life flows, this seat of the Part of Fortune is the harmony of all three concentering and uniting in the same acts of benevolence.

Now besides these, there are yet other qualities accidentally affected, which concern either particular persons or times. Thus the places of Saturn, or Mars, or the Tail of the Dragon, in the vernal figure, are unfortunate in the highest degree, for the whole of that year; or, if they happen in any of the quarter figures, they portend affliction and misfortune for that quarter. But the places of Jupiter and Venus in a vernal figure are as fortunate as the others are unfortunate for the same time. The places of an eclipse of the Sun or Moon, and of the comets, are also fortunate or unfortunate, as their situation may be, or as persons, countries, or states, may be concerned in them. The place of Saturn or Mars in a man's nativity, proves unfortunate to him all the days of his life; and the place of either of them in a revolutional figure is equally bad for that year. But the place of Jupiter or Venus in a nativity, or in a revolutional figure, is always fortunate, either for a man's life-time, or for the year, as the other is unfortunate. Also the places of the twelfth house, or eighth, or sixth, as they were in the native's scheme, have always bad significations unto a man, whensoever they come up upon any of his concerns. And the places of the tenth house, of the eleventh, of the ascendant, and of the second house, generally promise as much good as the other houses do evil upon all the common occasions of life.

Thus far we have seen the operations of the twelve houses of heaven, as they appertain to the time and circumstances of a nativity. We shall now explain their properties in that system of nature, upon which the doctrine of horary questions is grounded. And such has been the industry and indefatigable labour of our forefathers, in bringing this science to maturity, and in discovering and distinguishing the particular significations and effects of all positions of the planets in these twelve houses of heaven, that whoever takes the pains to inform himself sufficiently of them, will not

not be in want of competent grounds whereon to judge, or give rational anſwers to every interrogation or queſtion on the common occurrences of life, or any contingent accidents or undertakings, with the conſequences and ſucceſs of them.

The firſt houſe bears ſignification of the life of man, and of the ſtature, colour, complexion form, and ſhape, of him who propounds a queſtion; and, as all the viciſſitudes of nature depend upon the periods of man's life, ſo all queſtions are reſolved by this houſe, that relate to ſickneſs, health, or long life; and alſo all accidents by which life may be endangered or impaired; what part of one's days will be the moſt happy and proſperous; whether any abſent friend or relation be living or dead; or whether any journey, voyage, or ſhip at ſea, will be attended with ſucceſs and ſafety, or whether meet with any accident fatal to life, or deſtructive to the ſhip. In ſhort, all queſtions, relating to circumſtances that affect life, are to be anſwered from the firſt houſe. In ſtate-aſtrology, and in eclipſes great conjunctions, appearances of comets, and other luminous and extraordinary phenomena in the heavens; and upon the Sun's annual ingreſs into the equinoctial ſign Aries, the firſt houſe bears ſignification of the community at large, or of that ſtate, empire, or kingdom, where the figure is erected. Of colours, the firſt houſe gives a white; from which it is to be underſtood, that, if a planet be poſited in this houſe that governs a light colour, and a queſtion be propounded from any party relative to a perſon, matter, or thing, where colours are concerned, and this planet be the ſignificator thereof, then the perſon's complexion and dreſs, or, if cattle, then their colour, ſhall be of a white, pale, or lightiſh, kind; and, though this may appear ridiculous and inſignificant to theunderſtanding of ſome readers, yet the fact ſtands unſhaken in practice. Now, as every one of the twelve houſes of heaven have their ſignificators, ſo have they alſo their *conſignificators*, which have frequent operation, and therefore ought to be conſidered. A conſignificator is a planet either fallen into conjunction, or joined in aſpect, with the principal ſignificator; in which caſes, the planet either aſſiſts or oppoſes in the matter under conſideration; if it be joined with a benevolent planet, it imports good; but, if it happens to the contrary, it either denotes deſtruction to the ſubject of enquiry, or great diſturbance in the effecting of it. The conſignificators of this houſe are Saturn and Aries; and, if Saturn is moderately well dignified in this houſe, and in any benevolent aſpect with Jupiter, Venus, or the Sun or Moon, it promiſes a good ſober conſtitution of body, and generally gives long life. If Mercury is lord of this houſe, and well dignified, the perſon ſhall be a powerful and good ſpeaker.

From the ſecond houſe we form judgement upon all queſtions relating to wealth or poverty, proſperity or adverſity, and loſs or gain in any undertaking that may be propounded by the querent; and alſo concerning moveable goods, money lent or employed in ſpeculation. In ſuits of law or equity, it ſhews a man's friends or aſſiſtants; in private duels, it deſcribes the querent's ſecond; in eclipſes, it ſhews the growing proſperity or adverſity of a ſtate or people; and at the Sun's entrance into Aries, it expreſſes the ſtrength of the empire where the figure is erected, in its internal reſources, in its allies, and in all other requiſites of war, or ſelf-defence. It gives a green colour, of which a ſimilar uſe is to be made as is deſcribed in the firſt houſe; and the ſame obſervation will hold good in all other houſes, in any queſtions that relate to colours. The conſignificators to the ſecond houſe are Jupiter and Taurus, for, if Jupiter be placed in this houſe, or is lord thereof in full dignity, it implies the acquiſition of an eſtate or fortune; but the Sun and Mars never promiſe good in this houſe; either of them indicate diſperſion of ſubſtance, according to the capacity and quality of him who propoſes the queſtion.

The third houſe having ſignification of brethren, ſiſters, kindred, and neighbours; and of all inland journeys, and of removing one's manufacture or buſineſs from one place to another; ſo all queſtions that are founded upon any ſubjects relative thereto are anſwered from the planets ſituated in this houſe. Its conſignificators are Mars and Gemini; which is one reaſon why Mars, unleſs joined with Saturn, is not found ſo generally unbenevolent in this houſe as in the others. If the Moon be poſited here, it is always an argument to the queriſt of much reſtleſſneſs, travelling, and change of ſituation. This is a ſuccedent houſe and gives a yellow, red, or ſorrel, colour.

From the fourth houſe, we reſolve all queſtions in any way relating to or concerning the father of the queriſt. Alſo all enquiries relating to lands, houſes, or eſtates; or to towns, cities, caſtles, or entrenchments, beſieged; of treaſures hidden in the ground, and all other queſtions relating to the earth, are anſwered out of this houſe, which is called the *imum cœli*, or angle of the earth. Its conſignificators are the Sun and Cancer; and therefore if the Sun be poſited in this houſe, it denotes the father of the queriſt to be of a generous and noble diſpoſition. It governs the red colour.

By the fifth houſe we form all our predictions relative to children, and to women in the ſtate of pregnancy; alſo all queſtions concerning the preſent health of abſent ſons or daughters, or the future health of thoſe at home. Enquiries relating to the real and perſonal effects of one's father,

ther, or concerning the ſucceſs of meſſengers, ambaſſadors, or plenipotentiaries; or reſpecting the ammunition or internal ſtrength of a place beſieged, are all anſwered from this houſe. Its conſignificators are Venus and Leo, and therefore unfortunate when occupied either by Saturn or Mars, both of which indicate baſe and untoward children to the enquirer. It indicates a mixed black and white, or ſanguine, colour.

The ſixth houſe reſolves all queſtions that in any reſpect appertain to ſervants or cattle. Alſo enquiries concerning the ſtate of a ſick perſon, whether curable or not; the nature of the diſeaſe, and whether of ſhort or long duration; particulars relating to uncles and aunts, and all kindred on the father's ſide; alſo concerning one's tenants, ſtewards, or the like: are reſolved by the diſpoſition of the ſtars and planets ſituated in this houſe. Its conſignificators are Mercury and Virgo; and, when Mars and Jupiter are found in conjunction here, it is a ſtronger argument of a good phyſician, whenever it comes up upon a queſtion propounded in behalf of a patient who is viſited by a gentleman of the faculty. This houſe, having no aſpect with the aſcendant, is always deemed unfortunate. It gives a black or dark colour.

By the ſeventh houſe, we are enabled to reſolve all queſtions on love affairs, and marriage, and to deſcribe the perſon of either the man or the woman that the queriſt will be joined with in marriage. It likewiſe anſwers all enquiries of the defendant in law-ſuits and litigations; or concerning our public enemies in time of war. In thefts, it enables us to deſcribe the perſon of the robber, by his ſhape, ſtature, complexion, and condition of life. In an annual ingreſs, it uſually indicates whether peace or war may be expected; and, prior to an engagement, betokens which ſide ſhall prove victorious; it diſcovers fugitives, out-lawed men, and offenders eſcaped from juſtice. The conſignificators to this houſe are the Moon and Libra; and, when Saturn or Mars is found herein, it is deemed an unfavourable omen, productive of great ſorrow and wretchedneſs to the queriſt in any matrimonial engagement. It gives a dark blue, black, or brown, colour.

From the eighth houſe we ſolve all queſtions concerning death, its time, quality, nature; with all matters relating to legacies, wills, and laſt teſtaments; or who ſhall inherit the fortune and eſtates of the deceaſed. Enquiries on the dowry or portion of maids or widows; in duels, concerning the adverſary's ſecond; in law-ſuits, relative to the defendant's ſucceſs and friends; and queſtions on public or private enemies, or concerning the ſubſtance and ſecurity of thoſe we connect ourſelves with in buſineſs; are all anſwered by the ſituation of the planets in this houſe.

houſe. Its conſignificators are Saturn and Scorpio; and its colours are green and black.

By the ninth houſe we are enabled to anſwer all queſtions on the ſafety and ſucceſs of voyages and travels into foreign countries; alſo, enquiries of the clergy concerning church preferments, benefices, advowſons, and the like, and all queſtions relative to kindred and relations on the wife's ſide; and the ſame on the huſband's ſide, if the wife be the queriſt; and all matters relating to the arts and ſciences are likewiſe reſolved from this houſe. Jupiter and Sagittarius are its conſignificators; for, if Jupiter be poſited herein, it naturally indicates a man of religious and exemplary manners, and of modeſt carriage and behaviour; but if Saturn, Mars, or the Dragon's Tail, are found herein, it indicates a perſon of atheiſtical and irreligious principles; inſtances of which, from the nativities of many unhappy men of this caſt, are almoſt innumerable. The colours betokened by this houſe, are green and white.

The tenth houſe, being the medium cœli, or moſt elevated part of the whole heavens, reſolves all queſtions concerning kings, princes, dukes, earls, marquiſſes, and all noblemen, judges, principal officers of ſtate, commanders in chief, all orders of magiſtrates, and other perſons in power and authority. Enquiries after preferment, honours, dignity, offices, places, penſions, or ſinecures; or concerning the ſtate of kingdoms, empires, provinces, commonwealths, counties, cities, or ſocieties of men, are all reſolved from the mid-heaven. The conſignificators of this houſe are Capricorn and Mars; and, whenever Jupiter or the Sun be poſited herein, it gives the ſtrongeſt preſumptions of ſucceſs in whatever purſuits the queriſt may be in engaged in. But, if Saturn or the Dragon's Tail afflict the ſignificators in this houſe, it denies honour, ſucceſs, or preferment, to perſons of quality or eminence; and to common people it denotes vexation and diſappointment in the common functions of their occupation or employment. Its colours are the red and white.

By the eleventh houſe we anſwer all enquiries concerning friends and friendſhip, hope, truſt, expectance, or deſire; alſo whatever relates to the fidelity or perfidiouſneſs of friends; or to the counſellors, adviſers, aſſociates, favourites, flatterers, or ſervants, of kings, princes, or men in power. The conſignificators of this houſe, are the Sun and Aquaries; and its colour is either ſaffron or deep yellow.

The twelfth houſe, being the houſe of tribulation, reſolves all queſtions of ſorrow, affliction, anxiety of mind, trouble, diſtreſs, impriſonment,

 perſecution,

perſecution, malice, ſecret enemies, ſuicide, treaſon, conſpiracy, aſſaſſination, and every thing appertaining to the misfortunes and afflictions of mankind. Its conſignificators are Venus and Piſces; and Saturn greatly joyeth in this houſe, being the parent of malevolence and malignity. The colour it gives is green.

From the foregoing circumſtantial ſurvey of the twelve houſes of heaven, I truſt the reader will be enabled to form ſuch an idea of the nature of predicting by the horoſcope, as will enable him not only to proceed to place the ſtars and planets therein with correctneſs and preciſion, but alſo to form an accurate and diſtinct judgement of their power and influence, under whatever aſpects or poſitions he may occaſionally find them; for, until he can accompliſh this, it will be in vain for him to attempt any examples in the doctrine of horary queſtions or nativities, which will be the next object of our plan, after explaining the tables for finding the places of the planets every hour and minute of the day, and directing the reader how to place them in the horoſcope. But I cannot diſmiſs this ſubject, without giving my readers the definition of the twelve houſes of heaven, from the works of that learned and much-eſteemed philoſopher and aſtrologian; Morinus; and in doing this, I ſhall adhere as much to the ſpirit and letter of the author, as the nature of a tranſlation will admit.

"It is a fact," ſays this excellent author, "which preponderates in the balance of reaſon, and highly claims our ſober conſideration, that the life of man is reſolvable into four diſtinct periods or ages; namely, infancy, youth, maturity, and old age; though it may be ſaid with ſtrict truth, that ſcarcely half the human race attain to the concluſion of only their third period. In the conſtruction of man, therefore, we diſcover four affections, into which all other things appear to be reducible, as it were, to their firſt beginning; namely, life, action, marriage and paſſion. Theſe agree with the riſe, perfection, declination, and termination, of all things, and compriſe the whole effects and operations of nature. For man is truly ſaid to riſe into the world, the moment he receives reſpiration and life; to be in perfection, when he attains to manhood and maturity, and to the propagation of his ſpecies; to decline, when he begins to loſe the innate radical principle of heat and moiſture; and to ſuſtain the laſt paſſion of life, when he ceaſes to breathe, and ſilently ſinks into the grave. The life, action, marriage, and paſſions, of men, are therefore governed by the ſame celeſtial principle, which regulates the birth, perfection, declination, and diſſolution, of all other things. Wherefore life, in the ſyſtem of nature, is regulated by the eaſt angle of the heavens, called the aſcendant; action, by the ſouth angle, or mid-heaven; marriage, by the weſt angle; and paſſion, by the north angle of the heavenly frame. And

hence arise four triplicities of the same genus or generical nature, and twelve houses, as heretofore described. The first triplicity is of the eastern angle, or ascendant, attributed to infancy, and called the triplicity of life, and includes the first, ninth, and fifth, houses, which behold each other in a partile trine in the equator, where this rational division of the twelve houses is made.

"Man either does or ought to live in a three-fold respect, in himself, in God, and in his posterity; for the great ends for which he was created, are to worship and glorify his Maker, and to propagate his species. The life of man in himself, is therefore the first and prime object in the order of nature; for without this all other parts of the creation would be vain, being *made for man's use and benefit*. For this cause, the life of man appertains to the first and principal house in the division of the heavens. But man's life in God, consisting in his image of the Divinity, in the rationality of his soul, and in the purity of his morals, claims, for this reason, the ninth house, according to the motion of the equator, which is the house of piety and religion. And as man's life is continued in his posterity, according to one and the same unchangeable law presiding over all nature, so the house of infancy and children, which is the fifth house, is appropriated for this purpose. And, these three concerns being confessedly the grand object of man's life, the three houses of heaven, under which they are respectively nourished and fostered, form a trine with each other, in a chain of mutual harmony and concord.

"The second triplicity consists of the angle of the mid-heaven with the sixth and second houses. This triplicity wholly appertains to the second stage of man's life, namely, that of vigour and action; and therefore comprehends all worldly attainments, with the advantages flowing from them; for every thing that worketh physically worketh for some physical good; and, as the motion of the equator is from the east angle to the mid-heaven, so is the progress made in all our earthly acquisitions. The highest degree of man's elevation in this world, is to that of majesty, power, honour, dignity, preferment, or magistracy, or to any of those situations by which he acquires superiority and affluence. These consisting of immaterial matter, and forming the first order of earthly dignity, claim the angular house of this triplicity, or the mid-heaven. The second degree of worldly honour, is conceived to arise from subjects, servants, tenants, vassals, and domestics; and, these being formed of matter material and animated, are placed under the sixth house. The third advancement to earthly grandeur, is by matter material and inanimate, such as gold, jewels, and other valuable effects, accumulated by industry and *sweat of the brow*; which being under the second house, these

theſe three houſes are alſo joined by ſympathy in a partile trine, applying to each other in concord and unanimity.

"The third triplicity comprehends worldly connections, whether by marriage, or conſanguinity, or friendſhip, and theſe holding on in the order of nature, even as the progreſs is made from the mid-heaven to the weſtern angle, apply to the progreſſive tendency of youth to manhood and maturity. In this ſtage of life, man is joined in a three-fold tie or obligation; in body, in blood, and in friendſhip. Firſt, he is joined in body, by the moſt ſacred of all earthly ties, matrimony; ſanctioned under the ſeal of God's primary command, "*increaſe and multiply.*" Secondly, he is joined in conſanguinity, not only by the propagation of his like, but by all orders of his kindred in blood. Thirdly, he is joined in friendſhip under that ſacred bond of benevolence and love, which the Almighty commands every man to exerciſe towards his neighbour. This is the very cement of ſociety, and medicine of life, performing thoſe good offices in civil life, which the tree of life promiſed in our more perfect ſtate; and theſe are the ſentiments of friendſhip, which alone can give a true reliſh to every enjoyment of this world. The moſt important of theſe obligations, being marriage, is for that reaſon placed under ſanction of the angular or ſuperior houſe; the ſecond tie, being that of blood, claims the government of the third houſe; and the eleventh houſe, which perfects this triplicity, is ſacred to friendſhip. Theſe three houſes, from an union of nature, behold each other in a partile trine, according to the motion of the equator.

"The fourth and laſt triplicity is that of paſſion, which comprehends the three claſſes of human affliction. The firſt or angular houſe, of this triplicity, in alluſion to its poſition in the lower horizon, is termed the dark angle, the depth of night, and bottom of heaven; the den and cave of the ſtars and planets. To this houſe is committed the firſt order of our woes, agreeable to the courſe of nature. Theſe are, inſupportable miſfortunes, and viſible decline of life; the firſt conſequences of original ſin, by which man is devoted to corruption and decay, and to all the infirmities of nature. The ſecond order of human afflictions, is tribulation, ſorrow, and diſeaſe; ariſing either from the treachery and perſecution of enemies, from the chains of ſervitude and bondage, or from poverty and want. Theſe with a long train of conſequent miſeries, are appropriated to the twelfth houſe. The laſt ſhock that can be ſuſtained by human nature, is death, the final end of all men. This is under government of the eighth houſe, termed on this account the houſe of death. And theſe houſes likewiſe, from the conformity of their nature and qualities, conſtitute a partile trine in the equator.

"Thus

"Thus the termination of this temporal life is the beginning of life eternal. For nature knows no annihilation. All the works of Omnipotence are resolvable or changeable from one state to another; but God, having created nothing in vain, suffers nothing to be annulled. Wherefore, according to the second motion of the planets, which is from west to east, an entrance is made out of the eighth into the ninth house, which is the house of life in God, wherein man is taught, by the revelation of the SUPREME WILL, that he shall pass, by the second motion of the soul, which is attributed to the mind or reason, as the first or wrapt soul or sensitive appetite is to the body, from this life of anxiety and peril, to an eternal life of peace and rest. And therefore, whatever is first in dignity in the order of nature, possesses the first and more noble houses in these triplicities, in regular subordination, according to the motion of the ecliptic and planets.

"And now, WHAT MAN IS HE, who confiding in the strength of his own wisdom, will dare to measure the works of his CREATOR by the standard of his own comprehension? or will venture to affirm, that these operations and divisions of the twelve celestial houses, conjoined with such wonderful harmony, contrivance, and concord, are the effects of chance or accident? or that will say, such admirable consents, so excellently formed, and mutually dependant on each other, are casually found in things so complicated and abstruse? If he obstinately persists that these are altogether fictitious, let him point out the thing wanting to complete the evidence in support of the natural foundation and excellency of them. But he can do neither; and therefore, as this division of the heavens is founded in reason, and obviously contrived by supernatural wisdom and prescience, it comprehends genethliacally all things that in the course of nature can possibly be enquired of or concerning the works of man. For as much as the knowledge of contrarieties is universally the same, so an affirmative, or a negative, may be sought out, and found to be comprised in the twelve houses of the zodiac, answering to these divisions."

DIRECTIONS

DIRECTIONS for erecting the FIGURE of HEAVEN, and placing the PLANETS in the HOROSCOPE.

WITHOUT being expert at finding the true places of the planets and ſtars, at any hour or minute required, either by day or night, and without knowing how to diſpoſe them in the horoſcope, ſo as to repreſent their exact ſituations in the heavens, nothing can poſſibly be known or predicted by Aſtrology. This acquiſition, therefore, is the next ſtep to be attained; and, though it may at firſt appear a taſk of ſome difficulty and labour, yet, by the help of a common Ephemeris, which is publiſhed annually, and the following tables, which are calculated and ſubjoined for this purpoſe, the reader may in a few hours become perfect maſter of this very eſſential part of the ſcience.

The Ephemeris, of which Mr. White's is the beſt, is calculated to ſhew the exact places of the Sun, Moon, and planets, every day at twelve o'clock; conſequently, by referring to it, a figure may be accurately ſet to that exact time. But it may ſeldom or never happen, that a figure is wanted preciſely at that hour, and therefore it is neceſſary the young practitioner ſhould know how to rectify the daily motions of the planets, by the number of degrees they move every twenty-four hours, ſo as to erect the figure, and introduce the true places of the ſigns and planets, whenever required. This, by referring to the Ephemeris for the ſtations of the planets at noon, may be done extremely eaſy, by the common proceſs of figures; but, that every reader may be enabled to do it without trouble, I have ſubjoined an eaſy table, whereby the planetary motions are reduced to hours and minutes, and may be found for either day or night.

It is likewiſe of importance to know the planetary hours, that is, the hour in which every planet has its particular rule; for hereby we are enabled to determine various points, and to draw many uſeful concluſions, either in our judgment on nativities, or horary queſtions. In gathering herbs for medicinal purpoſes, the planetary hour is certainly of conſequence, however modern refinement might have exploded the idea. In nature the moſt ſimple remedies are frequently found to produce the moſt ſalutary effects; and in earlier times, when the art of phyſic was leſs obſcured, and practiſed more from motives of benevolence, the world was leſs afflicted with diſeaſe, and the period of human life leſs contracted. The Supreme Being, in his abundant mercies to mankind, has furniſhed ample remedies in the laboratory of nature, were nature but adhered to, for the removal of every curable diſorder incident

to the human frame; for, notwithſtanding all the parade of compound medicines, the art of phyſic does not conſiſt ſo much in preparing the remedy, as in knowing how to apply it. Hence it happens, that old women, without education or experience, by the help of a ſimple herb, gathered in the planetary hour, in which hour it imbibes its greateſt degree of ſtrength and ſpecific virtue, will ſometimes perform very extraordinary cures, in caſes where gentlemen of the faculty are abſolutely at a loſs how to treat them*. The planetary hours always begin at ſun-riſing, and each planet governs in rotation, according to the following table:

A TABLE of PLANETARY HOURS for every DAY in the Week, beginning at SUN-RISING.

Sunday		Monday		Tueſday		Wedneſ.		Thurſd.		Friday		Saturday	
Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.
☉	1	☽	1	♂	1	☿	1	♃	1	♀	1	♄	1
♀	2	♄	2	☉	2	☽	2	♂	2	☿	2	♃	2
☿	3	♃	3	♀	3	♄	3	☉	3	☽	3	♂	3
☽	4	♂	4	☿	4	♃	4	♀	4	♄	4	☉	4
♄	5	☉	5	☽	5	♂	5	☿	5	♃	5	♀	5
♃	6	♀	6	♄	6	☉	6	☽	6	♂	6	☿	6
♂	7	☿	7	♃	7	♀	7	♄	7	☉	7	☽	7
☉	8	☽	8	♂	8	☿	8	♃	8	♀	8	♄	8
♀	9	♄	9	☉	9	☽	9	♂	9	☿	9	♃	9
☿	10	♃	10	♀	10	♄	10	☉	10	☽	10	♂	10
☽	11	♂	11	☿	11	♃	11	♀	11	♄	11	☉	11
♄	12	☉	12	☽	12	♂	12	☿	12	♃	12	♀	12
♃	13	♀	13	♄	13	☿	13	☽	13	♂	13	☿	13
♂	14	☿	14	♃	14	♀	14	♄	14	☉	14	☽	14
☉	15	☽	15	♂	15	☿	15	♃	15	♀	15	♄	15
♀	16	♄	16	☉	16	☽	16	♂	16	☿	16	♃	16
☿	17	♃	17	♀	17	♄	17	☉	17	☽	17	♂	17
☽	18	♂	18	☿	18	♃	18	♀	18	♄	18	☉	18
♄	19	☉	19	☽	19	♂	19	☿	19	♃	19	♀	19
♃	20	♀	20	♄	20	☉	20	☽	20	♂	20	☿	20
♂	21	☿	21	♃	21	♀	21	♄	21	☉	21	☽	21
☉	22	☽	22	♂	22	☿	22	♃	22	♀	22	♄	22
♀	23	♄	23	☉	23	☽	23	♂	23	☿	23	♃	23
☿	24	♃	24	♀	24	♄	24	☉	24	☽	24	♂	24

To

* Although the author cannot too ſeverely cenſure the ambiguous garb in which the modern practice of phyſic is attired, yet he wiſhes not to hurt the feelings of thoſe good men, whoſe lives have been devoted to the ſtudy of medicine, and who moved, like the good Samaritan, with bowels of

To underſtand the preceding table, the reader muſt recollect that we have already aſſigned to each planet his reſpective rule over every day in the week; for inſtance, the Sun governs Sunday, the Moon Monday, Mars Tueſday, Mercury Wedneſday, Jupiter Thurſday, Venus Friday, and Saturn Saturday. Each planet begins his rule the moment the Sun appears above the horizon; and continues for one planetary hour; at the expiration of which the next planet in order commences his rule, and continues the ſame portion of time, and then the third planet in order governs, and ſo on through the whole week. So that, if I want to know what planet rules in any particular hour of the day or night, I take the planet which begins rule that day, and reckon in order till I find it. For example, on Sunday the Sun rules the firſt hour, Venus the ſecond, Mercury the third, the Moon the fourth, Saturn the fifth, Jupiter the ſixth, Mars the ſeventh, the Sun the eighth, Venus the ninth, and ſo on through the whole day and ſucceeding night, till the Sun riſes again; by which mode of reckoning it will be uniformly found, that each planet will begin its government at Sun-riſing, according to the order above deſcribed, to the end of the world. This alſo evidently appears by the table; for if we begin with the firſt column, and reckon down the whole twenty-four hours, we find the Moon begins her government at the top of the ſecond column on Monday morning, when the Sun riſes. If we reckon down the ſecond column in the ſame order, we find Mars begins his rule at the top of the third column, on Tueſday morning. So the planets will be found to obſerve the ſame regular order throughout all the other columns, which take in the hours of every day and night throughout the week; and for the enſuing week the table begins again in the ſame order, and will ſo continue, without alteration or error, to the end of time. By referring to the figures, which repreſent the reſpective hour of every day and night throughout

of compaſſion, adminiſter balm to the bleeding iſſues of their afflicted brethren. The many invaluable diſcoveries lately added to the Pharmacopœia, both from the vegetable and mineral worlds, are ſtrong arguments of the neceſſity of regular practice, and of profeſſional education, in forming the phyſician. But were the bulk of theſe gentlemen to conſult a little more the planetary influences, both on vegetable and mineral ſubſtances, and apportion them in their preſcriptions according to the nature and conſtitution of the patient, uniformly conſulting the effects of Saturn and the Moon in each criſis and critical day, I am perſuaded that more immediate relief, in moſt caſes where nature is not too far exhauſted, might be afforded to the ſick and languiſhing patient. Surgery too, which, like a guardian angel, ſteps forward to alleviate the perilous accidents of the unfortunate, would gain much improvement by the like conſiderations. It is not, therefore, the regular-bred practitioners of either phyſic or ſurgery that the author means to arraign, but that baneful deſcription of empirics and quacks, who now pervade the kingdom, and like a ſwarm of locuſts from the Eaſt, prey upon the vitals of mankind. Theſe monſters in the ſhape of men, with hearts callous to every ſentiment of compaſſion, have only fees in view. Governed by this ſordid principle, they ſport with life, unmoved amidſt the bitter anguiſh and piercing groans of the deſponding patient, till, too far gone for human aid to reſtore, they abandon him to deſpair and death. For the ſake of humanity, and the honour of a Chriſtian country, let the legiſlative power check this growing enormity!

the

the week, the reader may always ſee what planet governs in that hour, as its character is placed in the ſame line with the figure. For example, ſuppoſe I want to know what planet rules the fifth hour on Sunday morning—I look down the firſt column of the table, over which is placed Sunday planetary hour, and at the fifth hour I find Saturn governs. Again, ſuppoſe it be required to know what planet governs the ninth hour on Friday afternoon—look down the column over which Friday planetary hour is printed, and in the ninth hour it will be ſeen that Mercury governs. Or if it be aſked, what planet rules the nineteenth hour on Wedneſday night? Look down the column over which Wedneſday planetary hour is prefixed, and at 19, which ſignifies the nineteenth hour, or the ſeventh hour after the Sun is ſet, it will be found that Mars governs; and ſo for any other time required.

But a planetary hour not agreeing with the common diviſion of time, and being peculiar to aſtronomy and aſtrology only, we ſhall explain it more fully. The planetary hours are reckoned from the time of the Sun's riſing to its ſetting, which ſpace of time is divided into twelve equal parts, and theſe are termed the twelve planetary hours of that day. Then the time from the Sun's ſetting to its riſing the next morning is in the ſame manner divided into twelve equal parts, and theſe conſtitute the twelve planetary hours for that night. Hence it is obvious, that when the days are ſhort, a planetary hour does not conſiſt of above forty minutes, more or leſs, according to the twelfth part of the whole time from the Sun's riſing to its ſetting; and, the nights being then long, a planetary hour by night may conſiſt of an hour and ten or twenty minutes, or more; and ſo *vice verſa* when the days are long, and the nights ſhort; ſo that the duration of planetary hours, both by day and night, are continually varying, and never agree with the common meaſure of time, except on thoſe two days in every year when the Sun enters Aries and Libra, and then equal night and day is diſpenſed to all parts of the world. Threfore, to enable the reader to find the length of the planetary hours without the trouble of calculating, I ſubjoin the following table, by which they may be found, both night and day, for ever.

TABLE

TABLE of the PLANETARY HOURS for every DAY and NIGHT in the Week.

Length of the Day.		Length of the Planetary Hours by Day.			Length of the Planetary Hours by Night.		
H.	M.	H.	M.	S.	H.	M.	S.
6	0	0	30	0	1	30	0
6	30	0	32	30	1	27	30
7	0	0	35	0	1	25	0
7	30	0	37	30	1	22	30
8	0	0	40	0	1	20	0
8	30	0	42	30	1	17	30
9	0	0	45	0	1	15	0
9	30	0	47	30	1	12	30
10	0	0	50	0	1	10	0
10	30	0	52	30	1	7	30
11	0	0	55	0	1	5	0
11	30	0	57	30	1	2	30
12	0	1	0	0	1	0	0
12	30	1	2	30	0	57	30
13	0	1	5	0	0	55	0
13	30	1	7	30	0	52	30
14	0	1	10	0	0	50	0
14	30	1	12	30	0	47	30
15	0	1	15	0	0	45	0
15	30	1	17	30	0	42	30
16	0	1	20	0	0	40	0
16	30	1	22	30	0	37	30
17	0	1	25	0	0	35	0

The firſt column of the above table is intended to ſhew the time between the riſing and ſetting of the Sun, from ſix hours to ſeventeen, which takes in more than the longeſt or ſhorteſt days. Then ſuppoſe the time from the Sun's riſing to its ſetting be only ſix hours, the planetary hours that day would be each thirty minutes long, as ſpecified in the ſecond column, and the planetary hours the night following would be each one hour and thirty minutes long, as expreſſed in the third column. Again, ſuppoſe the time between the Sun's riſing and ſetting be thirteen hours and thirteen minutes, what would be the length of the planetary hours that day and night? Look in the firſt column of the table for

thirteen hours and thirty minutes; and in the ſame line in the ſecond column ſtand one hour, ſeven minutes, and thirty ſeconds, which is the exact length of each planetary hour that day; and in the ſame line in the third column ſtand fifty-two minutes, thirty ſeconds, which is the length of the planetary hours that night. By the ſame rule the length of the planetary hours may be eaſily found in this table, every day and night through the year. The length of time between the riſing and ſetting of the Sun may always be found in the Ephemeris. This table is calculated within thirty minutes of the Sun's real time every day, which is ſufficiently near for all the purpoſes required.

TABLE to reduce the MOTION of the PLANETS to any Hour of the Day or Night.

Diurnal Motion.	One Hour's Motion.			Diurnal Motion.	One Hour's Motion.			Diurnal Motion.	One Hour's Motion.		
D. or M.	D. M.	M. S.	S. T.	D. or M.	D. M.	M. S.	S. T.	D. or M.	D. M.	M. S.	S T.
1	0	2	30	22	0	55	0	43	1	47	30
2	0	5	0	23	0	57	30	44	1	50	0
3	0	7	30	24	1	0	0	45	1	52	30
4	0	10	0	25	1	2	30	46	1	55	0
5	0	12	30	26	1	5	0	47	1	57	30
6	0	15	0	27	1	7	30	48	2	0	0
7	0	17	30	28	1	10	0	49	2	2	30
8	0	20	0	29	1	12	30	50	2	5	0
9	0	22	30	30	1	15	0	51	2	7	30
10	0	25	0	31	1	17	30	52	2	10	0
11	0	27	30	32	1	20	0	53	2	12	30
12	0	30	0	33	1	22	30	54	2	15	0
13	0	32	30	34	1	25	0	55	2	17	30
14	0	35	0	35	1	27	30	56	2	20	0
15	0	37	30	36	1	30	0	57	2	22	30
16	0	40	0	37	1	32	30	58	2	25	0
17	0	42	30	38	1	35	0	59	2	27	30
18	0	45	0	39	1	37	30	60	2	30	0
19	0	47	30	40	1	40	0	61	2	32	30
20	0	50	0	41	1	42	30	62	2	35	0
21	0	52	30	42	1	45	0	63	2	37	30

To

To find the true place of each planet, at any hour when we have occasion to erect a figure, it only requires to turn to the Ephemeris for the planets' places at noon; those being found, note how many degrees or minutes they move in the zodiac by twelve o'clock the next day, or from noon the preceding day; and then, by the help of the foregoing table, it will be seen how many degrees, minutes, or seconds, they move in an hour. For example, suppose a planet moves one degree in twenty-four hours, how far does it move in one hour? At the top of the first column is the figure 1, and in the same line of the second column is 2 minutes and 30 seconds; which shews, that, if a planet be twenty-four hours in moving one degree, it then moves at the rate of two minutes and 30 seconds in an hour. Or suppose a planet only moves two minutes in twenty-four hours; look into the first column of the table for the figure 2, opposite, in the second column, stand 5 seconds, which shews, that if a planet moves two minutes in twenty-four hours, it then moves only five seconds in an hour. Again, if a planet's diurnal motion be thirteen minutes, what is its hourly motion? Look into the first column for 13, and opposite is 32, 30; which indicates, that, if a planet moves thirteen minutes in twenty-four hours, it moves thirty-two seconds and thirty thirds in an hour. The same rules hold good for the motions of all the planets; it must, however, be carefully observed, that, if the diurnal motion of any planet be in degrees, then you must enter the first column of the table, under the denomination of degrees, and the second column with minutes and seconds; but, if the diurnal motion of the planet be only in minutes, then you must begin to reckon in the first column only with minutes, and in the second column with seconds and thirds. This is indicated by the initial letters placed over each column, which signify degrees or minutes in the first column, and, in the second, degrees and minutes, minutes and seconds, seconds and thirds. Then suppose a planet moves one degree and thirteen minutes in twenty-four hours, how far does it move in an hour? Refer to the table, and say,

One degree in 24 hours is	2 min.	30 sec.	0 thirds per hour.
Thirteen min. in 24 hours is	0 min.	32 sec.	30 thirds.
Answer	3	2	30

And thus any quantity of a planet's diurnal motion may be reduced to time in the same manner.

But as no figure can be erected without the help of an Ephemeris, and tables to shew the Sun's place in each of the twelve signs, unless by entering into long and tedious calculations, I shall therefore insert in this place the two pages of White's Ephemeris for June, 1784, and the tables above-mentioned, with an explanation of the whole.

(CO-

(COPY.)

WHITE's EPHEMERIS, for June, 1784.

June hath XXX Days.

The Lunations.

Full moon the 3d day, at 34 minutes past 4 afternoon.
Last quarter the 10th day, at 28 minutes past 8 morning.
New moon the 17th day, at 6 minutes past 6 evening.
First quarter the 25th day, at 33 minutes past 10 at night.

M. D.	Sundays and other remarkable days	☉ rises	☉ sets	☉'s declin.	☽'s declin.	☾ rises & sets	☾ south	Clock after ☉
1	Whit-Tuesday	Nicom	8 8	22n 11	20 s 7	1m52	10 a17	2 31
2	Ember Week	3 51	8 9	22 19	24 15	2 14	11 15	2 22
3		3 50	8 10	22 26	27 2	☾ rises	morn	2 12
4	K. Geo. III. born	3 49	8 11	22 33	28 3	10 a 3	0 16	2 2
5	Pr. Ern. Aug. born	3 49	8 11	22 40	27 7	10 49	1 21	1 52
C	Trinity Sunday	3 48	8 12	22 46	24 18	11 22	2 25	1 41
7		3 47	8 13	22 51	19 55	11 46	3 25	1 30
8		3 47	8 13	22 57	14 24	morn	4 20	1 19
9	Oxford T. begins	3 46	8 14	23 2	8 11	0 4	5 10	1 7
10	Prs. Amelia born	3 46	8 14	23 6	1 41	0 18	6 12	0 56
11	St. Barnabas	3 45	8 15	23 10	n 47	0 29	6 46	0 44
12		3 45	8 15	23 14	10 55	0 41	7 32	0 31
C	1 Sund. aft. Trin.	3 44	8 16	23 17	16 28	0 55	8 19	0 19
14		3 44	8 16	23 20	21 9	1 11	9 8	0 6
15		3 44	8 16	23 22	24 46	1 31	9 59	obef. 6
16		3 43	8 17	23 24	27 5	2 2	10 51	0 19
17	St. Alban	3 43	8 17	23 26	28 1	☾ sets	11 45	0 32
18		3 43	8 17	23 27	27 32	9 a 34	0 a38	0 45
19		3 43	8 17	23 28	25 44	10 4	1 29	0 58
C	2 Sun. aft. Trin.	3 43	8 17	23 28	22 47	10 26	2 17	1 11
21	Longest day	3 43	8 17	23 28	18 54	10 44	3 2	1 25
22		3 43	8 17	23 28	14 19	10 57	3 45	1 37
23		3 43	8 17	23 27	9 11	11 8	4 25	1 50
24	St. John Baptist	3 43	8 17	23 25	3 43	11 19	5 5	2 3
25		3 43	8 17	23 24	1 s 57	11 28	5 44	2 16
26		3 44	8 16	23 22	7 40	11 38	6 26	2 28
C	3 Sund. aft. Trin.	3 44	8 16	23 19	13 14	11 52	7 10	2 41
28		3 44	8 16	23 16	18 24	morn	7 59	2 53
29	St. Peter	3 45	8 15	23 13	22 51	0 9	8 52	3 5
30	Trinity term ends	3 45	8 15	23 9	26 9	0 39	9 51	3 16

Days	Day increas.	Length of day	Helioc long ♄	Helioc long ♃	Helioc long ♂	Helioc long ☿	Helioc long ♀	Helioc long ☿	♄ rises
1	8 33	16 7	19♑31	25♒21	13♌42	11♐30	26♈27	19♏46	10 a53
7	8 42	16 26	19 42	25 53	16 21	17 14	6♉2	6♐33	10 28
13	8 46	16 30	19 53	26 25	18 59	22 58	15 39	23 3	10 3
19	8 50	16 34	20 4	26 57	21 38	28 42	25 17	10 1	9 38
25	odec 2	16 32	20 15	27 29	24 15	4♑56	4♊56	28 15	9 12

(COPY.)

WHITE's EPHEMERIS, FOR JUNE, 1784.

JUNE.

Day	Day-lig. begins.	Day-lig. ends.	Dura. twilig.	Pl. ☽'s node.	♄'s latit.	♃'s latit.	♂'s latit.	♀'s latit.	☿'s latit.
1				4♓38	0 n 6	0 s 59	1 ♊ 19	1 s 8	0 s 22
7				4 19	0 6	1 1	1 18	0 56	2 3
13	All	day-	light.	4 0	0 6	1 3	1 17	0 43	3 36
19				3 41	0 5	1 5	1 16	0 29	4 27
25				3 22	0 4	1 6	1 15	0 15	4 20

Days.	☉'s longitude.			☽'s long.	☽'s latit.	♄'s long.	♃'s long.	♂'s long.	♀'s long.	☿'s long.
1	♊ 11	30	4	12♏43	4 s 40	23 23	6♓59	20 51	22 ♉ 57	27 27
2	12	27	27	26 36	4 59	23R 21	7 3	21 28	24 10	27 23
3	13	24	50	10♐51	4 59	23 18	7 8	22 5	25 23	27 15
4	14	22	12	25 22	4 40	23 15	7 12	22 42	26 36	27 2
5	15	19	33	10♑ 2	4 3	23 12	7 16	23 19	27 49	26 44
C	16	16	53	24 44	3 10	23 9	7 19	23 56	29 2	26 24
7	17	14	13	9♒21	2 4	23 6	7 23	24 33	0♊ 15	26 1
8	18	11	32	23 48	0 51	23 3	7 26	25 10	1 28	25 35
9	19	8	51	8♓ 2	0 n 25	23 0	7 29	25 47	2 41	25 6
10	20	6	9	22 1	1 37	22 56	7 33	26 24	3 53	24 34
11	21	3	27	5♈46	2 43	22 53	7 36	27 2	5 7	24 1
12	22	0	45	19 17	3 38	22 50	7 39	27 39	6 20	23 27
C	22	58	3	2♉35	4 21	22 47	7 41	28 16	7 34	22 54
14	23	55	21	15 40	4 49	22 43	7 43	28 53	8 47	22 21
15	24	52	38	28 33	5 2	22 40	7 45	29 30	10 0	21 48
16	25	49	55	11♊14	4 59	22 36	7 47	0♌ 8	11 14	21 15
17	26	47	11	23 44	4 42	22 33	7 49	0 45	12 27	20 45
18	27	44	27	6 2	4 13	22 29	7 51	1 22	13 40	20 18
19	28	41	43	18 9	3 32	22 25	7 53	2 0	14 54	19 53
C	29	38	58	0♌ 7	2 42	22 21	7 54	2 37	16 7	19 31
21	♋ 0	36	13	11 58	1 45	22 17	7 55	3 14	17 20	19 13
22	1	33	27	23 46	0 44	22 13	7 56	3 52	18 33	19 0
23	2	30	41	5 33	0 s 19	22 8	7 56	4 29	19 47	18 52
24	3	27	54	17 25	1 22	22 4	7 57	5 6	21 0	18 4
25	4	25	7	29 28	2 22	22 0	7 57	5 44	22 14	18D 45
26	5	22	19	11♎45	3 17	21 56	7R 57	6 21	23 77	18 51
C	6	19	31	24 23	4 4	21 52	7 57	6 58	24 40	19 0
28	7	16	42	7♏25	4 40	21 47	7 57	7 36	25 54	19 12
29	8	13	53	20 55	5 2	21 43	7 56	8 13	27 7	19 30
30	9	11	3	4♐53	5 7	21 39	7 56	8 50	28 21	19 54

Days.	♃ rises.	♂ sets.	♀ rises.	☿ sets.	♄'s declin.	♃'s declin.	♂'s declin.	♀s declin.	☿'s declin.
1	0m 42	11 a 5	3 m 9	9 a 22	21 s 20	9 s 53	23 n 9	17 n 26	23 n 5
7	0 20	10 51	3 1	8 4[illegible]	21 23	9 45	22 32	19 19	21 21
13	11 a 53	10 36	2 57	rises.	21 27	9 40	21 48	20 53	19 41
19	11 29	10 23	2 54	3m 34	21 31	9 37	20 59	22 8	18 3[illegible]
25	11 4	10 7	2 57	3 6	21 36	9 38	20 4	23 0	18 3[illegible]

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Aries.

A. R. D. M.	Time from Noon. H. M.	10 Houſe. ♈	11 Houſe. D ♉ M	12 Houſe. D ♊ M	Aſcendant ♋ D. M.	2 Houſe. D ♌ M	3 Houſe. D ♍ M
0 0	0 0	0	8 40	22 27	26 42	12 49	2 33
0 55	0 4	1	9 46	23 21	27 23	13 20	3 22
1 50	0 7	2	10 52	24 15	28 2	14 4	4 12
2 45	0 11	3	11 58	25 9	28 42	14 48	5 2
3 40	0 15	4	13 3	26 2	29 21	15 31	5 52
4 35	0 18	5	14 8	26 54	0 ♌ 1	16 13	6 42
5 30	0 22	6	15 12	27 46	0 40	16 57	7 31
6 25	0 26	7	16 16	28 38	1 20	17 38	8 21
7 21	0 29	8	17 19	29 29	2 0	18 20	9 11
8 16	0 32	9	18 22	0 ♋ 20	2 39	19 3	10 2
9 11	0 33	10	19 25	1 10	3 19	19 46	10 52
10 6	0 40	11	20 28	1 59	3 59	20 29	11 43
11 2	0 44	12	21 31	2 49	4 38	21 13	12 33
11 57	0 48	13	22 34	3 38	5 17	21 56	13 24
12 53	0 51	14	23 37	4 27	5 57	22 40	14 15
13 48	0 55	15	24 40	5 16	6 36	23 23	15 6
14 44	0 59	16	25 42	6 5	7 15	24 7	15 57
15 40	1 3	17	26 44	6 53	7 55	24 50	16 48
16 31	1 6	18	27 46	7 41	8 35	25 34	17 40
17 35	1 10	19	28 47	8 30	9 14	26 18	18 31
18 27	1 14	20	29 48	9 18	9 53	27 2	19 22
19 23	1 18	21	0 ♊ 49	10 6	10 34	27 46	20 14
20 20	1 21	22	1 50	10 55	11 12	28 30	21 5
21 16	1 25	23	2 50	11 43	11 52	29 14	21 57
22 12	1 29	24	3 51	12 31	12 32	29 58	22 49
23 9	1 33	25	4 51	13 19	13 12	0 ♍ 42	23 41
24 6	1 36	26	5 50	14 8	13 52	1 27	24 33
25 2	1 40	27	6 50	14 57	14 34	2 12	25 25
25 59	1 44	28	7 49	15 43	15 24	2 57	26 18
26 57	1 48	29	8 48	16 30	15 51	3 42	27 11
27 54	1 52	30	9 47	17 16	16 31	4 28	28 4

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Taurus.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe, ♉	11 Houſe. D ♊	M	12 Houſe. D ♋	M	Aſcendant ♌ D.	M.	2 Houſe. D ♍	M	3 Houſe. D ♍	M
27	54	1	52	0	9	47	17	16	16	31	4	28	28	4
28	51	1	55	1	10	45	18	3	17	11	5	13	28	57
29	49	1	59	2	11	43	18	51	17	55	5	59	29	50
30	46	2	3	3	12	41	19	39	18	31	6	44	0 ♎	43
31	45	2	7	4	13	38	20	26	19	12	7	29	1	37
32	42	2	11	5	14	35	21	13	19	52	8	14	2	31
33	40	2	15	6	15	32	22	0	20	32	9	0	3	25
34	39	2	19	7	16	29	22	47	21	13	9	47	4	19
35	37	2	23	8	17	25	23	34	21	54	10	34	5	13
36	36	2	26	9	18	21	24	21	22	35	11	21	6	7
37	35	2	30	10	19	17	25	7	23	16	12	8	7	1
38	34	2	34	11	20	13	25	53	23	57	12	55	7	55
39	33	2	38	12	21	10	26	39	24	38	13	42	8	49
40	32	2	42	13	22	7	27	26	25	19	14	30	9	43
41	31	2	46	14	23	4	28	12	26	0	15	17	10	37
42	31	2	50	15	24	0	28	59	26	42	16	4	11	32
43	31	2	54	16	24	56	29	46	27	24	16	52	12	27
44	31	2	58	17	25	52	0 ♌	33	28	6	17	40	13	22
45	31	3	2	18	26	48	1	20	28	47	18	28	14	17
46	32	3	6	19	27	45	2	7	29	30	19	16	15	13
47	33	3	10	20	28	42	2	54	0 ♍	13	20	4	16	9
48	33	3	14	21	29	39	3	41	0	55	20	52	17	6
49	34	3	18	22	0 ♋	35	4	29	1	37	21	40	18	2
50	35	3	22	23	1	30	5	17	2	20	22	28	18	57
51	36	3	26	24	2	26	6	6	3	2	23	17	19	52
52	38	3	31	25	3	21	6	55	3	46	24	6	20	48
53	40	3	35	26	4	17	7	44	4	29	24	55	21	44
54	42	3	39	27	5	12	8	33	5	12	25	45	22	40
55	44	3	43	28	6	8	9	21	5	55	26	34	23	36
56	46	3	47	29	7	3	10	9	6	39	27	24	24	32
57	47	3	51	30	7	58	10	58	7	22	28	14	25	29

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Gemini.

A. R.		Time from Noon.		10 Houſe.	11 Houſe.		12 Houſe.		Aſcendant ♍		2 Houſe.		3 Houſe.	
D.	M.	H.	M.	♊	D ♋	M	D ♌	M	D.	M.	D ♍	M	D ♎	M
57	48	3	51	0	7	58	10	58	7	22	28	14	25	29
58	51	3	55	1	8	54	11	46	8	6	29	4	26	25
59	54	4	0	2	9	49	12	35	8	50	29	55	27	21
60	57	4	4	3	10	45	13	23	9	34	0	♎ 46	28	18
62	0	4	8	4	11	41	14	12	10	18	1	36	29	15
63	3	4	12	5	12	38	15	1	11	3	2	27	0	♏ 12
64	6	4	16	6	13	34	15	51	11	47	3	18	1	9
65	9	4	21	7	14	30	16	40	12	31	4	9	2	6
66	13	4	25	8	15	26	17	30	13	16	5	0	3	3
67	17	4	29	9	16	22	18	19	14	1	5	51	4	0
68	21	4	33	10	17	18	19	9	14	46	6	42	4	57
69	25	4	38	11	18	14	19	58	15	31	7	33	5	54
70	29	4	42	12	19	10	20	48	16	16	8	24	6	51
71	33	4	46	13	20	7	21	38	17	1	9	15	7	48
72	38	4	51	14	21	3	22	28	17	46	10	6	8	45
73	43	4	55	15	22	0	23	19	18	32	10	57	9	42
74	47	4	59	16	22	56	24	9	19	17	11	49	10	39
75	52	5	3	17	23	52	25	0	20	4	12	41	11	36
76	57	5	8	18	24	47	25	51	20	49	13	32	12	33
78	2	5	12	19	25	43	26	42	21	5	14	24	13	30
79	7	5	16	20	26	39	27	33	22	20	15	15	14	27
80	12	5	21	21	27	35	28	24	23	6	16	7	15	23
81	17	5	25	22	28	31	29	14	23	51	16	58	16	20
82	22	5	29	23	29	27	0	♍ 5	24	37	17	50	17	17
83	27	5	34	24	0	♌ 23	0	56	25	23	18	42	18	14
84	33	5	38	25	1	19	1	48	26	9	19	33	19	11
85	38	5	43	26	2	15	2	40	26	15	20	25	20	8
86	43	5	47	27	3	12	3	32	27	41	21	17	21	5
87	48	5	51	28	4	9	4	23	28	27	22	9	22	2
88	54	5	56	29	5	6	5	14	29	13	23	1	22	59
90	0	6	0	30	6	3	6	4	30	0	23	53	23	56

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Cancer.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe, ♋	11 Houſe. D ♌	M	12 Houſe. D ♍	M	Aſcendant ♎ D.	M.	2 Houſe. D ♎	M	3 Houſe. D ♏	M
90	0	6	0	0	6	3	6	4	0	0	23	53	23	56
91	5	6	4	1	7	0	6	56	0	47	24	45	24	53
92	11	6	9	2	7	58	7	48	1	33	25	37	25	50
93	16	6	13	3	8	55	8	41	2	19	26	28	26	47
94	22	6	17	4	9	52	9	33	3	5	27	20	27	44
95	27	6	22	5	10	48	10	25	3	51	28	11	28	40
96	32	6	26	6	11	45	11	17	4	37	29	2	29	36
97	38	6	31	7	12	42	12	9	5	23	29	53	0 ♐	33
98	43	6	35	8	13	39	13	2	6	9	0 ♑	44	1	29
99	48	6	39	9	14	36	13	54	6	55	1	36	2	25
100	53	6	44	10	15	33	14	46	7	40	2	27	3	21
101	58	6	48	11	16	30	15	37	8	26	3	13	4	17
103	3	6	52	12	17	27	16	28	9	12	4	8	5	12
104	8	6	57	13	18	24	17	20	9	57	4	59	6	8
105	13	7	1	14	19	21	18	12	10	43	5	50	7	4
106	17	7	5	15	20	18	19	4	11	28	6	41	8	0
107	22	7	9	16	21	15	19	55	12	14	7	31	8	56
108	26	7	14	17	22	12	20	46	12	59	8	22	9	53
109	31	7	18	18	23	9	21	37	13	45	9	13	10	50
110	35	7	22	19	24	6	22	28	14	30	10	3	11	46
111	39	7	27	20	25	3	23	19	15	14	10	53	12	42
112	43	7	31	21	26	0	24	9	15	59	11	42	13	38
113	47	7	35	22	26	57	25	0	16	44	12	31	14	34
114	51	7	39	23	27	54	25	51	17	29	13	20	15	30
115	54	7	44	24	28	51	26	41	18	14	14	9	16	26
116	57	7	48	25	29	48	27	32	18	58	14	58	17	22
118	1	7	52	26	0 ♍	45	28	23	19	42	15	47	18	18
119	4	7	56	27	1	42	29	14	20	26	16	36	19	14
120	7	8	0	28	2	39	0 ♎	4	21	10	17	25	20	10
121	9	8	5	29	3	35	0	55	21	54	18	14	21	5
122	2	8	9	30	4	32	1	46	22	38	19	2	22	1

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Leo.

A. R. D.	A. R. M.	Time from Noon. H.	Time from Noon. M.	10 Houſe. ♌	11 Houſe. D ♍	11 Houſe. M	12 Houſe. D ♎	12 Houſe. M	Aſcendant ♎ D.	Aſcendant ♎ M.	2 Houſe. D ♏	2 Houſe. M	3 Houſe. D ♐	3 Houſe. M
122	12	8	9	0	4	32	1	46	22	38	19	2	22	1
123	14	8	13	1	5	28	2	36	23	22	19	51	22	57
124	16	8	17	2	6	24	3	26	24	5	20	40	23	53
125	18	8	21	3	7	20	4	15	24	48	21	28	24	49
126	20	8	25	4	8	16	5	5	25	32	22	17	25	45
127	22	8	29	5	9	12	5	54	26	16	23	6	26	40
128	24	8	34	6	10	8	6	43	26	58	23	54	27	35
129	25	8	38	7	11	4	7	32	27	41	24	42	28	31
130	26	8	42	8	12	0	8	20	28	23	25	30	29	27
131	28	8	46	9	12	56	9	8	29	6	26	18	0 ♑	22
132	27	8	50	10	13	52	9	57	29	42	27	6	1	18
133	28	8	54	11	14	48	10	45	0 ♏	30	27	54	2	14
134	29	8	58	12	15	43	11	33	1	13	28	41	3	10
135	29	9	2	13	16	38	12	21	1	55	29	28	4	7
136	29	9	6	14	17	33	13	9	2	36	0 ♐	15	5	3
137	29	9	10	15	18	28	13	57	3	18	1	2	5	59
138	29	9	14	16	19	23	14	44	4	0	1	48	6	55
139	28	9	18	17	20	18	15	31	4	41	2	35	7	52
140	28	9	22	18	21	12	16	18	5	22	3	21	8	49
141	27	9	26	19	22	6	17	6	6	4	4	8	9	46
142	26	9	30	20	23	0	17	53	6	45	4	55	10	42
143	25	9	34	21	23	54	18	40	7	26	5	42	11	39
144	23	9	38	22	24	48	19	26	8	6	6	28	12	35
145	22	9	41	23	25	42	20	11	8	47	7	14	13	31
146	20	9	45	24	26	35	20	57	9	28	8	0	14	28
147	18	9	49	25	27	29	21	43	10	8	8	47	15	25
148	16	9	53	26	28	23	22	30	10	48	9	34	16	23
149	14	9	57	27	29	17	23	16	11	29	10	22	17	21
150	11	10	1	28	0 ♎	10	24	2	12	9	11	9	18	18
151	9	10	5	29	1	3	24	47	12	50	11	56	16	16
152	6	10	8	30	1	56	25	32	13	30	12	44	15	15

A TABLE

Of Houses, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Virgo.

A. R. D.	M	Time from Noon. H.	M.	10 House ♍	11 House. D ♎	M	12 House D ♎	M	Ascendant ♏ D.	M.	2 House. D ♐	M	3 House. D ♑	M
152	6	10	8	0	1	56	25	32	13	30	12	44	20	15
153	3	10	12	1	2	49	26	17	14	9	13	31	21	13
154	0	10	16	2	3	42	27	2	14	49	14	19	22	11
154	57	10	20	3	4	35	27	47	15	29	15	6	23	10
155	54	10	24	4	5	27	28	32	16	9	15	54	24	9
156	51	10	27	5	6	19	29	17	16	48	16	41	25	9
157	48	10	31	6	7	11	0 ♏	2	17	28	17	29	26	10
158	45	10	35	7	8	3	0	46	18	9	18	17	27	11
159	41	10	39	8	8	54	1	30	18	48	19	5	28	11
160	37	10	42	9	9	46	2	14	19	27	19	53	29	11
161	33	10	46	10	10	38	2	58	20	6	20	41	0 ♒	12
162	29	10	50	11	11	29	3	42	20	48	21	29	1	13
163	25	10	54	12	12	20	4	26	21	26	22	17	2	14
164	21	10	57	13	13	12	5	10	22	5	23	5	3	15
165	17	11	1	14	14	3	5	54	22	45	23	53	4	16
166	12	11	5	15	14	55	6	37	23	24	24	41	5	18
167	8	11	9	16	15	45	7	21	24	4	25	30	6	19
168	3	11	12	17	16	36	8	4	24	43	26	19	7	21
168	59	11	16	18	17	26	8	47	25	23	27	9	8	23
169	54	11	20	19	18	17	9	30	26	2	27	59	9	26
170	49	11	23	20	19	7	10	12	26	41	28	50	10	30
171	45	11	27	21	19	57	10	55	27	22	29	41	11	34
172	40	11	31	22	20	48	11	39	28	1	0 ♑	32	12	37
173	35	11	34	23	21	38	12	22	28	40	1	22	13	41
174	30	11	38	24	22	28	13	5	29	20	2	14	14	45
175	25	11	42	25	23	18	13	47	29	59	3	6	15	50
176	20	11	45	26	24	8	14	29	0 ♐	39	3	58	16	56
177	15	11	49	27	24	58	15	11	1	19	4	51	18	2
178	10	11	53	28	25	48	15	54	2	2	5	44	19	8
179	5	11	56	29	26	38	16	37	2	39	6	38	20	14
180	0	12	0	30	27	28	17	21	3	19	7	32	21	21

A

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Libra.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♎	11 Houſe. D ♎	M	12 Houſe. D ♏	M	Aſcendant ♐ D.	M.	2 Houſe. D ♑	M	3 Houſe. D ♒	M
180	0	12	0	0	27	28	17	21	3	19	7	32	21	21
180	55	12	4	1	28	18	18	4	3	59	8	27	22	27
181	50	12	7	2	29	8	18	46	4	40	6	22	23	33
182	45	12	11	3	29	56	19	29	5	20	10	17	24	40
183	40	12	15	4	0 ♏	45	20	11	6	2	11	12	25	48
184	35	12	18	5	1	34	20	54	6	43	12	8	26	57
185	30	12	22	6	2	24	21	37	7	24	13	5	28	6
186	25	12	26	7	3	13	22	20	8	5	14	1	29	16
187	20	12	29	8	4	2	23	4	8	46	14	57	0 ♓	25
188	15	12	33	9	4	52	23	47	9	28	15	53	1	35
189	11	12	37	10	5	41	24	31	10	10	16	51	2	45
190	6	12	40	11	6	30	25	15	10	52	17	50	3	55
191	1	12	44	12	7	19	25	59	11	35	18	50	5	6
191	57	12	48	13	8	8	26	42	12	18	19	51	6	17
192	52	12	51	14	8	57	27	26	12	59	20	53	7	28
193	48	12	55	15	9	46	28	10	13	43	21	56	8	40
194	43	12	59	16	10	35	28	53	14	26	23	0	9	52
195	39	13	3	17	11	24	29	37	15	10	24	5	11	4
196	35	13	6	18	12	13	0 ♐	20	15	54	25	11	12	17
197	31	13	10	19	13	2	1	4	16	39	26	18	13	30
198	27	13	14	20	13	51	1	48	17	23	27	26	14	43
199	23	13	18	21	14	41	2	32	18	8	28	35	15	56
200	19	13	21	22	15	30	3	16	18	54	29	45	17	10
201	15	13	25	23	16	19	4	1	19	39	0 ♒	55	18	24
202	12	13	29	24	17	9	4	46	20	26	2	6	19	39
203	9	13	33	25	17	58	5	31	21	14	3	17	20	54
204	6	13	36	26	18	48	6	16	22	1	4	29	22	10
205	3	13	40	27	19	37	7	1	22	49	5	42	23	26
206	0	13	44	28	20	26	7	46	23	37	6	56	24	42
206	57	13	48	29	21	16	8	32	24	26	8	10	25	57
207	54	13	52	30	22	6	9	18	25	15	9	25	27	13

A

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Scorpio.

A. R. D.	A. R. M.	Time from Noon. H.	Time from Noon. M.	10 Houſe. ♏	11 Houſe. D ♏	11 Houſe. M	12 Houſe. D ♐	12 Houſe. M	Aſcendant ♐ D.	Aſcendant ♐ M.	2 Houſe. D ♒	2 Houſe. M	3 Houſe. D ♓	3 Houſe. M
207	54	13	52	0	22	6	9	18	25	15	9	25	27	13
208	51	13	55	1	22	56	10	5	26	5	10	42	28	30
209	49	13	59	2	23	46	10	52	26	56	12	0	29	46
210	46	14	3	3	24	37	11	39	27	47	13	20	1 ♈	2
211	44	14	7	4	25	28	12	25	28	39	15	41	2	18
212	42	14	11	5	26	19	13	12	29	30	16	4	3	35
213	40	14	15	6	27	10	13	59	0 ♉	24	17	18	4	52
214	39	14	19	7	28	0	14	47	1	11	18	53	6	10
215	37	14	22	8	28	50	15	36	2	13	20	19	7	28
216	36	14	26	9	29	40	16	26	3	10	21	47	8	47
217	35	14	30	10	0 ♐	31	17	17	4	6	23	16	10	5
218	34	14	34	11	1	22	18	8	5	3	24	46	11	24
219	33	14	38	12	2	13	19	0	6	1	26	17	12	42
220	32	14	42	13	3	4	19	51	7	0	27	49	14	0
221	31	14	46	14	3	55	20	42	8	0	29	20	15	18
222	31	14	50	15	4	47	21	34	9	2	0 ♊	56	16	35
223	31	14	54	16	5	38	22	25	10	6	2	13	17	53
224	31	14	58	17	6	29	23	17	11	9	4	6	19	11
225	31	15	2	18	7	21	24	9	12	14	5	42	20	29
226	32	15	6	19	8	13	25	2	13	21	7	19	21	48
227	33	15	10	20	9	6	25	55	14	29	8	57	23	6
228	33	15	14	21	9	58	26	49	15	37	10	37	24	24
229	34	15	18	22	10	51	27	44	16	48	13	18	25	42
230	35	15	22	23	11	45	28	39	17	58	14	0	27	0
231	36	15	26	24	12	40	29	35	19	11	15	42	28	17
232	38	15	31	25	13	33	0 ♉	32	20	27	17	24	29	35
233	40	15	35	26	14	28	1	29	21	43	19	8	0 ♋	52
234	42	15	39	27	15	22	2	26	23	3	20	54	2	9
235	44	15	43	28	16	17	3	24	24	24	22	31	3	26
236	46	15	47	29	17	12	4	23	25	47	24	18	4	43
237	48	15	51	30	18	8	5	23	27	10	26	5	5	0

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Sagittarius.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♐	11 Houſe. D ♐	M	12 Houſe. D ♑	M	Aſcendant ♑ D.	M.	2 Houſe. D ♓	M	3 Houſe. D ♒	M.
237	48	15	51	0	18	8	5	23	27	10	26	5	6	0
238	51	15	55	1	19	4	6	24	28	37	27	51	7	16
239	54	16	0	2	20	0	7	26	0 ♒	6	29	38	8	32
240	57	16	4	3	20	56	8	29	1	37	1 ♈	26	9	48
242	0	16	8	4	21	52	9	32	3	11	3	15	11	4
243	3	16	12	5	22	48	10	35	4	48	5	5	12	20
244	6	16	16	6	23	44	11	38	6	27	6	56	13	35
245	9	16	21	7	24	41	12	42	8	8	8	46	14	50
246	13	16	25	8	25	38	13	47	9	52	10	37	16	5
247	17	16	29	9	26	35	14	53	11	40	12	27	17	20
248	21	16	33	10	27	33	16	0	13	30	14	16	18	34
249	25	16	38	11	28	31	17	8	15	20	16	4	19	48
250	29	16	42	12	29	30	18	13	17	19	17	51	21	1
251	33	16	46	13	0 ♑	30	19	28	19	18	19	37	22	13
252	38	16	51	14	1	29	20	39	21	20	21	21	23	25
253	43	16	55	15	2	28	21	51	23	30	23	4	24	36
254	47	16	59	16	3	28	23	4	25	32	24	48	25	47
255	52	17	4	17	4	29	24	19	27	44	26	31	26	57
256	57	17	8	18	5	30	25	36	28	58	28	14	28	8
258	2	17	11	19	6	41	26	55	2 ♓	17	29	57	29	19
259	7	17	16	20	7	33	28	14	4	38	1 ♉	39	0 ♊	30
260	12	17	21	21	8	35	29	34	7	0	3	20	1	41
261	17	17	25	22	9	37	0 ♒	55	9	24	5	0	2	51
262	22	17	30	23	10	39	2	17	11	53	6	38	4	1
263	27	17	34	24	11	52	3	39	14	23	8	15	5	10
264	33	17	38	25	12	45	5	2	16	59	9	51	6	19
265	38	17	43	26	13	48	6	27	19	30	11	27	7	27
266	43	17	47	27	14	52	7	53	22	5	13	2	8	34
267	48	17	51	28	15	57	9	20	24	39	14	36	9	40
268	54	17	56	29	17	2	10	49	27	20	16	9	10	46
270	0	18	0	30	18	8	12	19	30	0	17	14	11	51

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Capricorn.

A. R. D. M.	Time from Noon. H. M.	10 Houſe ♑	11 Houſe. D ♒ M	12 Houſe D ♓ M	Aſcendant ♈ D. M.	2 Houſe. D ♉ M	3 Houſe. D ♊ M
270 0	18 0	0	18 8	12 19	0 0	17 41	11 51
271 6	18 5	1	19 14	13 50	2 37	19 10	12 56
272 12	18 9	2	20 20	15 23	5 19	20 38	14 2
273 17	18 13	3	21 26	16 57	7 55	22 5	15 8
274 22	18 17	4	22 34	18 32	10 29	23 30	16 13
275 27	18 22	5	23 42	20 8	13 2	24 54	17 17
276 33	18 26	6	24 50	21 45	15 37	26 17	18 20
277 38	18 30	7	25 59	23 22	18 7	27 41	19 22
278 43	18 35	8	27 9	25 0	20 35	29 4	20 24
279 48	18 39	9	28 19	26 39	23 0	0 ♊ 26	21 25
280 53	18 44	10	29 28	28 20	25 22	1 46	22 26
281 58	18 48	11	0 ♒ 38	0 ♓ 2	27 43	3 5	23 28
283 3	18 52	12	1 48	1 45	30 0	4 23	24 30
284 8	18 57	13	2 59	3 28	2 ♉ 16	5 39	25 31
285 13	19 1	14	4 10	5 10	4 27	6 54	26 32
286 17	19 5	15	5 22	6 54	6 33	8 8	27 33
287 22	19 9	16	6 34	8 39	8 39	9 20	28 33
288 27	19 14	17	7 46	10 25	10 43	10 31	29 32
289 31	19 18	18	8 59	12 12	12 42	11 41	0 ♋ 30
290 35	19 22	19	10 12	13 59	14 40	12 50	1 29
291 39	19 27	20	11 27	15 46	16 31	13 38	2 27
292 43	19 33	21	12 40	17 33	18 20	15 [illegible]	3 25
293 47	19 35	22	13 54	19 21	20 5	16 11	4 23
294 51	19 39	23	15 8	21 10	21 52	17 17	5 20
295 54	19 44	24	16 22	23 0	23 33	18 22	6 16
296 57	19 48	25	17 37	24 50	25 13	19 26	7 13
298 0	19 52	26	18 53	26 39	26 49	20 29	8 9
299 3	19 59	27	20 10	28 26	28 22	21 32	9 5
300 6	20 0	28	21 27	0 ♈ 12	29 53	22 34	10 2
301 6	20 5	29	22 43	1 57	1 ♊ 23	23 35	10 59
302 12	20 9	30	24 0	3 41	2 50	24 36	11 5[illegible]

A

A TABLE

Of Houſes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Aquaries.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♒	11 Houſe. D ♒	M	12 Houſe. D ♈	M	Aſcendant ♊ D.	M.	2 Houſe. D ♊	M	3 Houſe. D ♋	M
302	12	20	9	0	24	0	3	41	2	50	24	36	11	55
303	14	20	13	1	25	17	5	26	4	14	25	36	12	51
304	16	20	17	2	26	34	7	11	5	37	26	35	13	45
305	18	20	21	3	27	51	8	56	6	58	27	33	14	39
306	20	20	25	4	29	8	10	40	8	17	28	31	15	32
307	22	20	29	5	0 ♓	25	12	25	9	33	29	28	16	26
308	24	20	34	6	1	43	14	10	10	49	0 ♋	24	17	19
309	25	20	38	7	3	1	15	54	12	3	1	20	18	13
310	26	20	42	8	4	19	17	37	13	14	2	16	19	6
311	27	20	46	9	5	37	19	22	14	24	3	11	20	0
312	27	20	50	10	6	55	21	4	15	32	4	5	20	53
313	28	20	54	11	8	13	22	45	16	40	4	58	21	46
314	29	21	58	12	9	31	24	24	17	46	5	51	22	39
315	29	21	2	13	10	49	26	2	18	53	6	43	23	31
316	29	21	6	14	13	6	27	38	19	56	7	35	24	23
317	29	21	10	15	12	24	29	13	20	58	8	27	25	14
318	29	21	14	16	14	42	0 ♉	37	22	0	9	18	26	5
319	28	21	18	17	16	0	2	10	23	0	10	9	26	56
320	27	21	22	18	17	19	3	42	24	0	11	0	27	44
321	26	21	26	19	18	37	5	11	24	58	11	50	28	38
322	25	21	30	20	19	55	6	40	25	55	12	40	20	29
323	24	21	34	21	21	12	8	8	26	51	13	29	0 ♌	20
324	23	21	38	22	22	2[illegible]	9	35	27	47	14	18	1	11
325	21	21	41	23	23	4[illegible]	11	1	28	41	15	6	2	1
326	20	21	45	24	25	3	12	26	29	36	15	54	2	51
327	18	21	49	25	26	20	13	50	0 ♋	29	16	43	3	42
328	16	21	53	26	27	37	15	13	1	22	17	31	4	32
329	14	21	57	27	28	54	16	35	2	14	18	20	5	23
330	11	22	1	28	0 ♈	12	17	56	3	5	19	8	6	13
331	9	22	5	29	1	29	19	16	3	56	19	56	7	3
332	6	22	8	30	2	47	20	34	4	45	20	44	7	53

A

A TABLE
Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Piſces.

A. R. D. M.	Time From Noon H. M.	10 Houſe ♓	11 Houſe D ♈ M	12 Houſe D ♉ M	Aſcendant D. ♋ M.	2 Houſe D. ♋ M.	3 Houſe D. ♌ M.
332 6	22 8	0	2 47	20 34	4 45	20 44	7 54
333 3	22 12	1	4 3	21 50	5 35	21 41	8 43
334 0	22 16	2	5 19	23 5	6 23	22 17	9 33
334 57	22 20	3	6 35	24 18	7 12	23 2	10 23
335 54	22 24	4	7 51	25 30	8 0	23 47	11 13
336 51	22 27	5	9 6	26 42	8 48	24 31	12 2
337 48	22 31	6	10 21	27 53	9 35	25 15	12 51
338 45	22 35	7	11 36	29 3	10 22	26 0	13 41
339 41	22 39	8	12 51	0 ♊ 12	11 7	26 45	14 30
340 37	22 42	9	14 6	1 20	11 52	27 30	15 19
341 33	22 46	10	15 20	2 27	12 37	28 14	16 8
342 29	22 50	11	16 33	3 33	13 23	28 58	16 57
343 25	22 54	12	17 45	4 39	14 7	29 42	17 46
344 21	22 57	13	18 57	5 44	14 54	☽ ♌ 25	18 35
345 17	23 1	14	20 9	6 48	15 35	1 9	19 25
346 12	23 5	15	21 21	7 51	16 17	52	20 14
347 8	23 8	16	22 32	8 54	17 1	2 36	21 3
348 3	23 12	17	23 43	9 56	17 44	3 19	21 52
348 59	23 16	18	24 54	10 58	18 26	4 2	22 41
349 54	23 20	19	26 5	11 59	19 9	4 46	23 30
350 49	23 23	20	27 16	13 0	19 52	5 30	24 19
351 45	23 27	21	28 26	14 0	20 33	6 14	25 8
352 40	23 31	22	29 36	15 0	21 15	6 58	25 58
353 35	23 34	23	0 ♉ 45	15 59	21 56	7 42	26 47
354 30	23 38	24	1 54	16 58	22 37	8 26	27 36
355 25	23 42	25	3 2	17 56	23 18	9 10	28 26
356 20	23 45	26	4 10	18 52	24 59	9 54	29 15
357 15	23 49	27	5 18	19 47	24 30	10 38	0 ♏ 4
358 10	23 53	28	6 26	20 40	25 21	11 22	0 53
359 5	23 56	29	7 33	21 34	26 2	12 5	1 43
360 0	24 0	30	8 40	22 27	26 42	12 49	2 33

It is no uncommon thing with many readers, and particularly those not very conversant with figures, to pass over all tables as intricate, or difficult to understand. But, since no information can be obtained in the practical part of this science without them, it is proper to caution all my readers against this much-mistaken notion; for every person who can make use of a Ready Reckoner or Trader's Sure Guide, may with equal ease understand all the tables calculated for this work.

The use of the Ephemeris, in setting a figure, is to point out the places of the planets at noon, whenever required. For this purpose, we refer to the given day of the month, in the first column of the right-hand page, and opposite to it, in the second column, is the Sun's place or longitude that day at noon. So also, in the same line of the succeeding columns through the whole Table, are the places of the Moon, Saturn, Jupiter, Mars, Venus, and Mercury, as specified at the top of each distinct column; and these are true places of the Sun, Moon, and planets, every day throughout the year, precisely at twelve o'clock at noon. Therefore, if the figure be erected before that time, the diurnal motion of the planets must be deducted in hours and minutes, in proportion to the rate they move at per hour; but, if it be erected after noon, then so many hours or minutes must be added as will bring them to the precise time of erecting the figure.

The twelve Tables of Houses are next to be referred to; and these are calculated to show what degrees of each sign possess the cusps of the twelve houses of heaven when the figure is erected. They begin with the Sun's entrance into the sign Aries, and show his progress through each degree of the twelve signs of the zodiac.

Now let it be required, by way of example, to erect a figure for Friday, the 11th day of June, 1784, at 11 h. 24 min. A. M. that is, at twenty-four minutes past eleven o'clock in the morning. To do this, I refer to the first column of the right-hand page of the Ephemeris for June, and opposite the 11th day of the month, in the second column, which has ☉'s longitude printed at the top, I find 21. 3. 27, with the sign ♊ prefixed at the side of the first range of figures. This indicates, that the Sun, at twelve o'clock that day, is in twenty-one degrees three minutes and twenty-seven seconds of Gemini; but the minutes and seconds, when less than thirty, are rejected without sensible error, and, when more than thirty, have as many added as will make them up even degrees. I therefore turn to the Table of Houses, and in the page entitled *Sol in Gemini* I look for the column that has the sign ♊ at the top, which is the third; I seek for 21 degrees, and in the column on the

the left ſide of it, entitled *Time from Noon*, I find, even with 21 degrees, 5h. 21 min. The hours and minutes thus found are uniformly to be added to the time or hour of the day when the figure is erected, unleſs it be preciſely at noon, in which caſe, as we have before obſerved, the places of the Sun, planets, and ſigns, are to be ſet down exactly as they are found in the Ephemeris, and Tables of Houſes. But, the preſent figure being erected juſt thirty-ſix minutes before twelve o'clock, I am to add this time, reckoning from noon the preceding day, to the above 5 h. 21 min. and from theſe two ſums added together I ſubtract twenty-four hours, and the remainder will give the degrees of each of the twelve ſigns, as then poſited upon the cuſps of the horoſcope; thus:

	h.	min.
Time anſwering to 21 degrees of ♊	5	21
Time from noon the preceding day	23	24
Added together, make	28	45
Subtract	24	0
Remainder	4	45

I ſeek this remainder in the table of houſes entitled Sol in Gemini, in the column of *Time from Noon*; but, not finding 4. 45, I take the neareſt number to it, which is 4. 46; and oppoſite this number, in the next column on the right, I find 13 degrees of Gemini in the tenth houſe, which is denoted by 10th Houſe ♊, at the top of the column; and therefore I place thirteen degrees of Gemini in the line or cuſp of the tenth houſe of the figure. This done, I refer to the next column in rotation to the right hand, and in the ſame line with the twenty-one degrees of Gemini I find 20. 7, and looking to the top of the column, find it to be twenty degrees and ſeven minutes of the ſign ♋, with 11 Houſe over, and therefore I place twenty degrees ſeven minutes of Cancer upon the cuſp of the eleventh houſe. I follow the ſame rule with the next column, where I find 21. 48, and looking to the top find the ſign ♌, 12 Houſe, and accordingly place twenty-one degrees thirty-eight minutes of Leo upon the cuſp of the twelfth houſe in the figure. Then I refer to the next column, where I find 17. 1, and at the top the word *Aſcendant* with the ſign ♍ prefixed, which ſignifies that ſeventeen degrees one minute of Virgo occupy the firſt houſe, or Aſcendant, which I place accordingly. I then refer to the next column, and even with the preceding figures ſtand 9. 15, when, looking up the column, I obſerve the ſign ♎ below ♍, and 2 Houſe at the top, which ſhows that nine degrees fifteen minutes of Libra are to be placed on the cuſp of the ſecond houſe. This done, I refer to the laſt column, and even with the former numbers

bers I find 7. 48; and, looking up the column as before, I obſerve the ſign ♏ below ♎, and 3 Houſe over, which indicates that ſeven degrees forty-eight minutes of Scorpio are to be placed on the cuſp of the third houſe. Thus the ſix oriental houſes, namely, the tenth, eleventh, twelfth, firſt, ſecond, and third, are furniſhed with the degrees of each ſign then riſing upon them; and the ſix occidental houſes, being oppoſite to the former, are always furniſhed with the ſame degrees and minutes of the oppoſite ſigns; thus:

Houſes oppoſite.		Signs oppoſite.	
4	10	♈	♎
5	11	♉	♏
6	12	♊	♐
1	7	♋	♑
2	8	♌	♒
3	9	♍	♓

So that the tenth houſe is oppoſite to the fourth, and the fourth to the tenth; the eleventh to the fifth, and the fifth to the eleventh; and ſo through the whole; the uſe of which is, that, if on the cuſp of the tenth houſe you find the ſign Aries, then on the cuſp of the fourth houſe you muſt place the ſign Libra, and, whatever degree and minute of Aries poſſeſſes the cuſp of the tenth houſe, the ſame degree and minute of Libra muſt be placed on the cuſp of the fourth houſe; and the ſame rule muſt be obſerved with all the other houſes and ſigns, which is univerſal, and ever holds true. For example, in the preſent figure, we have placed 13 degrees of ♊ on the cuſp of the tenth houſe; now ♐ being oppoſite to ♊, and the fourth houſe to the tenth, I therefore place 13 degrees of ♐ on the cuſp of the fourth houſe. Upon the cuſp of the eleventh houſe, 20 degrees 7 minutes of Cancer being already placed, and the fifth houſe being oppoſite to the eleventh, and ♑ oppoſite ♋, I therefore put 20 degrees 7 minutes of ♑ upon the cuſp of the fifth houſe. The cuſp of the twelfth houſe being alſo occupied with 21 degrees 38 minutes of ♌, I place 21 degrees 38 minutes of the oppoſite ſign ♒ upon the cuſp of the ſixth houſe, which is oppoſite the twelfth. Upon the cuſp of the firſt houſe, or aſcendant, there is 17 degrees 1 minute of ♍, and the ſeventh houſe being oppoſite to the firſt, and the ſign ♓ to ♍, I accordingly place 17 degrees 1 minute of ♓ upon the cuſp or line of the ſeventh houſe. Having alſo placed 9 degrees 15 minutes of ♎ upon the cuſp of the ſecond houſe, I place 9 degrees 15 minutes of the oppoſite ſign ♈ upon the cuſp of the eighth houſe, which is oppoſite to the ſecond. I then refer to the third houſe, upon the cuſp of which are placed 7 degrees 48 minutes of ♏; and the oppoſite houſe to this being the

the ninth, and ☋ the oppoſite ſign, I place 7 degrees 48 minutes of Taurus upon the cuſp of the ninth houſe. And thus the twelve houſes are completely occupied with the twelve ſigns of the zodiac, with the degrees aſcending at the preciſe time of erecting the figure.

Having ſo far ſucceeded, the next thing is to place the Sun, Moon, and planets, in the figure, agreeable to their poſition at that time in the heavens, and this is alſo to be done by the help of the right-hand page of the Ephemeris. For inſtance, I again refer to the 11th of June, and oppoſite to it, in the column of the ☉'s longitude, I find him in 21 degrees 3 minutes and 27 ſeconds of Gemini that day at noon. But as the figure is erected thirty-ſix minutes before noon, I note how far the Sun has moved from noon the preceding day, and find he has gone at the rate of fifty-ſeven minutes, which gives a difference of one minute and twenty-ſeven ſeconds for the time before noon, as follows:

	h.	min.	ſec.
Sun's place at noon, June 11th	21	3	27
Deduct for 36 min. before noon	0	1	27
Remains	21	2	0

Thus I find the Sun's place at twenty-four minutes after eleven o'clock, in 21 degrees 2 minutes of Gemini; which ſign being then upon the cuſp of the tenth houſe, I therefore place the Sun in that houſe, cloſe to the ſign, with theſe degrees and minutes. I then refer to the Ephemeris for the Moon's place, and in the column of her longitude, oppoſite the 11th day of the month, I find her in 5 degrees 46 minutes of ♈, at noon; but, to know her place thirty-ſix minutes before, I note how much ſhe goes in an hour, and find her motion to be 35 minutes; then I deduct 21 minutes for the time before noon, and find her true place to be in 5 hours 25 minutes of Aries, which I accordingly enter before the cuſp of the eighth houſe cloſe to that ſign. I then refer to the Ephemeris for the planet ♄, and on the 11th of June I find him retrograde in 22 degrees 53 minutes of the ſign ♑, wherefore I place him under Capricorn, in the fifth houſe, with an R prefixed, to denote that he is retrograde.—I refer to the Ephemeris in like manner for the planets Jupiter, Mars, Venus, and Mercury, which I alſo enter in their proper places in the figure, viz. Jupiter in 7 degrees 36 minutes of ♐, Mars in 27 degrees 1 minute of ♋, Venus in 5 degrees 5 minutes of ♊, and Mercury retrograde, in 24 degrees 2 minutes of the ſame ſign.

The planets being thus entered, I next refer to the top of the ſecond page of the Ephemeris, for the column of the Moon's node, which we term the Dragon's Head, and I find on the 7th day of the month it is

in four degrees of Pisces; but, as it moves backward about three minutes per day, I deduct eleven minutes, to bring it to the 11th of June, and its place will then be in four degrees 8 minutes of Pisces; I therefore enter it in the sixth house, under the sign ♓; and, as the place of the Dragon's Tail is always opposite to the Dragon's Head, I place it in the same degrees of the opposite sign, which in this figure falls in the twelfth house, which is opposite to the sixth.

The figure is now entirely completed, except putting in the Part of Fortune, which is the distance of the Moon's place from the Sun's added to the ascendant. The mode of determining this has commonly been by first finding the true place of the Moon, then the true place of the Sun; then subtracting the Sun's place from the Moon's, and adding to the remainder the degrees of the ascendant; and this, if taken in the sphere of the Moon, gives the place of the Part of Fortune. But, a much more correct method having been adopted by the learned Placidus, we recommend it in preference to any other; it is as follows: First note the sign and degree on the ascendant, and enter with the same sign and degree in the Table of Oblique Ascensions calculated for this work, in the latitude wherein you erect your figure; and in the common angle of meeting you will find the number required. Then enter the same table with the degree of the Sun, and subtract the oblique ascension of the one from the other, and the remainder will be the Sun's distance from the ‡ ascendant. Then take the right ascension of the Moon, and enter the Table of the Moon's Right Ascension, under the degrees of north or south latitude, as she then happens to be; and, when the Moon's right ascension is found, subtract it from the Sun's distance from the ascendant, and the remainder will be the right ascension of the Part of Fortune. For example, in the figure before us:

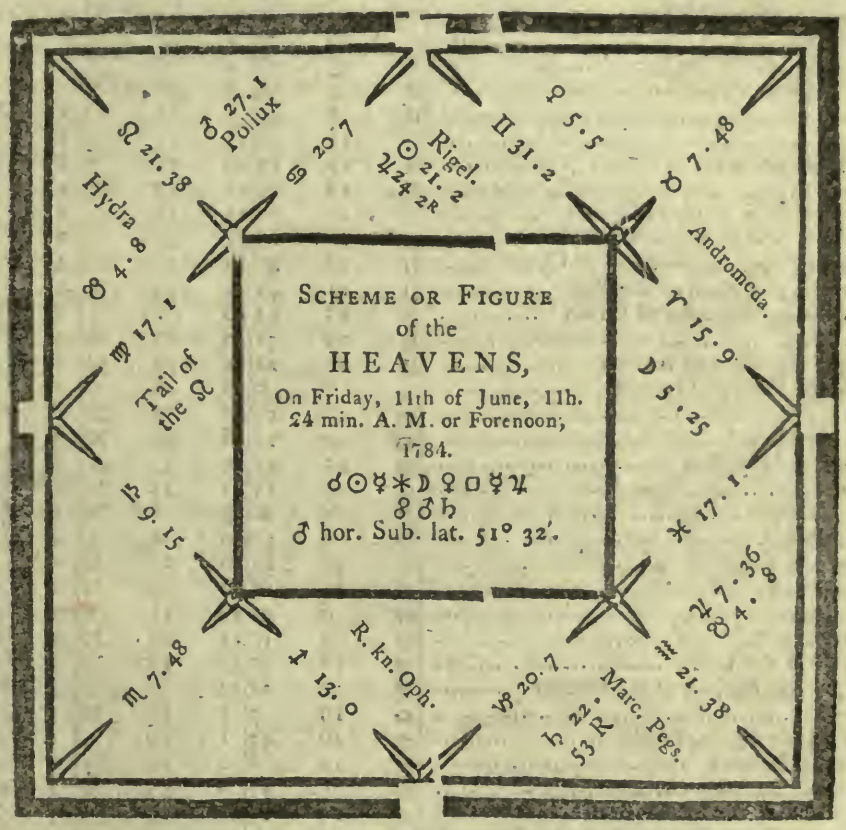
	deg.	min.
The sign ♍ has 17 deg. 1 min. upon the ascendant, the oblique ascension of which is	161	33
The oblique ascension of the ☉ (both being in northern signs, nothing is added) is	47	43
Which being subtracted from the others, remains	113	50
Then subtract the right ascension of the Moon,	2	52
Remains	111	58

Which is the right ascension of the Part of Fortune. I refer for this sum to the first column of the preceding Tables of Houses, under A. R.

‡ In this operation always observe, that, if the sign ascending be southern, and the sign in which the Sun is posited be northern, then add the whole circle of the zodiac, or three hundred and sixty degrees, of the northern sign; and *vice versa*, if a northern sign ascend, and the Sun be placed in a southern.

which

which ſignifies Right Aſcenſion; and in the fourth table, or Sol in Cancer, I find 111 deg. 39 min. which is only nineteen minutes leſs; and oppoſite to this ſum, in the third column of the table, ſtands 20, with the ſign ♋ at the top, and this denotes the Part of Fortune to be in 20 degrees of Cancer; but, as nineteen minutes were wanting to make up the number, I allow one minute more, becauſe fifteen minutes on the equator is equal to 1 minute of time; and hence the true place of the Part of Fortune falls in 20 degrees 1 minute of Cancer; and I accordingly enter it below that ſign in the ſcheme, which is now completed, and ſtands thus:



This figure includes all that is required for the purpoſe of judging horary queſtions, and the like; but, in nativities, and in the more immediate concerns of life and death, regard muſt be had to the fixed ſtars, according to their magnitude, influence, and poſitions near the aſcendant or its lord, near the Moon, or the other ſignificators. And becauſe it is of importance to know their natures, qualities, and ſignificators, I ſhall ſubjoin a Table of the moſt conſiderable fixed ſtars in the northern hemiſphere, and then ſhow how to collect ſuch of them into the horoſcope as may relate to the ſubject at any time under inveſtigation.

A TABLE

A TABLE of the principal FIXED STARS near the Ecliptic, showing their true Longitude, Latitude, Magnitude, and Nature.

NAMES of the FIXED STARS.	Longitude. S.	D.	M	Latitude. D.	M.	D.	Mag.	Nature.
South End of the Tail of the Whale	♈	0	25	20	47	S	2	♄
The Star in the Wing of Pegasus	♈	6	11	22	35	N	2	♂ ☿
The Head of Andromeda	♈	11	20	25	42	N	2	♃ ♀
Whale's Belly	♈	14	58	25	1	S	4	♄
The Girdle of Andromeda	♈	27	22	25	59	N	2	♀
Bright Star in the Head of the Ram	♉	4	39	9	57	N	3	♄ ♂
The left Foot of Andromeda	♉	11	11	27	46	N	2	♀
The Bright Star in the Jaw of the Whale	♉	11	29	12	37	S	2	♄
The Head of Algol Medusa	♉	23	9	22	22	N	3	♄ ♃
The Pleiades	♉	26	0	4	30	N	5	♂ ☽
The middle Star of the Seven	♉	26	56	4	0	N	3	♂ ☽
Oculus Taurus	♊	5	25	2	36	S	3	♀
Aldebaran	♊	6	45	5	31	S	1	♂
Rigel	♊	13	56	31	11	S	1	♃ ♂
The former Shoulder of Orion	♊	17	53	16	53	S	2	♂ ☿
She-Goat	♊	18	55	22	51	N	1	☿ ♂
The former Star in Orion's Belt	♊	19	19	23	38	S	2	♃ ♄
The middle Star in Orion's Belt	♊	20	23	24	33	S	2	♃ ♄
The highest Star in the Head of Orion	♊	20	40	13	26	S	4	♃ ♄
The Star in the Horn of the Bull	♊	21	41	2	14	S	3	♂
The following Shoulder of Orion	♊	25	41	16	6	S	2	♂ ☿
Propus	♊	27	51	0	13	S	4	♂
The right Shoulder of Auriga	♊	28	21	21	27	N	2	♂ ☿
The Bright Foot of Gemini	♋	6	0	6	48	S	2	☿ ♀
Castor Apollo	♋	17	10	10	2	N	2	♂ ♀ ♄
Pollux Hercules	♋	20	12	6	38	N	2	♂
The smaller Dog Star	♋	22	47	15	57	S	2	☿ ♂
Praesepe	♌	4	15	1	14	N	Neb	♂ ☽
North Assellus	♌	4	20	3	8	N	4	♂ ☉
South Assellus	♌	5	37	0	4	S	4	♂ ☉
Cor Leonis, Regulus	♌	26	27	0	26	N	1	♂
Heart of Hydra	♌	24	12	22	24	N	1	♄ ♀
Vindemiatrix	♍	6	52	16	15	S	3	♄ ♀ ☿
The Back of the Lion	♍	8	10	14	20	N	2	♄ ♀
The Tail of the Lion	♍	18	32	12	18	N	1	♄ ♀ ☿
Crater, or the Bottom of the Pitcher	♍	20	27	33	0	S	4	♀ ☿
Arcturus	♎	19	7	1	30	N	1	♃ ♂
The Virgin's Spike, Arista	♎	20	45	1	59	N	1	♀ ♂
The South Balance	♏	12	6	0	25	N	2	♄ ♀
The North Balance	♏	16	17	8	35	N	2	♃ ♂
The left Hand of Ophiucus	♏	29	15	17	19	N	3	♂ ♄
Higher Star in the Forehead of the Scorpion	♐	0	5	1	5	N	2	♄ ♀
The left Knee of Ophiucus	♐	6	9	11	30	N	3	♂ ♃
Cor Scorpio	♐	5	57	4	0	S	2	♂ ♃
The Scorpion's Heart, Antares	♐	6	42	4	27	S	1	☿ ♂
The right Knee of Ophiucus	♐	14	55	7	18	N	3	♄ ♀
The Bright Star of the Vulture	♑	28	58	29	21	N	2	♄ ☿
The Mouth of Pegasus	♒	8	31	22	7	N	3	♀ ☿
The Tail of the Goat	♒	20	28	2	29	S	3	♄
Marchab	♓	20	25	19	26	N	2	♂ ☿
Fomahaut	♓	0	40	21	0	S	1	♀ ☿
Scheat Pegasi	♓	25	42	31	7	N	2	♄

The

The firſt column contains the names of the ſtars; the ſecond ſhows their longitude, or in what degree and minute of the twelve ſigns they are ſituated; the third ſhows the degree and minute of their latitude, either north or ſouth, which is denoted by the letters N. S. The fourth column denotes their magnitude; and the fifth ſhows their natural quality. For example: The ſtar in the wing of Pegaſus is in ſix degrees eleven minutes of Aries; has twelve degrees thirty-five minutes north latitude, is of the ſecond magnitude, and participates of the nature and quality of Mars and Mercury. The fixed ſtars may be found and diſtinguiſhed in the heavens by their conjunctions with the Moon, or by obſerving their order from any given point in the heavens; thus, begin with the Pleiades, vulgarly called the Seven Stars, and next to them in order, but ſomewhat lower, is a large red ſtar called Aldebaran, or the South Eye of the Bull; next follows Orion's Belt or Girdle, which are three ſtars in a rank thus, ***, and are vulgarly called the Yard or Ell. Next follows a ſtar called the Great Dog, which is a large bright ſtar, ſomewhat lower than the girdle of Orion. The next is called the Head of Gemini, and is about the height of the Seven ſtars; there are two together, appearing thus, *.*; the largeſt of the two is the ſtar here nominated. The next, which follows in order, is called South Aſſellus, no great ſtar, but of a red colour; there are two of them, near together and alike, and ſtand or appear thus, *.*; the loweſt of the two is the ſtar here meant. Next in order follows a ſtar called the Head of Hydra, lower than Aſſellus, and of a bright white colour. Then follows a ſtar in the flank of the Lion, very bright, and about the height of the Seven Stars. Next to that the Virgin's Girdle, a bright ſtar, and lower than the flank of the Lion. And next follows a curious ſtar called the Virgin's Spike, very large and bright; it is a ſtar of the firſt magnitude, and appears a little lower, or more ſoutherly, than the Virgin's Girdle. Next in order follows the ſtar called Arcturus, a very remarkable bright red-coloured ſtar, about the latitude of the Pleiades. Then follows the ſtar of the Crown, large and bright, and higher than Arcturus. Then the Right Shoulder of Hercules, of a pale white colour, near the altitude of the Seven Stars. Then follows the Head of Ophiucus, of a pale white colour, and ſomewhat ſouthward of Hercules. Then appears a ſtar under the armpit of Sagittary, a bright ſtar, but very low. Next, the bright ſtar of the Vulture, large, and lower than the Seven Stars. The next ſtar is called the Left Shoulder of the Water-bearer; about the altitude of Orion's Girdle, of a pale white colour. The next in order is the ſtar called Marchab, being a ſtar of a bright colour, a little lower than the Seven Stars, but much bigger. Then follows the Southern Star of the Whale's Tail; this ſtar is of a pale colour, and about the height of the Sun the ſhorteſt day. Then follows a ſtar called the Girdle of Andromeda,

dromeda, a bright glittering ſtar, and much higher than the Pleiades. Laſtly, there is the bright ſtar of the Ram, of a red colour, and lower than the Seven Stars. Thoſe that would be curious in theſe ſpeculations ſhould ſtudy the celeſtial globe, and learn to be very expert in the uſe of it, which is eaſily attained, and alſo very entertaining.

Now, to know whether any of the fixed ſtars fall into the figure erected, I note the ſign and degree upon the cuſps of the houſes, and then examine the ſecond column of the foregoing Table of Fixed Stars, and, if I find either of them aſcending or deſcending within five degrees of the ſigns upon the cuſps of the ſeveral houſes, they are then to be entered in the ſame manner as the planets, and their qualities and influences are to be duly weighed, according to the nature of whatever planet they correſpond with, which is ſhown in the laſt column of the Table. In the foregoing figure of the heavens, I obſerve 17 degrees 1 minute of ♍ upon the aſcendant; then, looking down the twelve ſigns in order in the ſecond column of fixed ſtars, I find ♍ 18. 32, and even with it, in the firſt column, the Tail of the Lion, which ſhows that this ſtar is alſo aſcending within five degrees of the cuſp of the firſt houſe, or aſcendant; and therefore I place it in the firſt houſe of the figure, under the ſign ♍. I then examine the other cuſps according to their rotation, and, on the cuſp of the fourth houſe, I find ♐ 13. 0, and, in the table of fixed ſtars, I find ♐ 14. 55. and even with it the Right Knee of Ophiucus, which ſhows that this ſtar is within two degrees of the cuſp of the fourth houſe, in which I accordingly place it. On the cuſp of the ſixth houſe I ſee ♒ 21. 38, and in the Table of Fixed Stars I find Marchab Pegaſi in ♒ 20. 25; I therefore place it under the ſign ♒ in the ſixth houſe of the figure. Upon the cuſp of the eighth houſe in the figure is ♈ 9. 15, and in the Table of Fixed Stars I find the Head of Andromeda in ♈ 11. 20, I therefore place it juſt within the cuſp of the eighth houſe. Upon the medium cœli, I find ♊ 13. 0, and in the table I find the eminent fixed ſtar Rigel, of the firſt magnitude, in ♊ 13. 56; I therefore place him in the mid-heaven. Upon the cuſp of the eleventh ſtands ♋ 20. 7, and in the table I find the ſtar Pollux in ♋ 20. 12, which I enter within the cuſp of the eleventh houſe. Upon the cuſp of the twelfth is ♌ 21. 38, and in the Table I find the ſtar Hydra in ♌ 24. 12, and therefore I enter him in twenty-four degrees of Leo in the twelfth houſe; and thus I have collected the poſitions of all the planets and eminent fixed ſtars, as they ſtood in the heavens at twenty-four minutes paſt eleven o' clock, on Friday the eleventh of June, 1784. As the fixed ſtars move on their longitude at the rate of fifty ſeconds per year, and of courſe vary in their poſition, I have for this reaſon calculated a Table, by which their ſituation may be known at any given time, paſt or to come.

TABLE,

TABLE, ſhowing the Places of the FIXED STARS, at any Time, paſt or to come.

Years.	Degrees	Min.	Sec.	Years.	Degrees	Min.	Sec.
1	0	0	50	40	0	33	20
2	0	1	40	50	0	41	40
3	0	2	30	60	0	50	0
4	0	3	20	70	0	58	20
5	0	4	10	80	1	6	40
6	0	5	0	90	1	15	0
7	0	5	50	100	1	23	20
8	0	6	40	200	2	46	40
9	0	7	30	300	3	10	0
10	0	8	20	400	5	33	20
20	0	16	40	500	6	56	40
30	0	25	0	600	8	19	0

Now ſuppoſe it were required to know the ſituation of Aldebaran twenty years ago; I refer to the Table of Fixed Stars, and find him in ſix degrees forty-five minutes of Gemini, in this preſent year; I then enter the column of years in the above Table, at No. 20, and even with it in the following columns ſtand 0. 16. 40, which ſhows that Aldebaran has moved ſixteen minutes and forty ſeconds in twenty years; and, this ſum being deducted from ſix degrees forty-five minutes, his preſent place in Gemini, ſhows that twenty years ago he was poſited in ſix degrees eighteen minutes and twenty ſeconds of this ſign. This rule will hold good for any other ſtar, or for any number of years; only obſerving, that, if it be required to know the ſtar's place twenty years hence, then the ſixteen minutes and forty ſeconds muſt be added; and ſo in proportion for any other length of time. But, ſince the aſpects of the planets at the time of erecting the figure conſtitute the principal index of our judgment, I examine their poſition in this reſpect, and note them down under the title of the figure, where they ſtand as a conſtant guide to our judgment on the matter under conſideration. For inſtance, I examine the figure above projected, and in the mid-heaven I find the Sun in twenty-one degrees two minutes of Gemini, and Mercury in twenty-four degrees two minutes of the ſame ſign, applying by his retrograde motion to a partile conjunction with the Sun, which I note thus, ☌ ☉ ☿. Examining the other planets, I find Venus in five degrees five minutes of Gemini, and the Moon in five degrees twenty-five minutes of Aries; I then reckon from five degrees of Aries to five degrees of Taurus is thirty degrees; and from five degrees of Taurus to five degrees of Gemini is thirty degrees more; theſe amounting to ſixty degrees, conſtitute a partile ſextile aſpect, which I thus note,

* ☽ ♀.

* ☽ ♀. Then I obſerve Jupiter in ſeven degrees thirty-ſix minutes of Piſces, and Venus in five degrees five minutes of Gemini; and, their diſtance from each other being reckoned as before, they are found to be near eighty-eight degrees apart; and, as ninety degrees make a quartile, they are now within each other's orbs, and are conſequently in a platic □ applying to a partile aſpect, becauſe Venus is a ſwifter planet than Jupiter; wherefore I note down this aſpect □ ♀ ♃. Then I find Mars in twenty-ſeven degrees one minute of Cancer, and Saturn retrograde in twenty-two degrees fifty-three minutes of Capricorn; which, being oppoſite ſigns, and the planet's degrees within each other's orbs, conſtitute a platic oppoſition, which I note thus, ☍ ♄ ♂. Theſe being all the aſpects, I range them together under the title of the figure thus, ♂ ☉ ☿ * ☽ ♀ □ ♀ ♃ ☍ ♄ ♂. This figure is erected in the hour of Mars, as may be ſeen by referring to the Table of Planetary Hours; I therefore ſignify it thus, ♂ hor. and, the latitude under which the figure is erected being that of London, I enter 51° 32′, that is, fifty-one degrees thirty-two minutes north latitude. But as no figure can be erected by the foregoing Tables of Houſes for any other latitude than that of London, without being rectified by the poſitions of the poles, I here ſubjoin a Table of the poles poſitions for the eleventh, third, twelfth, and ſecond, houſes, whereby a figure may be erected for any latitude from thirty to ſixty degrees.

TABLE of the Circles of Poſitions of the eleventh, third, twelfth, and ſecond, Houſes, from thirty-one to ſixty degrees of Latitude.

Aſcendant. D.	11 & 3 Houſes. D.	M.	12 & 2 Houſes. D.	M.	Aſcendant. D.	11 & 3 Houſes. D.	M.	12 & 2 Houſes. D.	M.
31	11	25	21	58	46	19	28	35	9
32	11	52	22	47	47	20	7	36	8
33	12	19	23	35	48	20	49	37	8
34	12	48	24	24	49	21	33	38	10
35	13	17	25	13	50	22	17	39	11
36	13	48	26	4	51	23	4	40	16
37	14	17	26	55	52	23	51	41	20
38	14	49	27	46	53	24	40	42	26
39	15	20	28	38	54	25	34	43	32
40	15	52	29	32	55	26	29	44	41
41	16	25	30	25	56	27	25	45	51
42	16	59	31	22	57	28	24	47	0
43	17	36	32	16	58	29	26	48	13
44	18	13	33	13	59	30	30	49	26
45	18	50	34	11	60	31	39	50	42

Suppoſe

Suppoſe it were required to find the poles elevation of the eleventh, third, twelfth, and ſecond, houſes, for the latitude of fifty-three degrees. I enter the Table at No. 53, under the title Aſcendant, and right againſt it I find, under the eleventh and third houſes, twenty-four degrees thirty minutes, which is the pole's elevation; and under the twelfth and ſecond houſes I find forty-two degrees twenty-ſix minutes, which is the poles elevation for the twelfth and ſecond houſes; and in this manner they may be found for any other latitude.

Now, by knowing the poles elevation for theſe houſes, a figure of the heavens may be erected for the nativity of any perſon born within thirty-one to ſixty degrees of latitude. For example, ſuppoſe a perſon born in fifty-three degrees of latitude, on the firſt of June, 1784, at thirty-ſix minutes paſt five o'clock in the afternoon, what would be the degrees of each ſign upon the cuſps of the twelve houſes? To know this, turn to the Ephemeris for the Sun's place on the firſt of June, and it will be found in eleven degrees thirty minutes of Gemini; then refer to the Table of Houſes for the Sun in Gemini, and in the column under 10th Houſe, I look down for 11. 30, but, finding no minutes, I look into the column upon the left hand under Time from Noon, where I find 4 h. 38 min. the next arch of time being 4 h. 42 minutes, I divide the difference for the thirty minutes, which makes the true time 4 h. 40 min. To this I add 5 h. 36 min. the time after noon, which added together make 10 h. 16 min. which I ſeek in the column of time from noon; and in the next column on the right hand I find the figure 2, with 10 Houſe ♍ at the top, which denotes that two degrees of Virgo are at that time upon the cuſp of the tenth houſe. Then, in order to know what ſigns poſſeſs the other houſes, I look into the firſt column of the Table, with A. R. at the top, which ſignifies the right aſcenſion of time, and even with the above number I find 154. 0, which declares that to be the right aſcenſion of the mid-heaven. To theſe 154 degrees I add 30, which make together 184; then I refer to the above table for poles poſition in fifty-three degrees, and even therewith ſtand 24. 40. which is the pole of the eleventh houſe. I then refer to the Table of Oblique Aſcenſions, at the end of this work, for twenty-five degrees of latitude, and ſeek the number 184, which I find in the column under Libra, and 12 min. over; then I look into the firſt column of degrees in this Table, and even to 184 ſtand 4; but theſe twelve minutes being too much, I equate for them by the Sexagenary Tables, placed alſo at the end of this work, by which I find that three degrees forty-three minutes of Libra are to be placed on the cuſp of the eleventh houſe. Then I add thirty degrees to the above 184, for the twelfth houſe, which make 214. I re-

ſer to the above Table of Poles Poſition in the latitude of fifty-three degrees for the pole of the twelfth houſe, which I find to be 42. 26; I reject the 26, and in the Table of Oblique Aſcenſions for lat. 42 I ſeek 214, which I find under the column of Libra; and, looking into the firſt column of degrees, I find 27; but, equating by the Sexagenary Table for the odd minutes, it gives twenty-ſix degrees thirty-one minutes of Libra for the cuſp of the twelfth houſe. Then, for the firſt houſe or aſcendant, I add to the above 214 thirty degrees more, which make 244, and this ſum I ſeek in the above Table under the pole or latitude of birth, which is fifty-three degrees; I turn to the Table of Oblique Aſcenſions for fifty-three degrees, which I find in the column under Scorpio, and even with it in the firſt column of degrees I find 14, which ſhows that fourteen degrees of Scorpio are on the cuſp of the aſcendant. I then bring down the above 244, adding thirty degrees more for the ſecond houſe, and theſe make 274; I then refer to the above Table of Poles Poſition for lat. 53, and even with it in the column under Second Houſe I find 42. 26.—I reject the 26 as before, and refer to the Tables of Oblique Aſcenſions for forty-two degrees of latitude, where I ſeek No. 274, and find it in the column under Sagittarius; and even with it in the firſt column of degrees I find 14, which directs 14 degrees of Sagittarius to be placed on the cuſp of the ſecond houſe. Then for the third houſe I add thirty degrees more to the above † 274, which makes together 304; I then refer for the pole's poſition of the third houſe in the above table, and find even with lat. 53. the number 24. 42; but, as theſe minutes exceed thirty, I refer to the Table of Oblique Aſcenſions for twenty-five degrees, where I ſeek 304, which I find in the column under Capricorn, and even with it, in the firſt column of degrees, I find 21; but, by equating as before for the odd minutes in the Sexagenary Tables, I find that twenty-one degrees twenty-nine minutes of Capricorn are upon the cuſp of the third houſe. Thus the ſix oriental houſes are furniſhed with the proper degrees of each ſign riſing upon them at the time required, and ſtand thus:

		Deg.	Min.
On the cuſp of the 10th houſe	♍	2	0
11th houſe	♎	3	43
12th houſe	♎	26	31
Aſcendant, or 1ſt houſe	♏	14	0
2d houſe	♐	14	0
3d houſe	♑	21	29

† Note, that as often as theſe additions of 30 for each progreſſive ſign exceed 360, which is the whole number of degrees in the circle of the Zodiac, then the circle of 360 muſt be ſubtracted, and the remainder will be the number required of the Tables of Oblique Aſcenſions.

And

And by these, the six occidental houses are to be furnished in the same manner, as before directed, with the opposite signs; but for the sake of plainness I will again state them.

opposite	♑	is	♈	2	0
	♒		♉	3	43
	♒		♉	26	31
	♏		♊	14	0
	♐		♋	14	0
	♑		♌	21	29

In this plain, easy, and obvious, manner, may the situation of the heavens be found for any latitude whatever. But, to make it more easy, it is necessary to explain what we mean by the poles positions, and the equations of time. If we imagine twelve great circles, one of which is the meridian of any given place, to intersect each other in the two poles of the earth, and to cut the equator in every fifteenth degree, they will be divided by the poles into twenty-four semicircles, which divide the equator into twenty-four equal parts; and as the earth turns on its axis, the planes of these semicircles come successively after one another every hour to the Sun. And, as in an hour of time there is a revolution of fifteen degrees of the equator, in a minute of time there will be a revolution of fifteen minutes of the equator, and a second of time a revolution of fifteen seconds. Thus, to every place fifteen degrees eastward from any given meridian, it is noon an hour sooner than on that meridian, because their meridian comes to the Sun an hour sooner. And to all places fifteen degrees westward, it is an hour later, because their meridian comes an hour later to the Sun; and so on, every fifteen degrees of motion causing an hour's difference of time. Therefore they, who have noon an hour later than we, have their meridian, that is, their longitude, fifteen degrees westward from us; and they, who have noon an hour sooner than we, have their meridian or longitude fifteen degrees eastward from ours; and so, for every hour's difference of time, fifteen degrees difference of longitude. And, as we shall have frequent occasion to equate the motions of the equator with the hours and minutes of time, I here subjoin two Tables for that purpose.

TABLES

TABLES for converting mean ſolar Time into Degrees and Parts of the terreſtrial Equator; and alſo for converting Degrees and Parts of the Equator into ſolar Time.

TABLE I. For converting Time into Degrees and Parts of the Equator.

Hours.	Degrees.	*Min. Sec. Thirds	Deg. Min. Sec. Thirds	*Min. Sec. Thirds	Deg. Min. Sec. Thirds
1	15	1	0 15	31	7 45
2	30	2	0 30	32	8 0
3	45	3	0 45	33	8 15
4	60	4	1 0	34	8 30
5	75	5	1 15	35	8 45
6	90	6	1 30	36	9 0
7	105	7	1 45	37	9 15
8	120	8	2 0	38	9 30
9	135	9	2 15	39	9 45
10	150	10	2 30	40	10 0
11	165	11	2 45	41	10 15
12	180	12	3 0	42	10 30
13	195	13	3 15	43	10 45
14	210	14	3 30	44	11 0
15	225	15	3 45	45	11 15
16	240	16	4 0	46	11 30
17	255	17	4 15	47	11 45
18	270	18	4 30	48	12 0
19	285	19	4 45	49	12 15
20	300	20	5 0	50	12 30
21	315	21	5 15	51	12 45
22	330	22	5 30	52	13 0
23	345	23	5 45	53	13 15
24	360	24	6 0	54	13 30
25	375	25	6 15	55	13 45
26	390	26	6 30	56	14 0
27	405	27	6 45	57	14 15
28	420	28	7 0	58	14 30
29	435	29	7 15	59	14 45
30	450	30	7 30	60	15 0

TABLE II. For converting Degrees and Parts of the Equator into Time.

*Deg. Min. Sec.	Hours Min. Sec. Thirds	*Deg. Min. Sec.	Hours Min. Sec. Thirds	Degrees.	Hours.	Minutes.
1	0 4	31	2 4	70	4	40
2	0 8	32	2 8	80	5	20
3	0 12	33	2 12	90	6	0
4	0 16	34	2 16	100	6	40
5	0 20	35	2 20	110	7	20
6	0 24	36	2 24	120	8	0
7	0 28	37	2 28	130	8	40
8	0 32	38	2 32	140	9	20
9	0 36	39	2 36	150	10	0
10	0 40	40	2 40	160	10	40
11	0 44	41	2 44	170	11	20
12	0 48	42	2 48	180	12	0
13	0 52	43	2 52	190	12	40
14	0 56	44	2 56	200	13	20
15	1 0	45	3 0	210	14	0
16	1 4	46	3 4	220	14	40
17	1 8	47	3 8	230	15	20
18	1 12	48	3 12	240	16	0
19	1 16	49	3 16	250	16	40
20	1 20	50	3 20	260	17	20
21	1 24	51	3 24	270	18	0
22	1 28	52	3 28	280	18	40
23	1 32	53	3 32	290	19	20
24	1 36	54	3 36	300	20	0
25	1 40	55	3 40	310	20	40
26	1 44	56	3 44	320	21	20
27	1 48	57	3 48	330	22	0
28	1 52	58	3 52	340	22	40
29	2 56	59	3 56	350	23	20
30	2 0	60	4 0	360	24	0

If

If the reader in Table I. reckons the columns marked with afterisks to be minutes of time, the other columns give the equatoreal parts or motion in degrees and minutes; if he reckons the afterisk columns to be seconds, the others give the motion in minutes and seconds of the equator; if thirds, in seconds and thirds. And if in Table II. he reckons the afterisk columns to be degrees of motion, the others give the time answering thereto in hours and minutes; if minutes of motion, the time is minutes and seconds; if seconds of motion, the corresponding time is given in seconds and thirds. An example in each case will make the whole very plain.

EXAMPLE I.

In 10 hours 15 minutes 24 seconds 20 thirds, how much of the Equator revolves through the Meridian?

				Deg.	M.	S.
Hours	10	-	-	150	0	0
Minutes	15	-	-	3	45	0
Seconds	24	-	-	0	6	0
Thirds	20	-	-	0	0	5
		Answer		153	51	5

EXAMPLE II.

In what time will 153 degrees 51 minutes 5 seconds of the Equator revolve through the Meridian?

				H.	M.	S.	T.
Degrees	150	-	-	10	0	0	0
	3	-	-	0	12	0	0
Minutes	51	-	-	0	3	24	0
Seconds	5	-	-	0	0	0	20
		Answer		10	15	24	20

For the convenience of persons born in any part of England, who may want to calculate their own nativity, I have added the following table of the latitude and longitude of the most considerable towns in the kingdom, which will likewise answer for any other places of birth that happen near them.

A TABLE of the LATITUDE and LONGITUDE of the principal CITIES and TOWNS in ENGLAND.

	Lon.		Lat.			Lon.		Lat.	
Reading, Berkſhire	22	30	51	23	Newcaſtle, Northumberland	21	51	54	58
Bedford, Bedfordſhire	22	55	52	8	Nottingham, Nottinghamſhire	22	14	52	57
Buckingham, Buckinghamſhire	22	57	51	59	Oxford, Oxfordſhire	22	11	51	46
Cambridge, Cambridgeſhire	23	32	52	13	Oakham, Rutlandſhire	22	40	52	40
Ely, Cambridgeſhire	23	40	52	25	Shrewſbury, Shropſhire	20	36	52	45
Cheſter, Cheſhire	20	21	53	14	Briſtol, Somerſetſhire	19	41	51	27
Launceſton, Cornwall	18	41	50	43	Bath, Somerſetſhire	20	55	51	22
Carliſle, Cumberland	20	36	54	57	Wells, Somerſetſhire	20	39	51	12
Derby, Derbyſhire	21	54	52	57	Litchfield, Staffordſhire	21	29	52	12
Exeter, Devonſhire	19	38	50	42	Ipſwich, Suffolk	24	42	52	10
Crookherne, Somerſetſhire	21	9	50	45	Guildford, Surrey	22	54	51	12
Dorcheſter, Dorſetſhire	20	47	50	40	Chicheſter, Suſſex	22	40	50	47
Durham, Durham	22	0	54	46	Coventry, Warwickſhire	21	54	52	27
Colcheſter, Eſſex	24	25	51	59	Kendal, Weſtmoreland	20	41	54	21
Glouceſter, Glouceſterſhire	21	7	51	52	Salisbury, Wiltſhire	21	28	51	3
Wincheſter, Hampſhire	22	4	51	2	Worceſter, Worceſterſhire	21	8	52	13
Hertford, Hertfordſhire	23	22	51	50	York, Yorkſhire	22	21	53	57
Hereford, Herefordſhire	20	38	52	5	Beaumarais, Angleſea	19	8	53	24
Huntingdon, Huntingdonſhire	23	12	52	21	Brecknock, Brecknockſhire	19	56	51	59
Canterbury, Kent	24	43	51	18	Carmarthen, Carmarthenſhire	18	54	51	55
Rocheſter, Kent	24	7	51	24	Bangor, Carnarvonſhire	19	5	53	21
Lancaſter, Lancaſhire	20	33	54	6	Cardigan, Cardiganſhire	18	34	52	19
Leiceſter, Leiceſterſhire	22	14	52	39	Denbigh, Denbighſhire	19	51	53	14
Lincoln, Lincolnſhire	22	54	53	14	St. Aſaph, Flintſhire	19	49	53	21
LONDON	23	26	51	32	Llandaff, Glamorganſhire	20	2	51	32
Monmouth, Monmouthſhire	20	30	51	51	Montgomery, Montgomeryſhire	20	10	52	37
Portſmouth, Hampſhire	22	26	50	50	St. David's, Pembrokeſhire	17	56	51	59
Norwich, Norfolk	24	45	52	44	Radnor, Radnorſhire	20	10	52	20
Peterborough, Northamptonſhire	23	7	52	34					

Thus by proper attention to the rules and directions preceding, may any perſon, though of ſmall abilities, erect the horoſcope, and introduce the ſigns, planets, and ſtars, therein, at any given time required. This is indiſputably a conſiderable advancement in the practical part of the Science of Aſtrology; though it muſt be owned, that the mere knowledge of thus deſcribing and arranging the planets in the horoſcope, without we add unto it the ability of defining, from ſome certain and experienced rules, the meaning, effects, and influences, of them, under whatever aſpects or ſituations they may be found, can be of but little or no advantage. To make this apparent, let me but aſk the reader to turn to the foregoing figure of the heavens, erected for the 11th of June 1784, and deſcribe the natural meaning and indications of the ſigns and planets we have taught him to place therein? A compliance with this he finds impoſſible, not having either by theory or practice attained to them. As a key to this important acquiſition, I ſhall now lay down ſome experienced rules and aphoriſms, which ſhould be attentively conſidered, and thoroughly underſtood, before any further advances are made in the ſtudy. I ſhall therefore begin with the following General Axioms.

I. That

I. That every ſign, planet, and fixed ſtar, hath a ſpecific and particular effect in one houſe, or part of the heavens, different from what they have in another.

II. That the Sun by himſelf in any houſe of a figure hath one effect, the Moon another, Saturn another, Jupiter another, and ſo on through the whole. And that this holds good alſo in reſpect to the ſigns and fixed ſtars.

III. That, as a planet hath one effect in himſelf, ſo hath he another when joined in conjunction with another planet; and by a ſextile, quartile, trine, and oppoſition.

IV. That the quartile and oppoſition of Saturn and Mars have one effect; and the quartile and oppoſition of Jupiter and Venus another.

V. That a planet hath one ſpecial or ſpecific effect when lord of the firſt houſe or aſcendant; another when lord of the ſecond houſe; another when lord of the third houſe; and, when lord of the fourth, ſtill another; and ſo on through all the twelve houſes of heaven.

VI. That whatever point of the heavens retains the Sun as ſignificator in any nativity retains a ſolar force and influence in reſpect to that native as long as he lives. The ſame rule extends to the Moon, and to Saturn, Jupiter, Mars, Venus, &c. Wherefore the horoſcope or aſcendant in every geniture hath and doth contain a radical influence over the native's life; the mid-heaven over his actions and occupation; and each of the other houſes over thoſe particular events and viciſſitudes to which it reſpectively appertains.

VII. That the ſame point in the heavens, which in one nativity is the place of Sun, may in another nativity be the place of Saturn, Jupiter, Mars, Venus, Mercury, or the Moon.

VIII. That every agent, acting by itſelf, acts only according to its own peculiar form and virtue.

IX. That every patient ſuffers according to its own proper nature; and that whatever is received is received only in proportion to the capacity of the receiver.

X. That the ſame, always exiſting, muſt always work the ſame effect in or upon the ſame ſubject. Theſe being premiſed, we ſhall conſider

The

The Effects of each PLANET in each of the TWELVE HOUSES.

SATURN in the firſt houſe, or aſcendant, ſhows melancholy, with many ſorrows; if near the aſcendant, ſhort life; if at a diſtance, innumerable troubles; in the ſecond, deſtroys the ſubſtance; in the third, hatred between brethren, and danger and loſs in journeying; in the fourth, death of father and mother before the native, loſs of inheritance and friends; in the fifth, barrenneſs, death of children, or diſobedient ones if living; in the ſixth, much ſickneſs, croſſes by ſervants, and loſſes by cattle; in the ſeventh, an ungovernable wife, ſhort and wretched life, with many public enemies; in the eighth, a violent death and loſs of legacies; in the ninth, many loſſes by ſea; in the tenth, diſhonour, impriſonment, ſhort life to the parents, death by ſentence of a judge; in the eleventh, deſpair, falſe friends, death of children; in the twelfth, ſorrow, trouble, impriſonment, and perſecution, by private enemies. Theſe are the common effects of Saturn, when ſignificator, and weak or meanly dignified.

JUPITER in the firſt gives a good, happy, and long, life, juſt and honeſt; in the ſecond, profuſion of riches; in the third, friendſhip of brethren, and fortunate journeys; in the fourth, lands and inheritances, with an honourable life and end; in the fifth, many children obedient and virtuous; in the ſixth, health and faithful ſervants, profit by dealing in cattle; in the ſeventh, an honourable marriage, a good wife, an honeſt, wiſe, diſcreet, virtuous, woman; in the eighth, a natural death, long life, legacies; in the ninth, a true Chriſtian, eccleſiaſtical preferment, profitable ſea-voyages; in the tenth, preferment, great and durable honours, and riches, by trading; in the eleventh, increaſe of riches, faithful and great friends, the fulfilling of all his deſires; in the twelfth, profit by cattle, victory over private enemies: this if he be ſtrong; if weak, the good will be much abated.

Mars in the firſt houſe denotes ſhortneſs of life, quarrelſomeneſs, ſcars in the head or face; in the ſecond, poverty, want, and many troubles; in the third, evil brethren, danger in travelling, atheiſt, an ungodly perſon; in the fourth, ſhort life to the father, ſtrife between him and the native, deſtruction to his inheritance; in the fifth, wicked children, and of ſhort life, or ſickly; in the ſixth, fevers, bad ſervants, loſs of cattle; in the ſeventh, quarrels, law-ſuits, public enemies, an evil wife, ſickneſs, a follower of lewd women; in the eighth, a violent death, loſs of ſubſtance, poverty; in the ninth, changing of religion, loſs at ſea by robbers, an atheiſt; in the tenth, unfortunate honour, troubles from magiſtrates, ſickneſs to the mother, martial preferment; in the eleventh,

eleventh, falſe friends, loſs of ſubſtance. In the twelfth, impriſonment, loſs by ſervants and cattle, many private enemies: this if Mars be weak and afflicted; if ſtrong, theſe evils abate, and ſometimes the contrary good takes place.

Sol in the firſt gives honour, glory, and long life. In the ſecond, a flow of riches continually, but a conſumption of it. In the third, good brethren and journeys, a ſtickler for his religion. In the fourth, honour in age, a great and noble inheritance. In the fifth, few children, yet ſuch as will be good and virtuous. In the ſixth, diſeaſes of the mind. In the ſeventh, a good wife, honourable adverſaries, and ſickneſs. In the eighth, a good portion with a wife, danger of a violent death. In the ninth, truly religious, eccleſiaſtical preferment, gain by the ſea. In the tenth, greatneſs, honour, glory, and power, from kings, princes, and noble women, much exceeding the quality of the native's birth; the friendſhip of perſons of high degree. In the eleventh, great and noble friends, and very faithful, the fulfilling of one's hopes. In the twelfth, powerful adverſaries: this if ſtrong; if weak, in many things the contrary.

Venus in the firſt gives health, but inclines to the pleaſure of women. In the ſecond, riches in abundance by women's means. In the third, religious loving brethren, good journeys. In the fourth, an inheritance, honourable old age. In the fifth, many children, comely, obedient, and virtuous. In the ſixth, ſickneſs from womankind, faithful pleaſing ſervants, profit in ſmall cattle. In the ſeventh, an incomparably good and virtuous wife, a happy marriage, and having but few enemies. In the eighth, a good dowry with a wife, a natural death. In the ninth, eccleſiaſtical preferment, a really religous man, profit by ſea. In the tenth, honour and preferment by women's means, the favour of great women. In the eleventh, honourable and faithful female friends. In the twelfth, profit by great cattle, free from the power of private enemies: this if ſtrong; if weak the contrary.

Mercury in the firſt gives noble thoughts, good invention, graceful elocution, a lover of arts and ſciences. In the ſecond, profit by arts and ſciences, books, writings, and the like. In the third, a mathematician, ſwift and proſperous journeys, a ſcholar, one of an excellent invention, crafty brethren, a moral perſon. In the fourth, the getting of an inheritance by cunning or deceit. In the fifth, ingenious children. In the ſixth, thieviſh ſervants, diſeaſes of the breath and brain. In the ſeventh, a fomenter of quarrels, vexatious law-ſuits; a diſcreet wife. In the eighth, an augmentation of eſtate by wills and legacies, death by a conſumption. In the ninth, an incomparable artiſt, and one that under-

ſtands all ſciences, even the moſt obſcure and occult things, a finder out of many new and excellent inventions. In the tenth, liberal preferment, or a ſecretary to ſome great perſon. In the eleventh, inconſtant friends. In the twelfth, his private enemies will be of little effect. This if Mercury be ſtrong and not afflicted; if weak, the good will much abate.

Luna in the firſt ſhews the native will travel; will gain ſuperiority and rule over others; the favour of princes and noble women, and great advantages thereby. In the ſecond, ſometimes riches, ſometimes poverty, an unſtable fortune. In the third, many journeys. In the fourth, gain by travelling. In the fifth, many children. In the ſixth, diſeaſes of the brain, good ſervants, and gain by ſmall cattle. In the ſeventh, an honourable marriage. In the eighth, danger of drowning, but otherwiſe a long and healthful life. In the ninth, travels beyond ſea, inconſtancy in religion, acquaintance with arts and ſciences. In the tenth, great honour unto the native, profit by ſea-voyages; the favour of ſome noble women. In the eleventh, the friendſhip of great ladies, and noble friends. In the twelfth, the common people will be his private enemies. This if Luna be ſtrong and free from affliction; if weak and afflicted, the contrary.

The Dragon's Head in the firſt ſhews honeſty. In the ſecond, a good eſtate. In the third, fortunate journeys and honeſt kindred. In the fourth, gain by land and travels. In the fifth, long life; happy and virtuous children. In the ſixth, health, good ſervants, and profit in cattle. In the ſeventh, an honeſt and virtuous wife. In the eighth, many legacies, and a natural death. In the ninth, ſincere piety, proſperity at ſea. In the tenth, durability of honour. In the eleventh, everlaſting and faithful friends. In the twelfth, open enemies; but the poſition of the Dragon's Tail in the ſame places ſignifies the contrary. The poſition of the Part of Fortune gives ſubſtance from all thoſe things ſignified by that houſe in which it is poſited, unleſs afflicted by the preſence or beams of a malevolent planet.

General Effects of the PLANETS in each of the TWELVE SIGNS of the ZODIAC.

Saturn, in his own houſe, ſignifies wiſdom, prudence, and ſtability of fortune. In the houſes of Jupiter, a juſt man, and one that will be rich, and acquire honour. In the houſes of Mars, a ſtrong body and furious. In the houſes of Sol, greatneſs and honour. In the houſes of Venus, a ſecret lover of women. In the houſes of Mercury, one that is ſtudious of arts and ſciences. In the houſe of Luna, infirmities of the breaſt and lungs.

Jupiter,

JUPITER, in the houſes of Saturn, ſignifies avarice and covetouſneſs, living always in fear of poverty. In his own houſes, infinite riches, honours, and dignities, and that among great perſons and clergymen. In the houſes of Mars, the native may riſe to honour by war. In the houſes of Sol, ſhews honour, glory, and treaſure, from kings and great perſons. In the houſes of Venus, riches by women, or an honourable wife. In the houſes of Mercury, a good rhetorician. In the houſe of Luna, increaſe of ſubſtance beyond expectation, with honour and renown; for Cancer is not only the exaltation of Jupiter, but alſo a cardinal ſign, and the northern tropic.

MARS, in the houſes of Saturn, ſhews a lofty and magnanimous ſpirit, and wiſe. In the houſes of Jupiter, it ſhews the acquaintance of kings, princes, and noblemen. In his own houſes, a great and ingenious wit, a mathematician. In the houſes of Sol, foreneſs of the eyes, danger of a violent death. In the houſes of Venus, luxurioufneſs, a boaſter, given to falſehood, and a deluder of women. In the houſes of Mercury, one ingenious in arts and ſciences, but covetous, knaviſh, and deceitful. In the houſe of Luna, a wavering, furious, raſh, man, one that may arrive to honour, but will precipitate himſelf therefrom afterwards.

SOL, in the houſes of Saturn, ſhews a dejected forlorn man. In the houſes of Jupiter, one that ſhall attain honour and glory in the world, and be a companion of princes. In the houſes of Mars, a great and eminent man, a commander, captain, or general of an army, a ſubtle, crafty, politic, ſtateſman. In his own houſe, one that may attain the height of honour, glory, and renown, *quod capax*, according to the quality of his birth. In the houſes of Venus, one that will riſe or fall by means of women. In the houſes of Mercury, a good engineer, a ſoldier, and mathematician. In the houſe of Luna, honour by different women, but ſuch as he afterwards ſhall receive prejudice from.

VENUS, in the houſes of Saturn, ſignifies hopes of honour and friends, many children, and old age. In the houſes of Jupiter, ſhort journeys, ſickneſs, impriſonment, or death. In the houſes of Mars, private and public enemies, and many journeys; as alſo a lover of different women. In the houſes of Sol, a ſincere lover of his friends, and a lover of his children. In her own houſes, a healthful, long-lived, perſon, juſt and religious. In the houſes of Mercury, one covetous, but ſickly, religious, yet an enemy to himſelf. In the houſe of Luna, a traveller, and one that will arrive to great honour and preferment.

MERCURY,

Mercury, in the houſes of Saturn, ſhews honour and travelling by ſea, with much pleaſure, but ſickneſs withal. In the houſes of Jupiter, lands, inheritances, an honourable wife, and good friends. In the houſes of Mars, private enemies; ſickneſs, many journeys, and a ſhort life. In the houſes of Sol, lands and inheritances, yet ſubject to impriſonment, and private enemies. In the houſes of Venus, much wealth and riches, travelling by ſea, one religious, with ſome ſickneſs. In his own houſes, wit and ingenuity, knowledge of arts and ſciences, honour and renown, and a lover of children. In the houſe of Luna, many good friends, and many journeys by land.

Luna, in the houſes of Saturn, ſignifies one religious, and having many adverſaries; as alſo ſore eyes. In the houſes of Jupiter, a ſickly body, but one that ſhall attain honour, glory, renown, and the favours of great men. In the houſes of Mars, a lover of friends and children. In the houſe of Sol, one that ſhall be very rich, through his own induſtry. In the houſes of Venus, a great lover of children, and one that ſhall have many friends. In the houſes of Mercury, inheritances, lands, and private enemies. In her own houſe, happineſs and long life.

General Effects from the Position of the LORDS of the HOUSES.

The lord of the aſcendant, in the aſcendant, ſhews a fortunate and happy life, and one that ſhall overcome all his enemies. In the ſecond, riches and wealth by his own induſtry. In the third, many journeys. In the fourth, lands and inheritance. In the fifth, children, and one given to pleaſure. In the ſixth, ſickneſs. In the ſeventh, public adverſaries, the man will be an enemy to himſelf. In the eighth, legacies. In the ninth, one religious, learned, and a traveller into foreign countries. In the tenth, honour, preferment, and favour of princes. In the eleventh, friends. In the twelfth, danger of impriſonment.

The lord of the ſecond, in the ſecond, imports great wealth. In the third, wealth by brethren and travelling. In the fourth, by the father. In the fifth, by gaming. In the ſixth, wealth by dealing in cattle. In the ſeventh, by marriage, and womankind. In the eighth, by legacies. In the ninth, by the church, arts and ſciences, religion, and the ſea. In the tenth by honour, preferment, trade, merchandiſe. In the eleventh, by friends. In the twelfth, by great cattle. In the aſcendant, by birth, or good fortune.

The lord of the third, in the third, ſhews affectionate brethren, good journeys. In the fourth, gain by travelling. In the fifth, pleaſure

ſure in travelling. In the ſixth, ſickneſs in travelling. In the ſeventh, thieves and robbers, and ſometimes the native meets with a wife. In the eighth, death in travelling. In the ninth, religious journeys. In the tenth, for preferment, trade, and the like. In the eleventh, for ſtudy and improvement. In the twelfth, impriſonment in travelling. In the aſcendant, for pleaſure, and in purſuit of uſeful diſcoveries. In the ſecond, for profit, wealth, and riches.

The lord of the fourth in the fourth, foreſhews a good eſtate or inheritance, a father of long life. In the fifth, that the eſtate ſhall go to the native's children. In the ſixth, that an eſtate may be acquired by phyſic. In the ſeventh, that he may have an eſtate with a wife. In the eighth, by ſome gift, legacy, or wife's portion. In the ninth, by merchandiſe, by arts and ſciences, or by the church. In the tenth, by ſome office, dignity, or preferment. In the eleventh, by means of a friend. In the twelfth, by dealing in great cattle. In the aſcendant, by inheritance. In the ſecond, by purchaſe. In the third, by travelling, or by the death of brethren.

The lord of the fifth in the fifth, indicates ſtrong, lively, and virtuous, children. In the ſixth, that his children ſhall be induſtrious to gain wealth, and it may be by his ſervants. In the ſeventh, that they will travel, and that the native and they will diſagree. In the eighth, that they ſhall poſſeſs the mother's dowry. In the ninth, that they ſhall be given to pleaſure, and go to ſea for the father. In the tenth, that they ſhall be ſickly, and follow the father's trade. In the eleventh, that they ſhall have many public adverſaries, and prove enemies to themſelves. In the twelfth, that they ſhall have many legacies, yet prove enemies to their parents. In the aſcendant, they will prove religious, and learned, and love their parents. In the ſecond, they will prove honourable, and poſſeſs the native's ſubſtance. In the third, that they ſhall have many friends, and ſuch as will be of their own kindred. In the fourth, that they will have many private enemies.

The lord of the ſixth in the ſixth, foreſhews ſickneſs, yet juſt ſervants. In the ſeventh, ſickneſs by women, and quarrelling. In the eighth, danger of a violent death, and dangerous ſickneſs. In the ninth, ſickneſs at ſea. In the tenth, ſickneſs from hard labour and employment in ſome trade. In the eleventh, by loſs of ſome friend, or fruſtration of his expectations. In the twelfth, by vexation of private enemies. In the aſcendant, by irregularity of life. In the ſecond, by loſs of ſome eſtate. In the third, by reaſon of ſome journey. In the fourth, by loſs

of inheritance or diſappointment in trade. In the fifth, from vexatious children and looſeneſs of life.

The lord of the ſeventh in the ſeventh, ſhews ſickneſs or death to the native; yet a good wife. In the eighth, danger of loſing the wife's fortune. In the ninth, ſhe will be a ſtranger to him, and a traveller. In the tenth, ſhe will be honourable, and poſſeſs a good inheritance. In the eleventh, ſhe will be an entire lover of him and of his children. In the twelfth, ſhe will be his private enemy. In the aſcendant, ſhe will be a very great lover of her huſband. In the ſecond, ſhe will be the augmentation of his eſtate. In the third, ſhe will be a lover of her huſband's kindred, and deſire to go beyond ſea. In the fourth, ſhe will be very honourable, and the native ſhall have land by her. In the fifth, a lover of the native's children. In the ſixth, ſhe will be a great affliction to the native and herſelf.

The lord of the eighth in the eighth, ſhews the native ſhall die a natural death, and that he ſhall have a rich wife. In the ninth, he will be in danger of drowning. In the tenth, his death may be by ſentence of the judge. In the eleventh, by the conſpiracy of ſome pretended friend. In the twelfth, by conſpiracy of a private enemy. In the aſcendant, by the native's own irregularity. In the ſecond, by means of ſome monies or goods. In the third, either by the conſpiracy of ſome brother, kinſman, neighbour, or thief. In the fourth, by means of the loſs of an eſtate, or ſome grief. In the fifth, by drunkenneſs and debauchery. In the ſixth, by ſickneſs. In the ſeventh, by a public adverſary, or eminent grief.

The lord of the ninth in the ninth, ſhews good ſea-voyages, knowledge of arts and ſciences, a religious perſon. In the tenth, that religion will be profitable and honourable, and the native ſhall be famous for his learning. In the eleventh, church dignity, and merchandiſe, by means of a friend. In the twelfth, church lands, and that the native will have clergymen for his enemies. In the aſcendant, makes the native truly religious and learned; and a merchant. In the ſecond, riches by ſea, arts, ſciences, and the church. In the third, a ſectarian. In the fourth, gain by the church. In the fifth, one of a looſe religion. In the ſixth, honourable church preferment; and yet that the native may be a ſlave in his religion. In the ſeventh, an enemy to the church. In the eighth, death or perſecution for his religion.

The lord of the tenth in the tenth, great honour, glory, and renown. In the eleventh, by means of a friend. In the twelfth, through an enemy.

enemy. In the aſcendant, by the native's own induſtry. In the ſecond, by means of his money. In the third, by a brother, kinſman, or neighbour, or by travel. In the fourth, by his father. In the fifth, by a wife. In the eighth, by a wife's fortune; it may alſo ſignify a violent death. In the ninth, by religion, arts, ſciences, and navigation.

The lord of the eleventh in the eleventh, denotes great friends. In the twelfth, private friends. In the aſcendant, friends indeed to the native. In the ſecond, ſuch as ſhall augment the native's fortune. In the third, ſuch as are of his kindred or neighbours, or as he ſhall find in travelling. In the fourth, his father. In the fifth, ſome friends of his wife. In the ſixth, his ſervants. In the ſeventh, his wife. In the eighth, ſome brother's ſervant. In the ninth, a clergyman, merchant, or lover of arts. In the tenth, kings, princes, nobles, or great perſons.

The lord of the twelfth in the twelfth, denotes ſtrong and powerful private enemies. In the aſcendant, ſuch as are among his own family or houſhold. In the ſecond, ſome perſon envying his ſituation or eſtate. In the third, kindred and neighbours. In the fourth, his father. In the fifth, his children. In the ſixth, his ſervants. In the ſeventh, his wife. In the eighth, ſome diſtant relation. In the ninth, ſome merchant, foreign dealer, or dignitary in the church. In the tenth, kings, princes, or men in power. In the twelfth, ſome particular reputed friend.

GENERAL EFFECTS PRODUCED BY THE ASPECTS.

OF THE CONJUNCTION.

The conjunction of Saturn and Jupiter ſhews inheritances of houſes and lands, poſſeſſions, and many worldly profits ariſing from cultivating the earth, and tillage, if Mars afflict not, nor the evil beams of Sol. If Jupiter is ſignificator, the native is miſtruſtful.

The conjunction of Saturn and Mars ſhews much evil, the native will be afflicted, and vexed, ſhall undergo many troubles, and go through great difficulties. If you would know the cauſe of the good or evil, you muſt conſider the houſe in which the configuration happens, and what houſe the configurated planets are lords of, and accordingly you may nearly ſpeak to the particular matter or accident, be it good or evil; for things are much varied according to the diverſity of poſition and domination of the planets, by which you muſt neceſſarily vary thoſe judgments.

The

The conjunction of Saturn and the Sun, ſhews the loſs of inheritance, danger of houſes being burnt, the native likely to be cheated, to receive much detriment, and, it may be, loſe all and become poor; except a fortunate planet be poſited in the ſecond houſe.

The conjunction of Saturn and Venus ſhews one libidinious, and that he ſhall marry a woman wholly of an oppoſite temper and diſpoſition to himſelf, get diſhonour among women-kind, be unhappy in marriage, and lead, by reaſon of his wife, a very diſconſolate life. If Venus be ſignificatrix, ſhe is much afflicted; but, if Saturn, then the conjunction is beneficial; and this is to be obſerved in ſimilar caſes.

The conjunction of Saturn and Mercury ſhews craft, ſubtilty, and policy, that the native will dive into many ſecret, deep, and occult, things, find out myſteries, be covetous and proud, mixed with a certain kind of gravity. If Saturn be ſignificator, the native has a good elocution; but, if Mercury, he has a great impediment in his ſpeech.

The conjunction of Saturn and Luna ſhews one poor and obſcure; if Saturn be ſignificator, the man is changeable, ſeldom an hour in one mind, often doing things, and then repenting of them again; but, if Luna be ſignificatrix, he is grave, cautious, malapert, over-wiſe and conceited, and for the moſt part wilful in all things.

The conjunction of Jupiter and Mars, if Jupiter be ſignificator, makes the native choleric, haſty, angry, bold, proud, preſumptuous, and daring; gives him ſome martial command, and glory and renown in warlike undertakings; but, if Mars be ſignificator, it makes him milder, religious, good, juſt, gives him preferment in the law, or he becomes a prieſt, deacon, biſhop, or other dignitary in the church.

The conjunction of Jupiter and Sol: if Jupiter be ſignificator, he afflicts the native ſeverely, caſts him into a deep melancholy or deſpair, ſeizes him with a fever or frenzy, brings the body to a conſumption, and afflicts the eſtate with conſiderable loſs, even to his utter ruin and deſtruction; yet, when by direction Jupiter frees himſelf from Sol's beams, theſe evils will ceaſe; but, if Sol be ſignificator, he ſo debilitates Jupiter, that the configuration can promiſe nothing, but it makes the native religious.

The conjunction of Jupiter and Venus: if Jupiter be ſignificator, the native is ſuperlatively happy (more eſpecially if the configurations happen in Piſces, the houſe of Jupiter, and exaltation of Venus); he increaſes in wealth

wealth and ſubſtance, in honour and glory, in health of body, and tranquillity of mind, having in general the love of woman-kind; but, if Venus be ſignificatrix, the native has beauty, health, and riches, attains to great honour and renown, is truly virtuous, pious, and religious, and has generally eccleſiaſtical or juriſprudential preferment. This is one of the moſt happy configurations that can be.

The conjunction of Jupiter and Mercury, if Jupiter be ſignificator, makes the native virtuous, religious, wiſe, of great knowledge, and of good elocution, makes a general ſcholar, and gives him the knowledge of moſt arts and ſciences; he may prove to be the ambaſſador of a prince, or ſuch-like; but, if Mercury be ſignificator, the native is ſolid, ſerious, and grave, pious and religious, and probably may acquire a good eſtate by merchandiſe or ſome eccleſiaſtical promotion.

The conjunction of Jupiter and Luna: if Jupiter be ſignificator, the native proves a traveller, it may be beyond ſea; he is generally of a changeable and mutable mind, and, although naturally of a very good humour and condition, yet ſometimes pettiſh, froward, and peeviſh. If Luna be ſignificatrix, it gives great riches and treaſures, according to the native's capacity or birth, makes him prudent, wiſe, religious, and honourable; gives him the acquaintance of great and worthy men, clergymen, and ſuch-like, and probably church preferment.

The conjunction of Mars and Sol ſhews a hot and dry conſtitution, danger of ſhort life, and death by hectic fevers, maraſmos, or by fire or lightning. If Mars be ſignificator, the native has the favour of kings and princes, and it may be their frowns too, to his utter undoing; he may riſe haſtily, but perhaps to a precipice. If Sol be ſignificator, the native proves valiant and warlike, attains ſome martial command or preferment; but if he goes into war he is killed in the battle, or at beſt comes off wounded, or with the loſs of a limb.

The conjunction of Mars and Venus: if Mars be ſignificator, the native is given up to women, and retains the acquaintance of ſuch as have an infamous life and converſation; he is kind, gentle, and courteous, and, though ſometimes haſty, yet of a good humour and diſpoſition, inſomuch that his kindneſs is oftentimes his undoing; but, if Venus be ſignificatrix, the native is luſtful, laſcivious, a fornicator, adulterer; given over to wicked and lewd courſes, haſty, raſh, proud, inconſiderate, quarrelſome, and running himſelf into many hazards, dangers, troubles, and loſſes.

The conjunction of Mars and Mercury: if Mars be ſignificator, he makes the native pragmatical, talkative, a ſmatterer in learning, a babbler, and deceiver, yet induſtrious for the promotion of his own ends and deſigns; it gives no great preferment, he may be a knaviſh apparator, cheating petty-fogger, or pedantic pedagogue; but, if Mercury be ſignificator, the native proves one of harſh manners and converſation, of an ill life, a thief, highwayman, felon, murderer, traitor, &c.

The conjunction of Mars and Luna: if Mars be ſignificator, the native is of evil manners and infamous converſation; riſes to no great preferment; but, if it ſhould ſo chance that the ſcale ſhould turn, his riſe may be by means of ſome great lady; but, if Luna be ſignificatrix, the native is bold, raſh, adventurous, quarrelſome, furious, given to cruelty and baſe actions, may prove a thief, murderer, or traitor; ſeldom lives long, for this poſition ſignifies a ſhort life, and that the native may die a violent death, by the means of fire, iron, a fall, blow, wound, or by the hands of the executioner.

The conjunction of Sol and Venus: if Sol be ſignificator, it makes the manners of the native ſoft and effeminate, yet he is born to glory, and to do and perform great actions; he obtains the love of women, but aſſociates himſelf with ſuch as are baſe, obſcure, libidinious, infamous, and much below his rank and quality. If Venus is ſignificatrix, it ſhews a ſhort life, one aiming at glory, but not attaining it; the native is hectic or conſumptive, melancholy, meets with many croſſes, loſſes, and vexations, lives not out half his days.

The conjunction of Sol and Mercury: if Sol be ſignificator, the native is adorned with wit, ingenuity, learning, arts, ſciences, policy, underſtands languages, and the power of words; and, becauſe Mercury delights to be under the Sun-beams, not being thereby hurt, as are the other planets, the native has excellent elocution, and proves a good rhetorician and logician. If Mercury be ſignificator, he bends all his wit, craft, and policy, for the accompliſhment of high matters, and the attaining of great things; he becomes the favourite of a king, prince, or great man.

The conjunction of Sol and Luna: if Sol be ſignificator, though he generally gives a great and high ſpirit, and aiming at magnificent things, yet this configuration gives only mean and low acquaintance, and the ſociety of the common people, makes the native mutable and changeable, and his fortune unſtable. If Luna be ſignificatrix, the native ſhall aim at noble and gallant things, but not attain them; many croſſes ſhall befal him, and his life ſhall be ſhort.

The

The conjunction of Venus and Mercury: if Venus be significatrix, it gives a delicate beautiful body, adorned with wit, ingenuity, and eloquence, makes the native courteous and complaisant, furnishes him with variety of arts, and learning, and is a configuration of very good import; if Venus be lady of the second, it gives a good augmentation of fortune through merchandize, or the study of arts and sciences. If Mercury be significator, it makes the native an orator, furnishes him with courtship, soft and effeminate words, makes him pleasant in all company, gives him the society and love of women, and, if Venus be strong, of great ladies; in a word, it makes him exceedingly happy.

The conjunction of Venus and Luna, if Venus be significatrix, makes the native mutable and changeable, a mere Proteus, yet with a deal of pleasantness and satisfaction to others; it makes him of many words, a great promiser, but no performer; proud, lofty, conceited, and gives him profit by the sea, and all lunar and moist commodities. If Luna be significatrix, the native is very effeminate and courtly, having a voluble tongue, free language, and excellent discourse, inclined to the love of women, which, if Venus be strong, is only to such as are virtuous; delights in music, dancing, and merry company, never thinking of sorrow, or laying any thing to heart.

The conjunction of Mercury and Luna, if Mercury be significator, makes the native travel into foreign countries, desirous to see new things, fashions, and places; gives him favour and esteem among the ladies, and to be in great estimation among the popularity, by means of whom he rises to a good fortune and to great prosperity in the world. If Luna is significatrix, it makes the native ingenious, and a lover of learning, seeking after the knowledge of most arts and sciences; chiefly the mathematics, geography, cosmography, and navigation, by which he attains credit and reputation; he delights in journeys and embassies, being of a mutable and inconstant humour and disposition.

Of the SEXTILE and TRINE.

The sextile and trine of Saturn and Jupiter, if Saturn be significator, makes the native grave, sober, wise, religious, pious, and endows him with riches and treasures of this life, gives him the favour and acquaintance of the rich and great, or the native becomes a merchant, and gains considerably by it. If Jupiter be significator, the native is more propense to melancholy, is inclinable to dig and delight in the earth and follow husbandry; some estate, inheritance, or houses, may fall to him; and he may be promoted to some ecclesiastical dignity for his worth, learning, and virtue; however, Saturn shews cowardice.

The

The ſextile or trine of Saturn and Mars: if Saturn be ſignificator, his natural ſlownefs and warinefs turns into raſhnefs and boldnefs, (yet with a kind of temerity;) he runs into precipitate actions, and ſtrange adventures; it commonly gives martial preferment. If Mars is ſignificator, the raſhnefs and daringnefs of diſpoſition are much abated, and the native is guided by very conſiderate and deliberate counſels; if he proves religious, (as ſuch ſeldom do,) he is an abſolute ſectarian, following pertinaciouſly the ſentiments of his own mind: it ſhews an eſtate in land or legacies.

The ſextile or trine of Saturn and the Sun: if Saturn be ſignificator, the native has an auſtere countenance, a lightiſh brown hair, large bones, not very fleſhy, ſtooping a little in his going, he has a ſhow of generoſity and noblenefs in his actions, but paſſionate and ſeeking revenge, yet without any great courage or valour if put to the trial; he probably may attain preferment at court. If Sol be ſignificator, the man is more corpulent, yet with a very decent body and a full round face; given to boaſting and oſtentation, wilful and conceited, yet without any kind of malice, ſcarcely injuring any but himſelf, by his too much extravant expence and prodigality.

The ſextile or trine of Jupiter and Venus: if Saturn be ſignificator, the native is comely, having brown hair, a delighter in women's company, waſting his patrimony upon the female ſex, ſcarcely leaving any eſtate behind for his ſucceſſors, given over to pleaſure and voluptuouſnefs. If Venus be ſignificator, the native is modeſt, ſhame-faced, yet loving his belly well, very affable and courteous, and inclinable to few vicious actions; gains by the dead, from ancient people, and from the fruits and profits of the earth; he has a good repute and converſation, and ſcarcely marries till after thirty years of age.

The ſextile or trine of Saturn and Mercury: if Saturn be ſignificator, the native is conceited, full of chimeras and whims, of plots and contrivances, yet not often with effect, though carried on with a great deal of ingenuity; he loves curioſities, and is ſtudious, ſubtil, and reſerved. If Mercury is ſignificator, the native is peeviſh, diſcontented and dejected in his own mind, has ſtrange fancies, and is very wilful, even ſometimes to his own ruin, yet given to the ſtudy of arts and ſciences, and finding out many curious inventions.

The ſextile or trine of Saturn and Luna: if Saturn be ſignificator, the native is wilful, though very changeable of diſpoſition, ſubject to jealouſy and miſtruſt; if Saturn be well fortified, the native becomes popular and

and gains much wealth and eſtimation by the common people; he alſo attains the favour of ſome eminent lady, and becomes famous in his generation. If Luna is ſignificatrix, the native is cold by nature, and of an ill complexion, inclinable to ſordid and mean actions, yet he is deliberate, and, if he does ill, he does it with pre-conſideration; he is apt for invention, but very wilful in all things, conceited of himſelf, ſo that he thinks nothing well done but what he does himſelf.

The ſextile or trine of Jupiter and Mars: if Jupiter be ſignificator, it ſhews one of a free and noble diſpoſition, bold, valiant, and honourable, attempting and attaining brave and honourable exploits, generous to his friends, obliging to his enemies, yet deſiring and endeavouring to rule; he is alſo reſolute and ſubtle; if Mars is ſignificator, the native is a man of a large ſoul, cheerful and merry, of a jovial diſpoſition, active, courageous, pious, and a very juſt man; ennobled with valour, victory, and virtue, one of good fame, and obtaining the favour and good-will of great and worthy perſons.

The ſextile or trine of Jupiter and Sol: if Jupiter be ſignificator, it ſhews a ſtrong, tall, well-proportioned, body, of a freſh ruddy complexion, a noble, generous, courageous, ſoul, and of a magnanimous mind, one attempting and achieving great and honourable things; or becomes the favourite of ſome king, prince, or great perſon, and riſes to the top of preferment. If Sol be ſignificator, the native is born to honour and glory, and, *quod capax*, arrives to the higheſt of all worldly felicities; he is a man of great ſpirit, performs beneficent and honourable actions; as Jupiter endows him with a fund of treaſure, ſo the liberal ſpirit of Sol makes him waſte it in his too great generoſity.

The ſextile or trine of Jupiter and Venus: if Jupiter be ſignificator, gives a tall and complete perſon, of a pleaſant, loving, courteous, diſpoſition, kind to the female ſex, of an exceeding good nature, and the patron of hoſpitality; it is the aſpect of love, concord, agreement, good fortune, and riches; the native is preferred, and riſes to honour. If Venus be ſignificatrix, the perſon is comely and lovely, one generouſly diſpoſed, aiming only at things brave, honourable, virtuous, and good; it is the aſpect of virtue and piety, of honour, preferment, and vaſt fortunes in the world; the native has the acquaintance of perſons of the higheſt eccleſiaſtical order, and, it may be, attains the like preferment himſelf.

The ſextile or trine of Jupiter and Mercury: if Jupiter be ſignificator, it ſhews a juſt, virtuous, good, man, ingenious, and of a very ſubtle wit;

it is the aſpect of ingenuity, eloquence, and learning; the native is affable, courteous, mild, and a general lover of learning, one who by his worth and virtue may be the ſecretary or ambaſſador to ſome king or prince. If Mercury is ſignificator, it ſhews one very ingenious, and whoſe wit is mixed with virtue and honeſty; of a deep underſtanding, profound wiſdom, ſound judgment, and ſucceſsful in any enterpriſe; a perſon fit to be the counſellor of a king, or manager of the affairs of a kingdom or commonwealth; generous, free-ſpirited, and perfectly truſty.

The ſextile or trine of Jupiter and Luna: if Jupiter be ſignificator, the native is generally good, juſt, and virtuous, but of a very mutable mind, changing his opinion with the leaſt perſuaſion; it is the aſpect of popularity and general applauſe, and he becomes famous in his generation, and draws after him the love of the common people; he is loquacious, highly conceited of himſelf, fortunate by water and women: if Luna be ſignificatrix, it ſhews one of a generous, noble, juſt, mind, aiming at high and honourable things; he gains by the church and churchmen, and is an exact obſerver of juſtice and truth; and a perſon who by his good nature would oblige the whole world.

The ſextile or trine of Mars and Sol: if Mars be ſignificator, the native has a riſing fortune, proves great, famous, and eminent, in the world, meets with preferment at court, or has the eſpecial favour of ſome king or prince: it is the aſpect of action and honour; he is witty, ingenious, and truſty; faithful even to his adverſaries; of a nimble wit, quick fancy, courteous, and friendly; he may prove a general or commander of an army. If Sol be ſignificatrix, it is the aſpect of valour and victory; the native is of a high ſpirit and courageous, attains military honour and preferment, loves warlike exerciſes, appears a terror to his adverſaries, and riſes far ſuperior to his birth.

The ſextile or trine of Mars and Venus: if Mars be ſignificator, it is the aſpect of liberty and love; if Mars be out of his dignities, the native is vicious above meaſure, loves gaming, wantonneſs, women, and all manner of lewdneſs and debauchery; he is ill-natured, unleſs among his own party, and waſtes and ſpends his fortune upon women; but, if Mars is in his dignities, it ſhews one witty, ingenious, a ſearcher out of myſteries, and one who ſhall gain a conſiderable fortune in the world. If Venus is ſignificatrix, it is the aſpect of pride, vanity, and vain-glory: the native is comely, bold, raſh, adventurous, fearing nothing, aiming at great things, and promiſing himſelf mountains, but perfecting little; and, if Venus is weak, the perſon is debauched, and guilty of many lewd actions.

The

The ſextile or trine of Mars and Mercury: if Mars be ſignificator, it is the aſpect of confidence and craft; the native has a pregnant fancy, capable of any thing; prudent, ſubtle, bold, very ingenious, eloquent, and ſtudious in moſt arts and ſciences, yet ſomething haſty, and ſubject to paſſion, which being over, the man is good-humoured again. If Mercury is ſignificator, the native is valiant, courageous, ingenious, a lover of military exerciſes, phyſic, ſurgery, and chemiſtry; and may probably get a fortune by the fire, or dealing in martial commodities; the native has generally a good opinion of himſelf.

The ſextile or trine of Mars and Luna: if Mars be ſignificator, it is the aſpect of loquacity and mutability; the native gets by the common people, or by travel, often changing his ſtation or place of dwelling; he is turbulent, furious, and raſh, but is eaſily perſuaded again to a complacent humour. If Luna be ſignificatrix, the native is paſſionate, ambitious of honour, aſpiring to great things, and purſuing them even to a precipice; and, when attained, they ſeldom continue with him; and the reaſon is, becauſe of the mutability and changeableneſs of his own nature, mind, and diſpoſition, which beget a change of his fortunes.

The ſextile or trine of Sol and Venus: if Sol be ſignificator, it is the aſpect of candour and generoſity; the native is exceedingly good-natured, of an heroic diſpoſition, having nothing but gallantry in all his actions; he gets by women, and has the favour of ſome rich lady, by whom he meets either with a good fortune or promotion; he is witty, ingenious, and of an active fancy. If Venus be ſignificatrix, it is the aſpect of grandeur and magnificence; the native meets with court preferment, or has the favour of ſome prince; riſes to high honour and glory in the world; of a good diſpoſition, yet a little paſſionate, ſoon angry, and as quickly appeaſed again; of a free, liberal, diſpoſition, lofty, and a little given to pride and vain-glory; but in general a ſociable, merry, good-humoured, perſon.

The ſextile or trine of Sol and Mercury: if Sol be ſignificator, the native is proud, ambitious, conceited, yet very courteous, and without any ſeeming reſentment; paſſes over ſmall affronts, leſt the taking notice of them ſhould be any prejudice to his grandeur; he is nimble-witted, loquacious, and very good at invention. If Mercury be ſignificator, the native ſeems to riſe in the world wholly by his own wit and ingenuity, and without doubt will attain to a degree of honour above that of his birth and anceſtors' quality.

The

The ſextile or trine of Sol and Luna: if Sol be ſignificator, it is the aſpect of credit and fame, makes the native eminent in the world, born to great actions, and to perform extraordinary undertakings amongſt the common people; he is cried up for a god among the multitude; if he be a prieſt or a phyſician, he has a vaſt number of followers; he is pleaſant, cheerful, and good-natured. If Luna is ſignificatrix, the native is proud, ambitious, coveting after honour and glory, and generally born to enjoy a great meaſure thereof, but very mutable in his reſolves, and, if Luna be weak, he falls into diſhonour again.

The ſextile of Venus and Mercury: if Venus be ſignificatrix, the native is very comely, witty, ingenious, ſubtil, and of a good nature, ſeldom guilty of any diſhonourable action, a good orator, and of an aſpiring fancy, yet ſeldom bringing things to perfection. If Mercury be ſignificator, the native is of an exceeding courteous nature; amorous, one delighting in women's company, by whom he meets either with fortune or preferment; he is wiſe, prudent, juſt, virtuous, a lover of learning, and embelliſhed with many excellent parts, both natural and acquired; but, if Mercury is weak and out of his dignities, the native proves vicious inſtead of virtuous.

The ſextile or trine of Venus and Luna: if Venus be ſignificatrix, the native will certainly arrive to honour, and be made great or rich, by means of ſome eminent lady; he alſo has the eſtimation of the common people, and becomes very popular; but is one of an inconſtant, unſtable, mind, by reaſon of which he performs no great things; he is a comely engaging perſon, neat and genteel, and very apt to be taken with courtſhip. If Luna be ſignificatrix, the native is very effeminate and amorous, of a gentle obliging diſpoſition and temper, one ſober, juſt, and having the love of moſt women that he converſes with; but, if Luna be weak and otherwiſe unfortunate, the native inclines to vice.

The ſextile or trine of Mercury and Luna: if Mercury be ſignificator, the native is witty and ingenious, a lover of novelties and all manner of new inventions and fancies, and mutable and changeable in his mind, reſolution, and in all undertakings; a man purely given to the art of diſſimulation; though a pleaſant companion. If Luna be ſignificatrix, the native dives into arts and ſciences, is ſubtle, crafty, covetous, a lover of himſelf, reſerved, and a little melancholy; if Luna is ſtrong, he makes an excellent orator, a good advocate, and may be a ſecretary to ſome prince or noblemen; if Luna be weak, the native is a complete maſter of the art of deceiving.

Of

Of the QUARTILE and OPPOSITION.

The quartile or oppoſition of Saturn and Jupiter: if Saturn be ſignificator, it ſhews trouble and vexation; if the man be a ſectarian, he is perſecuted by the clergy, tormented, and moleſted; if the conjunction falls in the aſcendant, twelfth, eleventh, tenth, or ninth, houſes, the miſchief falls in the fore part of life, and the native, through his own folly, loſes a great part of his fortune or eſtate. If Jupiter is ſignificator, it is the aſpect of unceaſing troubles and miſeries. The native is a continual loſer, has great croſſes, meets with diſgrace and contempt, and, were he born to a prince's eſtate, would be in danger of becoming a beggar; the native is of a poor low ſpirit, croſs, peeviſh, inactive, dull, miſerable, and unfortunate in the world.

The quartile or oppoſition of Saturn and Mars: if Saturn be ſignificator, it is the aſpect of cruelty and murder; the native is baſe, treacherous, perfidious, envious, quarrelſome, choleric, proud, ſcornful, unſociable, raſh, ungrateful, and a very ill-natured perſon; he has good ſtore of wit, but it is only to do miſchief with, it is the aſpect of treaſon and rebellion; the native is wilful, melancholy, ſubject to many lingering and continuing diſeaſes, and will be in danger of an untimely death by falls, blows, treachery, or poiſon; the native has an unhappy father, from whom he in part derives his turbulent ſpirit, which extremely hurts both himſelf and others.

The quartile or oppoſition of Saturn and the Sun: if Saturn be ſignificator, it is the aſpect of contempt and infamy, it ſhews danger of a violent death, and it may be by the hand of Juſtice; the native aims at high and great things, but always miſſes his expectations, for his very attempts only are his ruin, both of goods and eſtate, and may ſometimes coſt his life. The native has a ſhew of boldneſs, courage, and revenge, but his valour is but a vapour. If the Sun be ſignificator, it is the aſpect of treaſon and cowardice; the native is inwardly very ſpiteful and malicious, falſe even to his deareſt friend, ſtudying revenge only by ways occult and cowardly; he is wilful, fearful, and timorous, yet impudently boaſting of great things, far above his ſphere, capacity, underſtanding, or undertaking.

The quartile or oppoſition of Saturn and Venus: if Saturn be ſignificator, it is the aſpect of infamy and vice. The native loves women, deſires unlawful things; his carriage is rude; his condition baſe, given

over to lusts and pleasures of the flesh, inclinable to nothing but vicious and sordid actions, prodigal in his expences, wasteful to the consumption of his fortunes. If Venus be significatrix, it is the aspect of deformity and baseness; the native is of a poor, low, base, timorous, spirit, afflicted with the greatest of all misfortunes, and catastrophes, loses by the fruits and products of the earth, and is indeed a gainer by nothing. It is the destruction of the significatrix.

The quartile or opposition of Saturn and Mercury: if Saturn be significator, it brings many evils from mercurial men and things, and from prosecution and lawsuits; gives the native an impediment in his speech, and makes him stutter, or stammer, dulls the fancy, spoils the ingenuity, and makes the native wholly intent upon mischief, wickedness, deceit, cheating, and thieving. If Mercury be significator, the native will be unfortunate in all his actions, perpetually poor, of a perverse, self-willed, evil, malicious, envious, treacherous, disposition, and it may be a murderer, for Saturn stirs up mercurial men to all manner of wickedness; he will be deceitful above measure, of a dejected mind, revengeful, and bring nothing to perfection.

The quartile or opposition of Saturn and Luna: if Saturn be significator, it is the aspect of travel and discontent; the native is of an indifferent stature, dark or black hair, a disproportioned body, sometimes crooked, a traveller, wanderer, or vagabond; one having the ill-will and reproach of all people, and not undeservedly; a mere deceiver, and subject to great and manifold misfortunes from the vulgar. If Luna be significatrix, it is the aspect of jealousy, suspicion, and mistrust; the native is crooked both in person and mind, malicious, deceitful, strongly vicious, scandalous, and debauched; he is afflicted all the days of his life with innumerable troubles, crosses from adversaries, want of health, wasting of his estate, poverty, death of his mother, a short life, and danger of a violent death.

The quartile or opposition of Jupiter and Mars: if Jupiter be the significator, it is the aspect of fury and ingratitude; the native is rash, furious, adventuresome, quarrelsome, choleric, and sometimes is vexed with malignant fevers, is in danger of a violent death by a wound or blow; a waster and destroyer of himself, running headlong unto precipices, desirous of rule, resolute, ill-natured, subtle, and perpetually ungrateful to all his friends, forgetting all their kindnesses. If Mars is significator, it is the aspect of atheism and infidelity; the native wastes and destroys his fortune and substance; he is bold, audacious, impudent, and incorrigible; of a proud, scornful, scoffing, haughty, insolent, humour, a despiser

of

of religion, virtue, piety, and moral honesty: and is the abomination of all good men,

The quartile or opposition of Jupiter and the Sun: if Jupiter be significator, it is the aspect of arrogance and vain-glory; the native is profuse and riotous, given to all sorts of excess and prodigality, and loses his expectation; this configuration deprives him of all manner of honour and preferment: he is noble, lofty, and brave, but only in outward appearance, and does nothing but to be seen of men. If the Sun is significator, the native wastes his patrimony, is proud, lofty, and pragmatical; a despiser of the church and religion, and a great lover of pleasure and dissipation, to his own infamy and ruin.

The quartile or opposition of Jupiter and Venus: if Jupiter be significator, it is the aspect of fornication and lust; the native is given over to debauchery, more especially if Venus disposes of Jupiter. If Venus be lady of the second, the native wastes his fortune and estate, and will become indigent and poor; he follows base and lewd women, and gets an infamous name in the world. If Venus be significatrix, the native is proud, pragmatical, conceited, given over to carnal pleasures, a despiser of piety, virtue, honesty, and religion; one having a mere outside, a flatterer, deceiver, a waster of his own fortunes and patrimony; he will have many enemies created by his own evil ways, chiefly among those of the church, and people of an honest conversation.

The quartile or opposition of Jupiter and Mercury: if Jupiter be significator, it is the aspect of strife and contention; the native will be involved in many troubles, controversies, and perplexities, have many lawsuits and incumbrances, to his very great prejudice, and to the injury of his health as well as of his estate; he will be rash, humoursome, and very unstable in all his ways, being generally deceived in all his expectations; for Mercury, thus afflicted, represents things wrong to the imagination. If Mercury be significator, it is the aspect of folly and impudence; the native is overseen in all he undertakes, makes silly resolves, and as foolishly repents of them to his prejudice; a repining simple creature, given over to simplicity and absurdity, to his own utter undoing.

The quartile or opposition of Jupiter and the Moon: if Jupiter be significator, it shews a wasting and loss of substance by many ordinary people; makes the native mutable, foolish, without resolution, and one full of words without any depth or reason in them; it shews also loss of credit and estimation, and brings many popular evils on him; if the Moon

Moon be ſignificatrix, the native is perplexed with unequal fortunes in the world, many croſſes and afflictions befal him; falſe friends, and deceitful confederates enſnare him, his ſubſtance is made a prey to mercileſs enemies, and himſelf the object of their cruelty.

The quartile or oppoſition of Mars and the Sun: if Mars be ſignificator, it is the aſpect of confuſion and ruin, the native aims at great and high things, but falls at laſt into an abyſs of trouble and miſery; he miſcarries in all his undertakings, heaps upon himſelf torrents of ſorrow, and forebodes a violent death, which, if the Sun be lord of the ſixth, ſeventh, or eighth, houſes, will be by means of a fall, or of a wound with a weapon; but, if lord of the tenth, by ſentence of a judge. If the Sun be ſignificator, it is the aſpect of vanity, fury, and madneſs: it ſhews danger of the loſs of an eye, violent death, or death by a malignant fever; the native is raſh in all his actions, ſquanders away his ſubſtance, and makes his life and fortunes miſerable and deſperate.

The quartile or oppoſition of Mars and Venus: if Mars be ſignificator, the native is given to vanity, wickedneſs, luſtful pleaſures, and all manner of abominations of the fleſh, gluttony, gaming, and drinking; he is treacherous, ill-natured, and very unfortunate; when he marries, he commonly marries a woman of ill-fame; he is much given to boaſting and oſtentation. If Venus be ſignificatrix, the native is infinitely wicked, a thief, felon, highwayman, or murderer; takes to all manner of vice and miſchief; unfortunate both to himſelf and others; given to ſtrife, contention, and every kind of debauchery and wickedneſs.

The quartile or oppoſition of Mars and Mercury: if Mars be ſignificator, the native is bold, impudent, baſe, treacherous, deceitful above meaſure, even to his moſt endeared friend; an atheiſt, a deſpiſer of God and all goodneſs, a ſuperficial, inconſtant, unſettled, wretched, creature; a ſhifter up and down, a thief, and one that lives by dangerous courſes; one ill brooking, and long retaining, the ſenſe of an injury; humourſome, conceited, difficult to be pleaſed, and unfortunate in all things. If Mercury be ſignificator, the native is guilty of many crimes, is of a very wicked and evil nature, likely to be guilty of murder or robbery; a breeder of contention and miſchief, and a follower of almoſt every diſhonourable practice.

The quartile or oppoſition of Mars and the Moon: if Mars be ſignificator, the native is ill-tongued, a perfect ſcold, gives railing and baſe language in almoſt all diſcourſe, is ungrateful, and a forgetter of kindneſſes,

neſſes, a wanderer, a vagabond, a detractor from other men's worth, one ſtupid, and of a ſervile life, unfortunate in all his undertakings. If the Moon be ſignificatrix, the native will be in danger of loſing one of his eyes, die a violent death, or be ſubject to many croſſes, troubles, and afflictions of fortune and juſtice; he is ſubject to hurts, wounds, and other miſchiefs; and is mutable, raſh, paſſionate, ambitious, prodigal, malicious, treacherous, and ſubject to innumerable miſeries.

The quartile or oppoſition of Sol and Venus; if Sol be ſignificator, the native lives in a diſhonourable repute, receives many great troubles and misfortunes by means of women; he is bold, confident, proud, one delighting in ſtrife, contention, and oppoſition, unfortunate in moſt of his actions, and coming off in moſt of his undertakings with diſhonour. If Venus be ſignificatrix, the native deludes himſelf with vanities, and expectations of things which will never be; he is angry, paſſionate, and given up to pride, boaſting, and vain glory; receives much hurt by great men, and ſometimes may be in danger of his life by ſentence of the judge.

The quartile or oppoſition of Sol and Mercury; if Sol be ſignificator, the native is ſubject to many loſſes and vexations by the law; or receives hurt by mercurial men and things; is unfortunate, and has an impediment in his ſpeech; one that is deceitful, falſe, and not to be truſted. If Mercury be ſignificator, the native is of a middle ſtature, dull ſwarthy complexion, tanned or ſun-burnt, with light-brown hair, full face and eye, high noſe, haſty, choleric, proud, angry, and inſolent; a boaſter, ambitious, highly conceited of himſelf, and ſubject to the frowns of princes and great men.

The quartile or oppoſition of Sol and Luna; if Sol be ſignificator, the native's fortune is mutable and unſtable, he falls into contempt and reproach among the common people, and merits the hatred or diſpleaſure of ſome great lady or perſon; he is a cheat, deceiver, or impoſtor. If Luna be ſignificatrix, the native is full-faced, of a clear viſage, and light-coloured hair, very ambitious of honour, which flies from him like a ſhadow purſued; one aiming at and attempting many great things without ſucceſs, but meeting with many croſſes, loſſes, troubles, ſorrows, and obſtructions, in his way to preferment.

The quartile or oppoſition of Venus and Mercury; if Venus be ſignificatrix, the native is crafty, ſubtle, deceitful, and given to thievery; he has an impediment in his ſpeech, is of dull underſtanding, froward, ſelf-

willed, crofs, and indeed a perfect knave, one whofe ill conditions and bafe mind always keep him poor. If Mercury be fignificator, the native is deceitful, difhoneft, flothful, given to indolence and eafe, and delights in the company of lewd women; a mere diffembler, and one that waftes and fpends his fortune in debauchery.

The quartile or oppofition of Venus and Luna; if Venus be fignificatrix, it fhews mutability, ftrife, contention, quarrelling, debate, one of an ill tongue and a worfe life, unfortunate in marriage and children, one idle, indolent, and lazy, fubject to poverty and beggary. If Luna be fignificatrix, the perfon is of a bold, impudent, audacious, difpofition, given up to luft and lewdnefs; a mere vulgar fordid creature, a wanderer, fugitive, and vagabond; deceitful, and fubject to a multitude of misfortunes, efpecially from and among women.

The quartile or oppofition of Mercury and Luna; if Mercury be fignificator, the native is mutable, unftable in all his ways, foolifh, arrogant, void of reafon and good manners, loquacious, and very much conceited of himfelf; he fhall meet with many troubles and oppofitions, and that from the common people, lofe the favour of fome noble woman, and be reduced to an abject ftate of poverty: the frowns of a prince are not fo formidable as the hatred of the common people, for that fo precipitates a man, that it prevents him for ever from rifing again without fome extraordinary aid: if Luna be fignificatrix, let the native take what care and pains he will, he fhall never do any thing commendable; it fignifies a defect in the tongue, and makes the native in every undertaking very unfortunate, and for the moft part expofed to contempt and infamy.

On the EFFECTS of the HOUSES.

Firft Houfe.—If one or both of the infortunes vitiate the degrees afcending, or the light of time be eclipfed or afflicted, or the lord of the afcendant combuft, or retrograde and peregrine, or the birth was exactly upon a new or full Moon; or Luna be in conjunction, quartile, or oppofition, of Saturn or Mars, or both, in the fourth, fixth, eighth, or twelfth, houfe, or befieged of the infortunes; the native will be of fhort life; but contrariwife, if there be fignifications of long life; that is, if the afcendant, planet therein, or its lord, or all of them, be in a good houfe of heaven, effentially ftrong, and free from affliction, increafing in number, light, and motion; the native will then have a long and happy life; otherwife unhappy. Now the afflicting planet, by confidering what houfe he is lord of, and pofited in, will fhew the caufe.

Second

Second Houſe.—The cuſp of the ſecond houſe, free from affliction, or aſſiſted with the preſence or beams of fortunate planets, or part of fortune, or lord of the ſecond; or the lord of the ſecond ſtrong, free from affliction, and in a good houſe, or in conjunction, ſextile, or trine, of fortunate planets, or in conjunction of benevolent fixed ſtars of the firſt or ſecond magnitude, are all evident teſtimonies of much wealth, and great riches; but, if the cuſp of the ſecond houſe, the planet therein, or the lord thereof, be combuſt, weak, afflicted by conjunction, quartile, or oppoſition, of the infortunes, decreaſing in number, light, and motion, or in an evil houſe, they are evident teſtimonies of poverty and extreme want.

Third Houſe.—The cuſp of the third, free from affliction, fortified with the dragon's head, or good planets, or their aſpects, or the preſence of its lord; or the lord thereof ſtrong and free from affliction, and in a good houſe, in a ſextile or trine with good planets, or the Moon, ſhews good, pleaſant, and ſafe, journeys; but, if the cuſp thereof or its lord be afflicted with the conjunction, quartile, or oppoſition, of the infortune; or the lord thereof be weak, peregrine, and in the ſeventh or eighth houſe, it indicates misfortune, and loſſes by robbery or otherwiſe.

Fourth Houſe.—The lord of the fourth, in the fourth, (and generally any planets there,) ſhew an inheritance in land, if they are fortunes, and ſtrongly dignified; or, if the cuſp of the fourth, or its lord, be in a ſextile or trine with Saturn or Jupiter, it denotes the ſame; but, if infortunes, or afflicted by the quartile or oppoſition of any planet, chiefly Saturn or Mars, or the lord of the fourth be weak or retrograde, there is either no inheritance, or elſe it is much incumbered, or in danger of being loſt.

Fifth Houſe.—The angles and cuſp of the fifth, and ſign in which the lord of the eighth is, being in fruitful ſigns; many planets in the fifth, eſpecially Jupiter, Venus, Mercury, and Luna; or they caſting their trines to the fifth, or its lord; or if there be any tranſlation or reception, or mutual poſition between them and the lord of the fifth; or the lord of the fifth, and the lord of the aſcendant, or the planet in the aſcendant, or dragon's head, be there; theſe are ſignificators of a plentiful iſſue: but Saturn, Mars, Sol, or dragon's tail, there, eſpecially in barren ſigns, and Luna, and the lord of the aſcendant, in barren ſigns alſo, and the lord of the aſcendant, or fifth, in quartile or oppoſition of one another, or with Saturn or Mars, are evident Teſtimonies of barrenneſs.

Sixth Houſe.—If the lord of the ſixth or planet in the ſixth afflict not the aſcendant or the lord thereof, or the lord of the aſcendant be not in the ſixth, or in its lord's dignities, or in quartile or oppoſition of Saturn

turn or Mars; or combuſt of Sol in the ſixth, ſeventh, or twelfth, houſes; or the lord of the ſixth, or any planet of his nature, be not in the aſcendant; then will the native be healthful, and of a ſtrong body, and very free from diſeaſes; and ſo contrariwiſe. If the lord of the ſixth or planet therein be in quartile or oppoſition of the lord of the aſcendant or ſecond, or planets therein, or exalted therein, or the lord of the ſecond be in the ſixth in quartile or oppoſition of the lord of the aſcendant, or ſixth, the native's ſervants will prove treacherous and thieviſh to him; and ſo on the contrary.

Seventh Houſe.—If the Moon or any light planet tranſlate the light of the lord of the aſcendant or planet therein to the lord of the ſeventh or planet therein, or there be any mutual reception between the ſignificators, either by houſe or poſition, or they apply to one another by conjunction, ſextile, or trine, but eſpecially with reception, or the Moon apply to the conjunction, ſextile, or trine, of the lord of the aſcendant, or planet therein, and the ſignificators be in fruitful ſigns, the native will marry; ſo alſo, if ſhe tranſlates the light of Mars to Venus; and ſo contrariwiſe. The lord of the aſcendant near a partile aſpect of many planets, or the lord of the ſeventh and planets therein, applying jointly to the lord of the ſeventh, many planets in the ſeventh, and they in good aſpect with Luna or Venus, or lord of the ſeventh, are arguments of marrying more than once; and ſo contrariwiſe. The agreement between both is diſcerned from the quality of the application, reception, tranſlation, poſition, and dignities, of the ſignificators: and in theſe words the whole buſineſs of public adverſaries is comprehended; ſave that that ſignificator which is ſtrongeſt, freeſt from affliction, moſt aſſiſted, and beſt poſited, ſhall overcome, and that perſon ſhall live longeſt.

Eighth Houſe.—The lord of the aſcendant ſtrong, or in a good houſe, and in good aſpect with the lord of the eighth, or planets in the eighth; or if Jupiter or Venus be lords of the eighth, or poſited in the cuſp thereof, or Luna tranſlates the light of the lord of the eighth, or planet in the eighth, to the lord of the aſcendant, or planet therein, by good aſpects; or when the lord of the aſcendant, the luminaries, lord of the eighth, or cuſp of the eighth, be in violent ſigns; the native will die a natural death; but, if the ſignificators of death be eſſentially fortified, and in the eighth, or in quartile or oppoſition of the lord of the aſcendant, Sol and Luna, or planets in the aſcendant, and in violent ſigns, or in oppoſition to the aſcendant, the native will be in danger of dying a violent death. The cuſp of the eighth adorned with fixed ſtars of the firſt and ſecond magnitude, or with the preſence of Jupiter, Venus, Sol, Luna, dragon's head, or part of fortune, or with the good aſpect of the ſaid planets; or the lord thereof ſtrong, free from affliction, and fortified with the

the conjunction, ſextile, or trine, of benevolents, are ſigns of a good dowry; and ſo contrariwiſe.

Ninth Houſe.—If the lord of the ninth, or planets in the ninth, be in mutual reception with the lord of the aſcendant, or planets in the aſcendant, or the Moon or any light planet makes any tranſlation, or there be any poſition or any application between the principal ſignificators by good aſpect, the native will travel, prove a merchant, a ſcholar, or clergyman; and, if Jupiter, Venus, Mercury, Luna, the Part of Fortune, or Dragon's Head, be there, or the lord of the ninth, or planets therein, being in good aſpect with any benevolent, the native will be truly religious, and gain much by any thing he undertakes. The lord of the ninth in the aſcendant, in trine to a planet in the ninth, the ſame; but, if Saturn, Mars, or the lord of an evil houſe, or Dragon's Tail, be poſited there; or the lord thereof be weak, combuſt, afflicted, or retrograde, it forebodes much evil.

Tenth Houſe.—The only ſigns of honour are the ſtrength of the lords of the aſcendant, medium cœli, and their diſpoſition either by good application, poſition, reception, or tranſlation; or the preſence or good aſpect of Jupiter, Sol, Venus, Mercury, Luna; or the poſition of the Dragon's Head or Part of Fortune in the tenth or eleventh houſes; the contrary aſpects ſhew diſhonour, diſgrace, ſhame, contempt, and at length endanger a violent death.

Eleventh Houſe.—The lord of the eleventh, or any other planet there, ſhews friends; ſo alſo, if they be in mutual reception, or poſition, or if there be any tranſlation or application between them and the lord of the aſcendant, or planets therein, or if Jupiter, Venus, Sol, Luna, or Dragon's Tail, be there, they are arguments of great, noble, generous, and faithful, friends; but, if the ſignificators have malignant aſpects, and there be no tranſlation, reception, or poſition, or if Saturn and Mars or the lord of the twelfth be poſited there, they ſhew either few or no friends, or elſe very bad and falſe ones.

Twelfth Houſe.—No planet in the twelfth, nor the lord thereof in any aſpect with the lord of the aſcendant, or planets in the aſcendant, or aſcendant itſelf, or the lord of the aſcendant not poſited in the twelfth, or in aſpect with the lord of the twelfth, are arguments of few private enemies; but, if the aſcendant, its lord, or planets therein, be in conjunction or evil aſpect with the lord of the twelfth, or Saturn and Mars, and they lords of evil houſes, or if they be poſited in the aſcendant, ſeventh, or twelfth houſes, or in combuſtion, the native will have many and great enemies, and be ſubject to impriſonment, and many other troubles; but

if, instead of evil, the aspect be good, with the significators in bad houses, the native will be deluded and drawn into troubles through fair pretences, and his private enemies will always be such as outwardly express a kindness for him.

GENERAL JUDGMENTS to be inferred from DIRECTIONS.

The Lord of the Ascendant to Promissors. To the ascendant, it signifies much happiness; to the second house or its lord, it has signification of substance; to the third or its lord, of journeys; to the fourth or its lord, of inheritances; to the fifth or its lord, of children; to the sixth, or its lord, of sickness and servants; to the seventh or its lord, wives, public enemies, and law-suits; to the eighth or its lord, death and legacies; to the ninth or its lord, learning, ecclesiastical preferment, merchandise, going to sea; to the tenth or its lord, honour, preferment, office, dignity, trading; to the eleventh or its lord, friends, hopes, and expectances; to the twelfth or its lord, imprisonment, and private enemies.

The Lord of the Second to Promissors. To the second, a great increase of wealth and riches; to the third or its lord, gain or loss by kindred, neighbours, or travelling; to the fourth or its lord, gain or loss by houses, lands, or parents; to the fifth or its lord, by children, or by gaming; to the sixth or its lord, by servants, or cattle; to the seventh or its lord, by marriage, women, public enemies, law-suits; to the eighth or its lord, by death, or legacies; to the ninth or its lord, by learning, arts, sciences, the sea, religion; to the tenth or its lord, by trade, honour, preferment, or dignity; to the eleventh or its lord, by friends; to the twelfth or its lord, by great cattle, private enemies, imprisonment; to the ascendant or its lord, by the native's own industry.

The Lord of the Third to Promissors. To the third, many pleasant journeys; to the fourth house or its lord, gain by travelling, or to see his father, or some estate; to the fifth or its lord, travelling for pleasure, or on account of children; to the sixth house or its lord, journeys about small cattle; to the seventh or its lord, journeying on some law-suit, public adversary, or women; to the eighth house or its lord, concerning some legacy, or wife's portion; to the ninth or its lord, for the sake of religion, merchandise, learning, or to see foreign countries; to the tenth or its lord, for honour, preferment, trade, or to see his mother; to the eleventh or its lord, to see a friend, or in hopes of advantage; to the twelfth or its lord, because of private enemies, or fear of imprisonment;

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to the aſcendant or its lord, for health or pleaſure: to the ſecond or its lord, for ſubſtance or wealth.

The Lord of the Fourth to Promiſſors. To the fourth houſe, inheritances; to the fifth or its lord, an eſtate to ſome of the native's children; to the ſixth or its lord, an eſtate to fall to the native from ſome relations, or uncles and aunts by the father's ſide; to the ſeventh or its lord, by marriage, or the law; to the eighth or its lord, by ſome legacy or portion by a wife; to the ninth or its lord, by learning, trading to ſea, the church, or wife's kindred; to the tenth or its lord, by the wife's father, or the king or ſome noble or great man; to the eleventh or its lord, by means of a friend; to the twelfth or its lord, by dealing in cattle; to the aſcendant or its lord, by his own induſtry; to the ſecond or its lord, by purchaſe; to the third or its lord, by death of kindred.

The Lord of the Fifth to Promiſſors. To the fifth houſe, it gives to the native a child; to the ſixth or its lord, that his children may become ſervants to him; to the ſeventh or its lord, that they may travel, or that his wife may have another child; to the eighth or its lord, danger of death, through ſome exceſs of pleaſure; to the ninth or its lord, that the native will chiefly delight in religion, arts, ſciences, or the ſea; to the tenth or its lord, ſickneſs to the native's children; to the eleventh or its lord, the love of a ſpecial friend, or the marriage of one of his children; to the twelfth or its lord, the death of a child, or danger thereof, or a legacy left to it; to the aſcendant or its lord, the love or hate of the native's children to him, or their travelling beyond ſea; to the ſecond or its lord, that they ſhall have honour and renown in the world, and have ſome gifts from their father; to the third or its lord, that the native ſhall take recreation in the country, and among his kindred; to the fourth or its lord, that the native's children may deal in great cattle, and have many private enemies.

The Lord of the Sixth to Promiſſors. To the ſixth houſe, thriving by trade and huſbandry; to the ſeventh or its lord, danger of ſickneſs through ſome women, or by quarrelling; to the eighth or its lord, danger of mortal ſickneſs; to the ninth or its lord, ſickneſs at ſea, or from too much ſtudy; to the tenth or its lord, grief for ſome diſhonour, or not attaining to the honour deſired; to the eleventh or its lord, infection among cattle, or grief of the native for ſome ſpecial friend's ſake; to the twelfth or its lord, loſs of cattle by thieves, ſickneſs, or infection; to the aſcendant or its lord, ſickneſs through the native's own folly; to the ſecond or its lord, for want of money, or loſs of an eſtate; to the third or its lord, by reaſon of ſome journey, or unkindneſs of kindred; to the fourth or its lord, by reaſon of his father, or grief for loſs of inheritance;

ance; to the fifth or its lord, for ſome unlawful pleaſure, diſobedience, or death of a child.

The Lord of the Seventh to Promiſſors. To the ſeventh houſe, ſickneſs, or illneſs to the native; to the eighth or its lord, the wife's portion; to the ninth or its lord, ſhe goes into the country, or is concerned with her kindred; to the tenth or its lord, takes poſſeſſion of an inheritance; to the eleventh or its lord, ſhe has a child, or comes more into the huſband's favour; to the twelfth or its lord, ſhe is ſickly, or ſome way concerned with her huſband's private enemies; to the aſcendant or its lord, ſhe and her huſband become greater friends or enemies than formerly; then alſo law-ſuits either begin or end; to the ſecond or its lord, a wife politic enemy, or a law-ſuit proves good or bad to the native's ſubſtance; to the third or its lord, ſhe either goes beyond ſea, or takes ſome long journey; to the fourth or its lord, ſhe brings him lands; to the fifth or its lord, children and friends; to the ſixth or its lord, ſhe meets with private enemies.

The Lord of the Eighth to Promiſſors. To the eighth houſe, legacies; to the ninth or its lord, legacies by ſome of the wife's brethren, or by a clergyman; to the tenth or its lord, by his wife's father or his own mother; to the eleventh or its lord, by ſome friend; to the twelfth or its lord, by ſome of his wife's uncles or aunts by the father's ſide, or ſome of his own by the mother's ſide; to the aſcendant or its lord, danger of death; to the ſecond or its lord, receiving of the wife's portion; to the third or its lord, a legacy by a brother or kinſman; to the fourth or its lord, by a father; to the fifth or its lord, danger of death to a child, or the falling of an inheritance to it; to the ſixth or its lord, a dangerous ſickneſs to the native; to the ſeventh or its lord, the wife's dowry, or legacies by means of a wife.

The Lord of the Ninth to Promiſſors. To the ninth houſe, good ſucceſs at ſea, church preferment; to the tenth or its lord, preferment and honour by means of learning, the ſea, or the church; to the eleventh or its lord, that the native gets many friends by his learning and ſanctity; to the twelfth or its lord, many private enemies; to the aſcendant or its lord, that the native ſhall attain to learning, arts, ſciences, or eccleſiaſtical preferment, through his own induſtry; to the ſecond or its lord, by means of his wealth, and that he may get or loſe ſubſtance thereby; to the third or its lord, that he may attain thoſe things by means of a brother, kinſman, or neighbour, or may travel for improvement; to the fourth or its lord, by means of a father or of an inheritance, or he may get an eſtate thereby; to the fifth or its lord, that he ſhall be induſtri-

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ous, and delight in the education of his children; to the ſixth or its lord, ſickneſs through too much ſtudy, or care for buſineſs; to the ſeventh or its lord, church preferment by means of a wife or woman; to the eighth or its lord, by means of her fortune; or danger of death for ſome miſdemeanor.

The Lord of the Tenth to Promiſſors. To the tenth houſe, great and eminent honour and preferment; to the eleventh houſe or its lord, preferment through friends, and that he ſhall attain honourable friends by his preferment; if he be a tradeſman, he will gain much thereby, through his friends and acquaintance, and ſo on, *conſideratis conſiderandis;* to the twelfth or its lord, diſhonour and loſs, or danger of impriſonment by means of a private enemy; to the aſcendant or its lord, honour, glory, or dignity, by his own induſtry; to the ſecond or its lord, by means of money; to the third or its lord, by travel, kindred, neighbours, or the like; to the fourth or its lord, by means of a father, or an inheritance; to the fifth or its lord, by means of children, or pleaſant companions; to the ſixth or its lord, by means of a ſervant; to the ſeventh or its lord, by a wife, or ſome woman; to the eighth or its lord, by a legacy, or wife's portion; to the ninth or its lord, by the ſea, merchandiſe, the church, arts, ſciences, &c.

The Lord of the Eleventh Houſe to Promiſſors. To the eleventh houſe, ſure friends; to the twelfth or its lord, friendſhip from enemies; to the aſcendant or its lord, endeared friends for the native's own ſake; to the ſecond or its lord, profitable friends; to the third or its lord, friendſhip or kindred, brethren, or neighbours; to the fourth or its lord, friends by means of an eſtate; to the fifth or its lord, by means of jovial companions, or children; to the ſixth or its lord, by means of a ſervant; to the ſeventh or its lord, by a wife, or the reconciliation of an enemy; to the eighth or its lord, legacies by means of a friend, alſo honourable friends; to the ninth or its lord, friendſhip by reaſon of the church, ſea, arts, ſciences, merchandiſe, &c. alſo religious friends; to the tenth or its lord, the friendſhip of the king, queen, or ſome nobleman; honourable friends, and ſuch as are friends to him by reaſon of his profeſſion, dignity, or greatneſs.

The Lord of the Twelfth to Promiſſors. To the twelfth houſe, private enemies; to the aſcendant or its lord, danger of impriſonment; to the ſecond or its lord, loſs or gain of ſubſtance by private enemies or by cattle; to the third or its lord, enemies amongſt kindred or relations; to the fourth or its lord, prejudice to inheritances: to the fifth houſe or its lord, ſickneſs, falſity of children; to the ſixth houſe or its lord,

loſs of cattle by robbery or the like; to the ſeventh or its lord, death of private enemies; to the eighth or its lord, gifts or legacies; to the ninth or its lord, enemies among churchmen, merchants, and learned men; to the tenth or its lord, the notice of great and noble men, or loſs of credit; to the eleventh or its lord, loſs of friends, or that friends may become enemies.

Theſe directions may either ſignify good or evil to thoſe things which we have ſpecified them to ſignify, according to the nature and quality of the promiſſor; for, if the direction was to the ſextile or trine of the promiſſor, without doubt the things promiſed by that direction may be eminently good; if to the quartile or oppoſition, very bad; and, if to the conjunction, then according to the nature and quality of the planet, and the houſes he is lord of, be he good or evil.

As the aſcendant ſignifies the body, mind, and life; the ſecond, eſtate and ſubſtance; and the tenth, preferment, credit, trade, and favour of great men; ſo alſo Sol, Luna, and the Part of Fortune, beſides what they import by being poſited in, or lords of, any particular houſe, ſignify the body, mind, ſubſtance, life, health, dignity, offices, affections, eſtate, fortune, and friendſhip, of great perſons. Theſe things being underſtood, he that would truly judge of the effects of directions, ought to conſider the true ſignification, of the ſignificator, of the promittor, and of the houſe; firſt, what they ſignify eſſentially, and what accidentally; ſecondly, what by domination, and what by poſition; for thoſe things ſignified by the ſignificator ſhall either be augmented or diminiſhed, preſerved or deſtroyed, ſtrengthened or weakened, attained or loſt, according, firſt, as the houſe or point where the direction falls is fortified or vitiated, by the preſence or beams of good or evil ſtars; ſecondly, according to the eminency of the ſignificator; and, laſtly, as the promiſſor is good or bad, ſtrong or weak.—Therefore the *ſignificator* ſignifies the thing promiſed; the *houſe* in which the direction falls, its relation or quality; and the *Promiſſor*, the means of the accompliſhment; wherein muſt be conſidered the radical fortitudes of both, for accordingly the effects of the direction will operate, and be durable, whether good or evil, till this or ſome other ſignificator meets with another promiſſor, *& è contrario;* wherein note, that, if the ſignificator be ſtrong, the thing promiſed will be very good and great; which, if the promiſſor anſwers in ſtrength, in the direction will glorioſly appear; but, if the promiſſor be weak or mean, the native may attain the thing ſignified, but not without great delay, labour, care, and toil: but contrariwiſe, if the ſignificator be weak;

weak; for then the matter will not be great or eminent, let the promiſſor be what it will.

If the ſignificator diſpoſes of the place of the direction, though an evil one, the promiſſor will not do ſo much hurt as it otherwiſe would; but, if the promiſſor be diſpoſer of the place of an evil direction, it will then operate with double force, according to the greatneſs of its malignity. But, if another planet diſpoſes of the place of the direction, then, according as that planet ſympathizes with the ſignificator, either by nature, body, or beams, ſo the good or evil ſignified by the direction ſhall be increaſed or diminiſhed.

If Saturn, Jupiter, or Mars, be ſignificators, they will not be ſo much impedited by evil promiſſors as the other planets are; but, whenever they are promiſſors, and afflicted by malefic aſpects, they effect what they portend with violence.

If two directions, the one good, the other evil, ſhall operate at one and the ſame time, unleſs they are diametrically oppoſite one to another, the effects of both will appear, but that moſt apparently which coheres with the revolution of the year.

The ſignificator and promiſſor ſhall ſympathize together; and, if the good direction ſhall fall in ſextile to the radical place of the ſignificator, or near the body of an eminent fixed ſtar, cohering in nature, that direction will famouſly manifeſt its influence; for directions to the bodies of fixed ſtars of the firſt, ſecond, or third, magnitude, according as they in nature agree or diſagree with the ſignificator, ſo they will ſuddenly and unexpectedly either help or impede him, and chiefly in and by thoſe things ſignified by the houſe in which the direction falls.

JUDGMENTS to be inferred from TRANSITS.

Tranſits of good planets by good places or promiſſors ſignify good, but by evil places, evil; and ſo contrariwiſe. And whatſoever we have before ſaid of directions, the ſame things, in an inferior degree, are to be underſtood of tranſits, with this difference, that, whereas directions ſignify the good or evil to be eminent, tranſits ſignify much ſmaller matters of the ſame kind; and whereas the force or effects of a direction laſts long, the effects of a tranſit are generally over as ſoon as the tranſit; the one oftentimes laſting years, the other but days or weeks at moſt.

But

But the tranſits of the ſuperiors, as Saturn and Jupiter, are very eminently to be conſidered, for they never paſs without obvious effects, which often laſt a whole year, be they good or evil; for, if they be lords of ill houſes, or radically in an ill houſe, if they tranſit the aſcendant, the quartile, or oppoſition, or place of its lord, they threaten life; if the ſecond or its lord, the ſubſtance; if the third or its lord, journeys; if the fourth or its lord, danger to the father, or loſs of inheritance; if the fifth or its lord, loſs by gaming, and death of children; if the ſixth or its lord, death of cattle; if the ſeventh or its lord, ſickneſs of the wife; if the eighth or its lord, loſs of ſubſtance, becauſe they caſt their oppoſition unto the ſecond; if the ninth or its lord, loſs at ſea, robbing by land, envy of churchmen; if the tenth or its lord, the king's diſpleaſure if a courtier, but loſs of trade if a tradeſman; if the eleventh or its lord, evil friends, or their affliction, the loſs of hopes; if the twelfth or its lord, death, and loſs by cattle.

Obſerve on what day the moon or other planets caſt their trine or ſextile to the cuſp of the ſecond, or tranſit the trine or ſextile of its lord, or planet near its cuſp, or caſt their trine or ſextile to the part of fortune; for thoſe days will be good to the native, and very profitable; and, if he mind his buſineſs, he may then have aſtoniſhing ſucceſs; but thoſe days in which the ſaid planets tranſit the quartile or oppoſition will be as bad, wherein, if he loſes not money, he is ſure to get none; and this I have found more than a thouſand times true; the ſame if an evil planet tranſits the conjunction of the lord of the ſecond or part of fortune; but the tranſits of a good planet to their conjunction are advantageous.

Saturn and Jupiter, if they be lords of good houſes, and tranſit the good aſpect or conjunction of any ſignificator, with whom they agree in nature, or were radically in good aſpect with, ſignify much good.

If good planets or the lord of the aſcendant tranſit the medium cœli, or place of its lord, or its ſextile or trine, the native gets honour, or trade; and, if he be in purſuit of any preferment, he attains it.

The lord of the aſcendant, tranſiting the aſcendant or his radical place, ſhews health to the native; the ſecond, or the conjunction, ſextile, or trine, of its lord, gain; the third, or conjunction, ſextile, or trine, of its lord, good journeys, and the friendſhip of kindred and neighbours, &c.

The lord of the ſecond tranſiting the cuſp thereof, or his radical place, denotes gain; the third houſe, or the conjunction, ſextile, or trine, of its lord, or planet therein, ſhews gain by travelling, neighbours, kindred, &c.

The

The tranſits of the Moon diſcover all things, whether good or evil, which happen to a man daily, through the whole courſe of his life; her application to, or tranſits of, ſextiles and trines, ſhew good; of quartiles and oppoſitions, evil, concerning all thoſe things ſignified by that houſe in which the tranſit is made; where, if ſhe be ſignificatrix, the good or evil will alſo fall in part upon the things ſignified by her, according to the houſe ſhe was lady of, or poſited in the radix; but, if not, the good or evil will fall upon thoſe things ſignified by the ſignificator which is tranſited.

JUDGMENTS to be inferred from REVOLUTIONS.

The judgments of a revolution are eaſy to be determined, by conſidering in what houſe and ſign in the revolution the radical ſignificators are poſited; for according to thoſe revolutional poſitions and configurations we are to judge. So that, if the lord of the ſecond houſe be in the third, it ſhews gain to come either by travel, or by kindred, or neighbours; and, if he be alſo in ſextile or trine with the lord of the third in the radix, the ſame; if with the lord of the fourth, by a father; if in the medium cœli, or in conjunction, ſextile, or trine, with his radical lord, gain by trade, office, preferment, or noblemen. Hence it appears, that the ſignificator of ſubſtance in a revolution is not the lord of the ſecond in the revolution, but the lord of the ſecond in the radix; the ſignificator of lands is not the lord of the fourth in the revolution, but the lord of the fourth in the radix; the ſame is to be underſtood of the reſt; but, if the ſame ſign which aſcended radically aſcends in the revolution, its effects will be the more firm, becauſe the ſignificators are the ſame; the like, if the ſame planets which were lords of the ſeveral houſes in the radix be lords of the ſame in the revolution, though they poſſeſs not the ſame ſign.

Whatſoever good or evil is preſaged unto the native, either by direction, tranſit, or revolution, we are to meaſure the greatneſs thereof, according to the radical ſtrength or fortitudes of the ſignificators, compared with their ſtrength or fortitudes at the time of direction; where, if they are radically ſtrong, the good or evil will be great and permanent, the which is confirmed if they be ſtrong alſo at the time of direction or tranſit; if radically weak, the good or evil will but meanly manifeſt itſelf; and ſcarcely at all, if weak at the time of direction or tranſit; but, if radically weak, and ſtrong at the time of the direction or tranſit, the effects thereof may appear much beyond the expectation of the native, but will not be very durable.

The SIGNIFICATION of ſeveral FIXED STARS in NATIVITIES.

The ſignificator of life or manners, joined to Caput Algol, makes the native ſurly and choleric, and ſhews danger of ſudden death. To the Pleiades, it ſhews wantonneſs, ambition, and ſcorn. To Aldebaran, courage in war, and a martial inclination; the lord of the aſcendant and the Moon or Saturn in conjunction with this ſtar, ſhews a murderer, or one that bears a very wicked mind. To Hircus, ſhews curioſity, one deſiring novelties; yet a careful and ſteady perſon. To Cingula Orionis, a ſharp memory and underſtanding; one induſtrious. To Syrius, an angry, proud, ſaucy, giddy, imprudent, perſon. To Hercules, ſubtilty, craft, boldneſs, and cruelty. To Regulus, greatneſs of ſpirit, a generous and magnanimous mind, one ambitious of rule and dominion. To Antares, an unruly raſh perſon, and one likely to ruin himſelf by his obſtinacy. To Ariſta, a ſweet, noble, generous, ſoul, a lover of arts and ſciences, and, if Mercury be with it, a curious inventor of rare things; but, if Saturn, a violent rigid fellow, and ſometimes a fool. To Aquila, boldneſs, confidence, valour, but a wicked perſon. To Cauda Delphini, one delighting in ſports, games, ſhooting, hunting, and the like. The ſignificator of ſubſtance, or cuſp of the ſecond, part of fortune, or its diſpoſitor, in conjunction with Regulus, or with Ariſta, ſhew much riches.

The ſignificators of ſubſtance, part of fortune, or its lord, in conjunction with Aldebaran or Caput Algol, ſhew loſs of eſtate, and poverty. The Sun or Moon with the Pleiades or Præſepe, Antares, or Deneb, the native will ſuffer ſome hurt or defect in his eyes; and it is incurable if that light be angular. The Moon in conjunction with Cingula Orionis, and combuſt, ſhews blindneſs of one eye at leaſt. The ſignificators of honour in conjunction, or within five degrees of conjunction forward or backward, with Aldebaran, or with Hercules, Regulus, Ariſta, Lanx Borealis, or Antares, ſhew great honour and preferment. The Sun or Moon in conjunction with the Pleiades, or the Hyades, ſhews military preferment; the ſame if thoſe ſtars culminate. Caput Algol culminating, gives the native authority over others; ſo alſo Aldebaran, or Antares, in conjunction of Sol or Luna in the aſcendant, or medium cœli, give the native honour, but with many difficulties and caſualties. Ariſta aſcending or culminating, gives the native religious preferment. Fomahaut and Rigel in the aſcendant, or medium cœli, give an immortal name. Regulus, Arcturus, or Humerus Orionis, in conjunction of Sol, Luna, or Jupiter, in the tenth, give ample fortunes, and very great preferment. Syrius, or Procyon, in conjunction with Sol in the aſcendant or tenth, gives royal preferment and favour.

The

The luminaries, one or both in conjunction with Caput Algol, or with Aldebaran, Hercules, Humerus Orionis, or Antares, presage a violent death. Sol in conjunction with Caput Algol, in the eighth, and his dispositor in quartile or opposition to Mars, the native will be in danger of losing his head; if the light culminates, he may die by some wound. Luna with Hercules, or Arcturus in the ascendant, seventh or tenth, in conjunction with Mars, the native will be in danger of being suffocated. Luna with Antares, and Mars in the fourth, seventh, eleventh, or twelfth, houses, with Aldebaran, the native will die by the sword, or by a blow, or a sudden fall. Luna with Antares in opposition of Saturn with Aldebaran, shews, that, if the native be not hanged, he will at least die a violent death. Saturn or Mars with Caput Algol, and Luna with Deneb, he dies by the sentence of the judge. The Moon with Cor Hydra, afflicted by Saturn or Mars, he will be in danger of poison, or of drowning; and, if the infortune be angular, it is so much the more certain. The Moon with Procyon, and Sol or Mars with Lucida Vulturis, or Fomahaut, or Ultima in dorso Capricorni, shews danger of being bit by a venomous beast. The Moon with Syrius and Saturn, or Mars with Ultima in ala Pegasi, a violent death by the fury of violent beasts, or martial men. The Moon with Cingula Orionis and Saturn, or with Caput Hercules, or Antares, shews the native will be in danger of perishing by water, or by wicked persons. The Moon with the Pleiades, and Saturn or Mars with Regulus, shews the loss of one or both the eyes: and this judgment is confirmed, if Luna at the same time be combust.

The Pleiades in conjunction with Mars, and Regulus with Saturn, are eminent significations of a violent and untimely death. Fixed stars of the first magnitude near the cusp of the seventh, shew a good and rich wife; but her conditions will much sympathize with the nature of the stars. Significators joined with fixed stars of the first or second magnitude, near the ecliptic, shew great preferment, and eminent honours. Fixed stars of the nature of Saturn in conjunction with Sol, involves the native in many miseries. Fixed stars of the nature of Mars and Sol, or Mercury and Luna, give glory and renown; of the nature of Jupiter and Venus, or Mercury and Venus, honour and wealth. Fixed stars in angles, give admirable preferment, and many great gifts; and elevate from poverty to an extreme height of fortune.

The SIGNIFICATION of FIXED STARS in DIRECTIONS.

The ascendant, a planet therein, or its lord, directed to Ultima in ala Pegasi, Oculus Tauri borealis, Lucida pedis Gemini in femore Leonis, shew unto the native good fortune, worldly happiness, with the love of

women

women. To the Pleiades, Hyades, Caſtor, Pollux, or Præſepe, wounds or hurts in the face, arms, or eyes; impriſonment, captivity, baniſhment, or other obſcurity; the native has often ſore eyes upon theſe directions; falls into many troubles through luſt; engages in quarrels, meets with loſs of reputation, and ſometimes death itſelf. To the Aſelli, a burning fever, loſs of eye-ſight, eſpecially the left eye, or ſoreneſs of the eyes through diſtillations of ſharp rheum; hurts by fierce and violent beaſts or quarrels, malicious ſlanders, and other inconveniences. To Cingula Orionis, Lanx Borealis, Axilla Sagitarii, Cornu Capricorni Auſtralis, Tibia dextra Aquarii, denotes legacies by inheritance, gain by jovial men and things, occaſions inordinate love, and gives a kind of gravity. To Aldebaran, Regulus, from Scorpio, Antares, Humerus præcedens Orionis, Humerus ſequens Orionis, honour and wealth in a large meaſure, eſtimation among perſons noble and great; yet theſe directions ſhew ſome danger to the native's health, and may give him acute fever, or other violent diſeaſe. To Ariſta, honour and renown in the church, eccleſiaſtical preferment, applauſe and eſtimation among all men; it makes the native ingenious, induſtrious, honourable, and beloved. To Cauda Leonis, much worldly happineſs, but accompanied with melancholy, troubles, and diſcontent. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, or Cynoſura, ſhews danger of life, honour, or eſtate, by evil men, thieves, and the like; yet theſe directions often give the native poſſeſſions, inheritances, and legacies. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx Auſtralis, Genu & tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, Siniſter humerus & cubitus dexter Aquarii, makes the native ſolicitous about houſes, poſſeſſions, buildings, mines, or the like; gives him much labour, care, hazard, diſturbance, and vexation, and a melancholy diſpoſition; with diſgrace, ſlander, and ſcandal, through women. To Hircus, it makes the native eminent in martial affairs, and ſtirs him up to valour; making him ſubtle, witty, and diſcreet, but a mere diſſembler; ſpending and waſting himſelf upon luſts and wantonneſs, which ruin his credit and eſtimation, reduces his trade if he has any, and at laſt brings him to thieving, ſwindling, robbing, and the like deſperate purſuits.

The medium cœli, planets therein, or its lord, directed to Ultima in ala Pegaſi Zona Andromeda, Pes Andromedæ, Oculus Tauri Borealis, Lucida pedis Gemini in femore Leonis, or Lucida Coronæ, gives the native honour, glory, and renown, and makes his fortune generally riſe by means of women. To the Pleiades, Hyades, Humerus Orionis ſequens & precedens, Caſtor, Pollux, Procyon, or Præſepe, brings the native's honour into queſtion, wounds his reputation, involves him in many troubles and controverſies; portends danger of a ſtab, of impriſonment, or of ſome tragical end of

of his life, To the Aselli, Caput Herculis, Marchab, Dexter Humerus Aurigæ, foreshew an everlasting wound in the native's honour, and more especially if the Dragon's Tail be near them; he then runs himself into every species of sin and wickedness. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Australis, Tibia dextra Aquarii, Caput Andromeda, Collo Serpentarii, shews honour, glory, renown, the favour of great men, clergymen, ecclesiastical preferment; and, if a tradesman or merchant, a good trade, and happy returns from sea, with great profit. To Aldebaran, Frons Scorpii, Antares, Hircus, Syrius; these are prosperous directions, and exalt the native infinitely, both in wealth and honour; he proves of an ingenious, magnanimous, and noble, mind; gains favour from princes and noblemen, and authority over others; becomes governor over an army, town, fort, or castle; and, performs great actions with honour and applause. To Rigel, Arista, Regulus, Arcturus, Fomahaut; these are the best directions that can ever happen to any native, for they not only raise him to honour, glory, renown, and wealth, to the enjoyment of pleasure and riches, and to the favour of kings, princes, prelates, and eminent ladies; to power, authority, and dominion, with a healthful constitution of body; but also crown him with an immortal name. To Cauda Leonis, Caput Algol, Cor Hydra, extreme danger by reason of murder, robbery, or some sudden death from the hands of others, or the native acting the same upon others; these are very evil directions. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, Cynosura, Sinister Humerus & dexter Cubitus Aquarii, Lucida Vulturis, Scheat Pegasi, Cauda Ceti Australis, shew unto the native many troubles, strife, contention, much dishonour, the loss of the favour of some great or noble man, or eminent friend; gives the native many enemies and much discontent. To Lucida Colli Leonis, Ala Leonis, Lanx Australis, Genu et Tibia dextra Ophinci, Deneb, Ultima in Dorso Capricorni, foreshew strife and contention with ancient men, loss of estate or good name; the falsity of eminent and ancient friends, with many other troubles, if not imprisonment. To the second star in Ala Sinistra Leonis, Lucida Persei, Dorso Leonis, Vindemiatrix, honour and preferment among scholars, learned men, and governors of towns and cities; it may be the native may become master of a school in the country, or fellow of a college in the university, or a magistrate in a city or town corporate.

The second house, its lord, or planets therein, to Ultima in Ala Pegasi, Oculus Tauri Borealis, Lucida Pedis Gemini in femore Leonis, shew an increase of the native's substance. To the Pleiades, Hyades, Castor, Pollux, Præsepe, loss of substance and estate by quarrelling, contention, envious neighbours, kindred or relations, tedious and vexatious law-suits, and whoredom. To the Aselli, these are the worst of all directions, for they

ſignify the conſumption of an eſtate, though it conſiſted of mountains of gold. To Cingula, Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Auſtralis, Tibia dextra Aquarii, an increaſe of ſubſtance, great gains, gifts, legacies, and augmentation of wealth, by the means of great ladies and honourable women. To Aldebaran, Regulus, Frons Scorpii, Antares, Humerus præcedens Orionis, Humerus ſequens Orionis: an augmentation of ſubſtance by honours, preferments, or ſome office or dignity, by the means of great and noble perſons, by military perſons, &c. To Ariſta, an increaſe of ſubſtance by means of the church, eccleſiaſtical perſons, or to eccleſiaſtical preferment by ingenuity, induſtry, and honourable women. To Cauda Leonis, an increaſe of wealth, but with much care, labour, and ſorrow; if the direction happen near the dragon's tail, or the quartile or oppoſition of Saturn or Mars, it proves almoſt fatal to the native's eſtate. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura, an evil and hurtful time, a time of loſs, of cares, of ſorrows, troubles, and vexations, the native's eſtate waſtes he knows not how. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx Auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultimo in Dorſo Capricorni, Siniſter Humerus & Cubitus dexter Aquarii, gain by houſes, lands, inheritances, by buying and ſelling of them, &c. yet with care, pains, induſtry, and much labour. To Hircus, this ſhews gain by martial men and things, arts, ſciences, and the like; if the direction falls in the third, by kindred, neighbours, friends, travels, religious affairs, &c.

The Sun to the laſt ſtar in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini in femore Leonis, ſhews the beginning of good fortune, martial command, and warlike honour; but in the end the native loſes all again, honour, eſtate, and liberty. To the Pleiades, Hyades, Caſtor, Pollux, Præſepe, dangerous and violent diſeaſes, contentions, quarrellings; he commits murders, rapes, or other inſolences; he will be in danger of death by a ſhot of a gun, the caſt of a ſtone, or a ſtab, or may be beheaded, baniſhed, or wrecked; I have known theſe directions to cauſe violent fevers; and Sol to the Pleiades, a peſtilential diſeaſe of which the native afterwards died; but to Præſepe, danger of being murdered; to the Aſelli, ſickneſs, and ſharp burning fevers; in danger of fire, loſs of honour and fortune; miſchiefs from martial men; the native may be in danger of hanging, beheading, or impriſonment. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Auſtralis, Tibia dextra Aquarii, theſe ſignify a noble, healthful, pleaſant, and profitable, time, and all things go according to the native's deſire.——To Aldebaran, Regulus, Frons Scorpio, Antares, Humerus præcedens & ſequens Orionis: theſe directions preſage ſickneſs to the native, it

may

may be ſome violent or putrid fever ; they oſten exalt him to the top of honour and preferment, but make him factious and proud, and thereby endanger the loſs of all his happineſs. To Ariſta : this certainly gives the native eminent honours, with a great augmentation of his fortune and eſtate; if Ariſta culminates, and the Sun comes to it by direction, it ſhews eccleſiaſtical preferment, or ſome eminent place under government. To Cauda Leonis, though no very good direction, yet it augments the native's eſtate, and raiſes him to ſome honour, but withal deſtroys it again, cauſing much melancholy, and diſeaſes from thence. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura: theſe directions foreſhew much evil to the native's body, eſtate, honour, and liberty; and betoken, if not the deſtruction, yet the injury, of them all, as ſickneſs, loſs of money, ſcandal, and danger of impriſonment. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx Auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, Siniſter Humerus & Cubitus dexter Aquarii; theſe directions precipitate the native's honour and credit, and make him go under many evil reports, to his great prejudice. To Hircus, it ſhews martial preferment, honour in war, exalts the native both in wealth and dignity, makes him ingenious, and apt to find out many rare inventions.

The Moon to the laſt ſtar in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini in femore Leonis, foreſhews a healthful time, with augmentation of wealth and honour. To the Pleiades, Hyades, Caſtor, Pollux, or Præſepe, make the native ſuffer the ſcandal of evil tongues, vexes and afflicts him with croſs neighbours, law-ſuits, and other troubles. To the Aſelli : this direction afflicts the body with many evils; and, if it falls near the oppoſition of Saturn and Mars, or the Sun, it is much if the native be not blind; or have ſome continual diſtemper in the eyes, or pains in the head, To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Auſtralis, Tibia dextra Aquarii, new friends, the acquaintance of ladies and noble women, and gifts by their means. To Aldebaran, Regulus, Frons Scorpii, Antares, Humerus precedens & ſequens Orionis; theſe directions foreſhew honour, glory, renown, and wealth, from the king and other noble perſons, give the native a command over others, and make him famous in his generation. To Ariſta, honour, glory, and preferment both in church and ſtate, the overcoming of an adverſary; dominion over the common people, and gain by them, To Cauda Leonis, gives honour, and a good eſtimation among the vulgar, but withal threatens ſcandal, loſs, and contempt. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura, ſcandal, odium, and ſcorn even of the common ſort; the ill will of ſome eminent lady or woman; danger of thieves, and

ſuch

ſuch like perſons. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx Auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, Siniſter Humerus & Cubitus dexter Aquarii; theſe are evil directions, giving the native melancholy diſeaſes, eſpecially in thoſe parts ſignified by the ſign in which the ſtar is; he goes alſo under ſcandal and reproach. To Hircus, is a very noble direction, and may ſignify the advancement of the native in all things, chiefly in military affairs; yet involves him in ſeveral vices and troubles with women; and bids him beware of ſome ſevere wound by a fall, blow, or ſtab. The ſignifications of the part of fortune, being directed in like manner, are altogether the ſame with what we hinted in the directions of the ſecond houſe.

In all theſe directions we muſt have great regard both to the ſign and the houſe. In directions which concern the body, we have reſpect to the ſign, becauſe that moſt commonly indicates the part afflicted; ſo alſo does the houſe; for, if the direction falls in the aſcendant, the affliction falls in the head, as on the eyes, noſe, ears, or brain; if in the ſecond, in the throat, &c. In directions, which concern the eſtate, honour, or fortune, we chiefly take notice of the houſe, for that indicates the means by which the thing ſhall be attained; the nature of the ſtar, the quality of the perſon; if in the third, by a kinſman, or by travel; if in the ſeventh, by a wife, or woman.

In directing any planet to theſe fixed ſtars, conſider whether the ſtar ſympathizes with the ſignificator in nature and quality, or not; if it does, the direction may be good, although it be to an evil ſtar; for ſweet to ſweet is ſweet; like to like breeds no diſcord; and union and agreement of natures takes away the evil effects; for, if the lord of the aſcendant was Saturn, and he ſhould be directed to Cauda Leonis, a ſtar of his own nature, this could be no evil direction, nor any way afflict the native either in body or eſtate; but would have famous and glorious effects, both for health and wealth, according to the place it falls in. In theſe directions, we are principally to regard the magnitude of the ſtar; for ſtars only of the firſt magnitude preſage things eminently glorious or dangerouſly deſtructive; and thoſe which are of the ſecond come very near them. Then the place of the direction is to be noted; for, if it falls in an angle, the direction will not only be famous and eminent, but alſo manifeſt itſelf with a great deal of life and vigour, and that on a ſudden; in a ſuccedent houſe, the effects will be more languid; in a cadent, not only weak and ſlow, but it may be a queſtion whether they will ever operate at all. Regard muſt alſo be had to the latitude; for ſtars having ſouth latitude operate not ſo much upon our northern hemiſphere as thoſe which have north; thoſe which have no latitude ſhew their effect, be they good or evil, with

with ſtrict equality; and thoſe which have north latitude manfeſt their force with great vigour.

The ſign alſo in which the ſtar is poſited is much to be conſidered; for fixed ſtars in cardinal ſigns exceed the others in power by ſo much as their place is more excellent and remarkable. And if a direction to any eminent fixed ſtar falls in ſextile or trine to the places of any of the fortunes or of the luminaries, or coheres with any other eminent direction at or near the ſame time to the body or aſpect of any planet of the nature of the ſame ſtar, the effects will not only be indubitably evident, but alſo very ſtriking and wonderful.

The durability of their effect remains only to be conſidered; wherein muſt be noticed, whether there be a continued ſeries of directions attending of the ſame purport and effect; for, if there be, and nothing contradicts their influence, the effects of them will, we may ſafely conclude, be durable and laſting.

APHORISMS for guiding the JUDGMENT upon NATIVITIES and HORARY QUESTIONS.

Conſider the degree aſcending, Sol and Luna; and ſee whether they are afflicted, or not; if they are extremely afflicted, or either of them, it is an argument of ſhort life, and therefore it will be in vain to form long directions for ſuch a nativity. Theſe points are ſaid to be afflicted or unfortunate, when either the conjunction, quartile, or oppoſition, of the infortunes vitiate their places, or when many violent fixed ſtars of the nature of the lord of the eighth aſcend with the degree aſcending or with the luminaries.

Conſider the lord of the aſcendant alſo; for, if he be eſſentially ſtrong, free from the affliction of the infortunes, not combuſt nor retrograde, nor impeded by the lord of the fourth, ſixth, eighth, or twelfth, houſes, but encreaſing in number, light, and motion, it ſhews long life. If the Sun in a birth by day, or the Moon in a birth by night, be ſtrong, free from affliction, and aſſiſted by the fortunes, it ſhews long life; but thoſe who are born exactly upon the very change or full of the Moon ſeldom live long; the Moon beſieged between Saturn and Mars argues ſhort life.

That planet which has moſt dignities eſſential and accidental in a figure is the lord of the geniture, more eſpecially if he be lord of the aſcendant alſo.

The planet or planets in the aſcendant are the chief ſignificators of manners; but, if no planet be in the aſcendant, then the planets from which the Moon ſeparates, or to which ſhe applies, ſhall be the ſignificators.

The ſignificator of manners in Aries, ſhews one witty; in Taurus, one laborious; in Gemini, a lover of learning; in Cancer, inconſtancy; in Leo, ſobriety and diſcretion; in Virgo, covetuouſneſs; in Libra, inconſtancy and conceitedneſs; in Scorpio, wiſdom, ſubtility, and boldneſs; in Sagittarius, valour; in Capricorn, laſciviouſneſs; in Aquaries, complacency and kindneſs; in Piſces, a mere hypocrite.

Mercury and Luna in conjunction, ſextile, or trine, in any ſign, ſhews ingenious perſ ns; the quartile ſhews wit, but more turbulent; the oppoſition ſhews one ſeditious, ſtubborn, imprudent, and deſtructive. Mercury in Taurus or Capricorn, in a cadent houſe, and retrograde or combuſt, or afflicted by Saturn or Mars, ſhews the native to be ſimple, and of rude underſtanding. Mercury in his own houſes, or in Aries or Aquaries, in reception with Mars or Saturn, ſhews a ſharp wit, and one of an admirable invention. Mercury received of the Moon, either by houſe or exaltation, gives a fertile genius. Mercury in conjunction, ſextile, or trine, of Saturn, ſhews a wary conſtant wit; of Jupiter, an honeſt upright mind; of Mars, a confident opinion; of Sol, a proud heart; of Venus, a pleaſant wit; and of Luna, a ready and piercing wit.

If many planets be ſtrong and eſſentially fortified, eſpecially Saturn, Jupiter, and Mars, or Sol, the native will enjoy a manifeſt and ample fortune, live nobly, and in great eſteem, above the ordinary quality of his birth, managing the actions of his whole life with glory and ſucceſs; and this judgment will be more confirmed, if moſt or all the planets be eſſentially fortified at the ſame time. But, contrariwiſe, when moſt of the planets are in their detriment or fall, peregrine, cadent, retrograde, afflicted, or combuſt, the native is then continually involved in a thouſand miſfortunes, one upon the heels of another, and his whole life is nothing but a vale of miſery. But a mediocrity of teſtimonies ſhews a various fortune, ſometimes miſerable, ſometimes extremely happy, according to the times of evil or good directions.

Saturn ſignificator of ſubſtance ſhews riches by building, huſbandry, gardening; Jupiter, by the church, religion, government, truſt, clothing; Mars, by war, inſtruments of war, law, ſurgery, or phyſic; Sol, by honour, command, office, dignity, or preferment; Venus, by friends, gifts, or women; Mercury, by arts, ſciences, learning, oratory, merchandiſe; Luna, by navigation, by the common people, or women.

The

The Moon fortunate in the aſcendant gives wealth and eſtimation all thelfe long. The Sun and Luna in trine, and he in his exaltation, free from the affliction of Saturn or Mars, are ample teſtimonies of a large fortune; the ſame if Jupiter or Venus be in the ſecond. The diſpoſitor of the part of fortune in the eighth, or the lord of the eighth eſſentially fortified in a good houſe, promiſes the native an eſtate by the death of friends. The Moon combuſt, or in conjunction, quartile, or oppoſition, of Saturn, deſtroys an eſtate though never ſo large, reduces the native to poverty; the ſame happens if the lord of the ſecond be ſo.

If the ſignificator of ſubſtance be eſſentially fortified, well poſited, free from affliction, or in a fixed ſign, the native's ſubſtance will be firm and durable all his life. An infortune in the ſecond, ſtrong, ſhews, that the eſtate may continue, but with great difficulty; but, if weak, that it will come to nothing; if a fortune be there, the native's eſtate will be firm. If no planet be in the ſecond, conſider the lord of the ſecond, and the diſpoſitor of the part of fortune, and judge by them, and by their directions to good or evil promiſſors. The ſignificators of ſubſtance oriental and ſwift in motion ſhew the native will be rich quickly; but occidental, ſlow in motion, or both, or retrograde, not till old age.

The lords of the aſcendant, and third houſe, in good, aſpect or mutual reception, ſhews concord among brethren, kindred, and neighbours, but, if in evil aſpect, the contrary. If Saturn or Mars be peregrine in the third, or the Dragon's Tail be there, the native and his kindred will be at perpetual variance, and by them he will receive many croſſes and loſſes. If Saturn or Mars, or the Dragon's Tail, be in the third houſe, or in conjunction, quartile, or oppoſition, of the lord of the third, the native loſes by travel, and will always be in danger of thieves or robbers upon the highway, and will have many evil neighbours.

The Sun or Moon in Via Lactea, afflicted with the conjunction, quartile, or oppoſition, of Saturn and Mars, or with nebulous ſtars, portends bindneſs, if both luminaries are afflicted; if the Sun only be afflicted, it is the right eye; if the Moon, the left. The ſame if the Moon be in conjunction, quartile, or oppoſition, with Sol or Saturn, with nebulous ſtars, or if Sol be in conjunction with Mars in the eighth.

The Sun in good aſpect with Saturn or Jupiter in a diurnal geniture, or the Moon ſo conjoined in a nocturnal, eſpecially in the ſecond or fourth, or if they have dominion in the fourth, ſignify a good patrimony to deſcend to the native, and an augmentation of his paternal inheritance. But the Sun afflicted by Mars by day, or by Saturn by night, and not aſſiſted by the fortunes of Luna by night, decreaſing and afflicted by Saturn or

Mars, or both; or if the lord of the ſecond, or the fourth houſe or its lord, be afflicted in like manner; it ſhews the native will waſte his father's eſtate and bring it to nothing. The ſame if Saturn be in conjunction with the lord of the fourth in the twelfth; or the infortunes in the fourth in conjunction with the lord of the fifth; ſo it is alſo if Mars be in conjunction with Sol, and peregrine, afflicting the ſecond.

In a diurnal geneſis, Sol and the lord of the fourth ſignify the father, and the Moon the mother; but, in a nocturnal, Saturn, with the lord of the fourth, the father; and the Moon the mother. Now, if theſe behold the aſcendant or its lord by ſextile or trine, there will be a concord and love between the native and his parents; but, if by quartile or oppoſition, much ſtrife, diſcord, and contention. The ſignificators which caſt the beſt or greateſt aſpect to the aſcendant or its lord ſhew that the perſon ſignified by them will love the native beſt.

Saturn in the fourth, in his houſe or exaltation, direct, ſwift in motion, and in ſextile or trine with Jupiter, Venus, or the lord of the ſecond; the lord of the fourth in reception with either luminaries, and they in good aſpect to the fourth or planets therein; ſhew an ample fortune by managing quarries, mines of metal, coals, ſtones, minerals, &c.

The lord of the aſcendant in the ſixth or twelfth, and he or the aſcendant afflicted by malefic planets, ſhews a ſickly perſon. If the ſign aſcending and all the planets be in ſigns of one triplicity, the native will always be afflicted with diſeaſes of the nature and quality of that trigon; if the fiery, with fevers and inflammations; if the airy, ſuperfluities and diſeaſes of the blood; if the watery, dropſy, and other watery diſeaſes; if the earthy, conſumptions, melancholy, and the like.

The Sun in the ſixth, ſeventh, eighth, or twelfth, houſes, and afflicted or afflicting the lord of the aſcendant, gives few years, with much ſickneſs and many afflictions. The Moon applying to conjunction of Sol ſhews lean and infirm people, afflicted with ſuch diſeaſes as the phyſician can neither cure nor diſcover. The Moon afflicted by the conjunction, quartile, or oppoſition, of Saturn and Mars, in conjunction with the Dragon's Tail in the aſcendant or ſecond, ſhews the falling ſickneſs, or the native's whole life to be ſickly; and fixed ſtars of the nature of Saturn being joined with the luminaries do the ſame, making the perſon alſo lean and pale. Mars in the aſcendant ſhews diſeaſes in the head, and ſcars and wounds in the face; Saturn in the medium cœli, ſudden hurts by falls, bruiſes, and the like, as alſo loſs of honour; but, in the aſcendant, pains of the teeth. The Moon afflicted by the oppoſition of Saturn, Mars, or Mercury, ſhews madneſs or folly; the ſame if Saturn and Mars be in partile oppoſition, or applying to it from angles.

If

If Mercury be lord of the ſixth, or the planets in the ſixth be ſtrong, eſſentially fortified, and in good aſpect with the aſcendant, or ſecond, or their lords, it ſhews that the native's ſervants will be honeſt, juſt, and profitable to him; the ſame if the ſignificators be angular; and ſo contrariwiſe. A fortunate planet in the ſixth or twelfth ſhews good ſervants, and profitable; but the Dragon's Tail, Saturn, or Mars, in the ſixth, and peregrine, denote baſe, ſordid, and thieviſh, ſervants.

Planets in the fifth, and the Moon and Venus, or their diſpoſitors, free from affliction; ſigns upon the aſcendant and fifth, and ſigns in which their lords are, being fruitful, ſhew many children; the ſame if Venus or the Moon be in the aſcendant; or Jupiter in the ſeventh. Jupiter or Venus, or the lord of the fifth, in trine to Luna, in humane or fruitful ſigns; all or moſt of the planets in fruitful ſigns, and in good aſpect to the lord of the fifth, or planets therein, ſhew a plentiful iſſue. Saturn in the fifth declares ſtubborn and undutiful children; Mars, ſuch as will be bold and daring; but Sol in conjunction, quartile, or oppoſition, of Saturn in the fifth or eleventh, ſhews barrenneſs; the ſame if the lord of the fifth be retrograde, or combuſt, or in conjunction, quartile, or oppoſition, of Saturn or Mars, and they peregrine. Saturn or Mars, or both, peregrine in the fifth or eleventh; Sol in the fifth joined to an infortune; Sol, Saturn, Mars, or Mercuey, in quartile or oppoſition of Luna in the medium cœli; Jupiter in oppoſition of Saturn or Mars or both; the lord of the fifth in the eighth or twelfth; or in conjunction, quartile, or oppoſition, of Saturn or Mars; are all certain arguments that the children will die.

In marriages, obſerve the motion of the ſignificators; for, if they are direct and ſwift, the native marries early; but, if retrograde and ſlow, or ſtationary, they prolong the time very much. The particular time of marriage is diſcerned by direct and converſe directions of the aſcendant, or medium cœli, or their lords; or the Sun or Moon to the conjunction, ſextile, quartile, or trine, of the lord of the ſeventh, or planets in the ſeventh, or by directions of the aſcendant or medium cœli or their lords to the conjunction, ſextile, quartile, or trine, of Jupiter, Sol, Venus, or Luna; and if any of them are in the ſeventh houſe, or aſcendant, conjoined to many planets, they ſhew many wives; and ſo alſo does the lord of the aſcendant in configuration with many. The Moon configured to one planet only, ſhews but one wife; and, if the Moon be ſtrongeſt, the man out-lives his wife; but, if the planet with whom the Moon is conjoined be ſtrongeſt, he dies firſt.

The Moon applying to Saturn, well-affected, ſhews a ſerious, induſtrious, ſober, laborious, woman; but, being ill-affected, a ſuſpicious,

croſs, envious, froward, woman, indolent and careleſs; applying to Jupiter well-affected, a ſober, honeſt, godly, religious, chaſte, and virtuous, woman, and a good houſewife; but, being ill-affected, the woman may have virtues, but they are generally clouded; applying to Mars well-affected, it ſhews one of a lofty, honourable, open, and generous, mind; a true friend, yet ſcorning to receive any affront or injury, and one that will deſire to be maſter; but, being ill-affected, an evil, quarrelſome, proud, petulant, woman; applying to the Sun, being well-affected, ſhews an honourable and truly noble creature, full of generoſity and humanity, affecting high and great things; but, if ill-affected, ſhe will be idle, vain, fooliſh, proud, inſulting, and domineering; to Venus well-affected, a beautiful, fair, pleaſant, civil, courteous, loving, good-conditioned, and virtuous, woman; but, if ill-affected, ſhe is an impudent, bold, arrogant, prodigal, talkative, luſtful, baſe, woman; laſtly, the Moon applying to Mercury well-affected, ſhews a loving, neat, ingenious, pleaſant, well-ſpoken, careful, woman; but, if ill-affected, an intruding, prattling, inconſtant, diſſembling, turbulent, creature.

The lords of the tenth and ſeventh, or ſecond and ſeventh, in each others houſes of the figure, or in mutual reception, ſhew a good wife; but the lords of the ſixth or twelfth in mutual reception, or poſition with the lord of the ſeventh, ſhew a very mean, obſcure, ill-bred, woman. Saturn or Mars in the ſeventh, very ſtrong, ſhews a good and rich wife, yet her ſubſtance not attainable without trouble; if peregrine there, it ſhews one of low birth, poor, and ill-conditioned; if Jupiter, Sol, or Venus, be there, the contrary. If the ſignificators of man and wife be in quartile or oppoſition of one another, or in quartile or oppoſition to the Moon, there will be many quarrels, and that upon very ſlight occaſions; the contrary if they be in conjunction, ſextile, or trine, or in mutual reception or poſition; or if the Moon makes any tranſlation between them by good aſpect. The lord of the ſeventh in quartile or oppoſition to Saturn or Mars, ſhews an evil woman, immodeſt and ſhameleſs; and, if the lord of the ſeventh be in the twelfth, although in trine with Venus, the woman will prove inconſtant to her huſband.

If Mercury and Luna be in conjunction or reception, or the lord of the ninth be in the aſcendant, or the lord of the aſcendant be in the ninth, or Mercury or Luna be in the aſcendant, third, or ninth, or mutual reception of their lords, or conjunction with them, the native will travel beyond ſea, or take many long journeys. The cauſe of the journey appears from the nature of the ſignificator, and the houſe in which he is poſited; if Saturn be ſignificator, the cauſe is from ſome inheritance, legacy, or things and commodities ſaturnine; if Jupiter, the cauſe is from

religion, ecclesiastical preferment, honour, or law; the like of the other planets. If the significator be in the ascendant, the native is possessed with a natural desire of seeing strange countries; in the second, he travels for a design of enriching himself; and so of the other houses.

If the lord of the ninth be in the ascendant, the native will travel much; if in the second house, he will gain considerably by his travels; if in the third, he will cohabit with strange women, and often shift his residence; if in the fourth, his parents will have some occult infirmities, and he will die on his travels; if in the fifth, he will have have children in another country; if in the sixth, he will gain by his slaves or servants, and his cattle will fall sick in his travels; if in the seventh, he will obtain a good and obedient wife. When the significators of journeys are essentially strong, well posited, and free from affliction, and in sextile or trine of a good planet, they denote honour, prosperity, and security, in travels, *quod capax*, according to the quality of the person; and contrariwise, if Saturn or Mars afflict the significators, it shews, in the twelfth house, danger of imprisonment; in the second or third, treachery by kindred or neighbours, or danger by common thieves; but, in this judgment, Saturn shews rather poverty and want of money; Mars, bodily wounds. The countries into which the native had best travel, are chiefly those subject to the signs of the ascendant, second, ninth, tenth, and eleventh; or those signs in which Jupiter, Venus, Part of Fortune, or Dragon's Head, are posited; but those subject to the signs in which the infortunes or Dragon's Tail are posited, will prove unfavourable to the traveller; and so also will those that are subject to the signs of the fourth, sixth, seventh, eighth, or twelfth, houses.

Saturn, Mars, or the Dragon's Head, in the ninth, or Saturn or Mars in the third, opposite to the ninth, Jupiter being peregrine, cadent, and afflicted, shews either pernicious sectaries, of no religion, or atheists... But Jupiter, Venus, or the Dragon's Head, in the ninth, shews a truly religious person; the same if Sol, Mercury, Luna, or Part of Fortune, be there in sextile or trine with Jupiter or Venus. If no planets are in the ninth, consider its lord and Jupiter; if they or either of them be essentially fortified and strong, or angular, or in reception with Sol or Luna, or with the lord of the ascendant or planets therein, or posited in the ascendant, the native will be truly pious, honest, and religious; and so contrariwise. Saturn in the ninth, essentially strong, shews strong zeal, chastity, and faith; Sol there, shews piety, and makes an excellent preacher. If Sol or Jupiter hath dominion in the ninth house, or in the ascendant, and hath dignities in the places of Mercury or Luna, the words of the native will be like oracles.

The

The ſignificators of honour in their houſes, exaltations, or mutual reception or poſition with the lord of the aſcendant, or angular, being alſo free from affliction, beſtow on the native honour, glory, truſt, and command. Jupiter, Sol, Venus, or Luna, in the medium cœli, the ſame; more eſpecially if they are eſſentially fortified. The Sun and Moon in the degree of their exaltations, not afflicted, ſhew, *quod capax*, the greateſt perferment. The light of time culminating, and in ſextile or trine with Jupiter and Venus, or with the other light, ſhews great honour. But thoſe who have neither of the luminaries angular, or in a maſculine ſign, or in ſextile or trine of Jupiter or Venus, will all their days be abject and poor, and of the vulgar ſort.

If the planet or planets which have dignities in the places of Sol, Luna, or ſign aſcending, ſhall be ſtrong and eſſentially fortified, and if it be Saturn, Jupiter, or Mars, oriental, or if it be Venus or Mercury occidental; the native ſhall raiſe himſelf, though low, to a very high condition. So alſo Sol culminating in Aries, Leo, or Sagittarius; or Sol and Luna in reception, or in ſextile, or trine; or if the Sun or light of time be in conjunction with Aldebaran, Regulus, Ariſta, Pleiades, Antares, Rigel, Hircus, Cor Hydra, Arcturus, Fomahaut, or Marchab, and more eſpecially if thoſe ſtars culminate alſo, the Sun, Moon, and Jupiter, in trine with each other; the Sun and Mars in mutual reception, or in trine from fiery ſigns; Jupiter, Venus, and Luna, in conjunction or partile trine, eſpecially in angles; Jupiter and Venus in conjunction or any angle, but chiefly in the tenth, with the Dragon's Head there; are all teſtimonies of eminent honour.

The Sun in Cancer, the Moon in Scorpio in conjunction with Jupiter, or in trine with him from Piſces, are arguments of great perferment. The Moon in the aſcendant, near the full, or in conjunction, ſextile, or trine, with Jupiter, Sol, or Venus, or fixed ſtars of their nature, and of the firſt magnitude, ſhews great encreaſe of honour and preferment. Sol or Luna in conjunction with Regulus or Ariſta; or in conjunction with the Dragon's Head and Jupiter in the tenth, in trine to them, or to Mars or Venus, will raiſe the native from obſcurity to ſit with princes. Whatſoever preferment is ſignified, if Saturn or Mars caſt their quartile or oppoſition to the tenth houſe, its lord, the Sun, or Jupiter, it will be loſt again. If the lord of the tenth and aſcendant apply one to another, and are both oriental, and in their eſſential fortitudes, the native will be great and be beloved.

Saturn in the tenth never lets the native enjoy his honour and preferment long, but caſts him down headlong, when leaſt expected; from which

which dejection he never rises. The lord of the ascendant in sextile or trine with the Sun, and oriental, or in trine or sextile with the lord of the medium cœli, the native will attain to honour and dignity, and be beloved of kings, princes, and noblemen. The lord of the ascendant in the sign ascending, or in his own dignities, he will rise to honour and esteem by his own industry; more especially if he applies to a planet angular and in his own exhaltation. The quality of the preferment is discerned from the planet or planets which apply to the luminaries, or to which the luminaries apply; if Saturn be that planet, preferment comes by means of an estate, inheritance, possessions, or favour of ancestors; if Jupiter, by means of virtue, honour or learning, or honesty, gravity, justice, religion, or wealth. If Mars, by valour, or by merit as captain or general in the army, or by being a physician, surgeon, chemist, &c. If Venus by courtship, pleasantness, or through the means of women. If Mercury, by wit, judgment, oratory, or learning; by the law, merchandize, &c. wherein also consider the house in which this planet is. If no planet beholds the luminaries, or is beheld by them, then consider the planet in the tenth, and the strongest planet there, if there be many; if no planet in in the tenth, consider the lord of the tenth, and disposer of the light of time, or that luminary which is either above the earth or strongest, and judge *ut supra*, for if the planet shewing the preferment be essentially strong, free from affliction, and assisted by other planets in quartile or trine the native's honour will be permanent, otherwise not.

Mars in his detriment, and in opposition to the ascendant, shews an unfortunate and infamous man. Mercury in quartile or opposition to Saturn, causes an impediment in the tongue or speech; in conjunction, sextile, or trine, to Jupiter, makes excellent orators, of great reason, understanding, and justice, and gives him great friends among churchmen and lawyers; in aspect with Mars, he inclines to physic, surgery, chemistry; in quartile or opposition of Sol, to coining money; in sextile or trine with Luna, gives him a good understanding, and inclines him to the knowledge of things to come, to arts and sciences, as philosophy, philology, mathematics, medicine, &c. if her application be in Virgo or Scorpio, the native proves a lover of the mathematics. Mars in aspect with Sol, gives the native power, authority, and magistracy, making him famous. Jupiter, Sol, Venus, or Luna, in the eleventh, essentially fortified, and in conjunction, sextile, or trine, with the lord of the ascendant, shew great and good friends, and contrariwise if Saturn and Mars be there and weak. The Dragon's Tail in the eleventh, always shews falsity in friends, which is found never to fail; in the third the same. Fortunes in the first, fifth, seventh, ninth, and eleventh, houses, many friends; infortunes in the twelfth or in angles, many enemies.

Thoſe planets which are in oppoſition to the luminaries, lord of the aſcendant, or are poſited in the twelfth houſe, ſignify the native's enemies; no planets in the twelfth or ſeventh, or in oppoſition of the luminaries, few or no enemies. The lord of the aſcendant in the ſeventh or twelfth, or the lord of the ſeventh or twelfth in the aſcendant, argue many enemies. Thoſe planets in ſeptima, or in oppoſition of the luminaries, will diſcover their malice openly; thoſe in the twelfth or cadent, will act their malice cloſely and cunningly. The lord of the aſcendant either diſpoſing of the ſignificator of enemies, or much ſtronger in eſſential dignities, and angular, the native overcomes all his enemies, and contrariwiſe. Significators of enemies cadent, peregrine, retrograde, or combuſt, argue mean perſons. Either of the luminaries afflicted by conjunction, quartile, or oppoſition, Saturn or Mars in angles, and diſpoſed of alſo by the ſaid infortunes, argues impriſonment; ſo if Sol or Luna be in the twelfth in conjunction with Saturn. Saturn and Mars in conjunction, out of their own dignities, or dignities of the luminaries, the ſame; the ſame if Sol and Luna be in conjunction in the eighth, in any ſign except Taurus, Cancer, or Leo. The lord of the aſcendant combuſt in the twelfth, impriſonment and many ſorrows: in the tenth, death by ſentence of a judge: in the eighth ſorrows, and an infamous end. The lord of the aſcendant in quartile or oppoſition of the lord of the eighth, or any planet therein, or in conjunction with evil fixed ſtars of the nature of the lord of the eighth, or in the fourth, ſixth, eighth, or twelfth, in conjunction, quartile, or oppoſition, of Saturn, Mars, or combuſt, and out of all his eſſential dignities, are all demonſtrations of a violent death. If theſe configurations happen in fiery ſigns, it may be by beheading; in airy ſigns, hanging; in earthy ſigns, by falls, blows, or the like; in watery ſigns, by water or drowning; in angles, the death will be more honourable; ſuccedent, by accidents; in cadent, very ſhameful. If the ſignificators of manners be with Caput Meduſæ, the native will be of a violent nature, even to murder or be murdered; if with Aldebaran, he will be fierce and given to warlike actions; if with the Pleiades, he will be ambitious, turbulent, and libidinous; if with Cingula Orionis, he will be witty, of great underſtanding, and have a vaſt memory; if with Regulus, he will be magnanimous, noble, generous, and aiming at rule and dominion; if with Antares, he will be raſh, headſtrong, without rule or government, obſtinate even to his own deſtruction; if with Hercules, he will be raſh, bold, impudent, cruel, ſubtle, crafty, with a ſhow of valour and honour; if with Ariſta, he is noble, generous, and brave, of a gentle, affable, and courteous, diſpoſition, juſt, honeſt, faithful, true-hearted, ſtudious, and ingenious; if with Lyra, wanton and luxurious; but pretending to gravity and honeſty; if with Aquila, bold, confident, and valiant.

Saturn oriental, or in the aſcendant, gives a ſtature ſomewhat above the middle ſize; occidental, a mean ſtature inclining to brevity. Jupiter oriental gives a tall, large, and comely, perſon; occidental, middle ſized, but large boned and well ſet. Mars oriental gives an indifferent large corporature and ſtrong body; occidental, one of a middle ſize, but full body. Sol gives a large and comely corporature; Venus oriental gives a tall, ſtraight, and ſlender, perſon; occidental, one ſhort and well ſet; Mercury oriental gives a compleat, tall, upright, and ſlender, body; occidental one low and ſmall. The Moon increaſing gives a full, fat, plump, perſon, inclining to tallneſs; decreaſing, a ſhort, low, ſquat, body. Planets having north latitude ſhew large and groſs bodies, but of a more dull and ſluggiſh nature; planets having ſouth latitude ſhew leſs proportion, and ſuch as are nimble and active. Saturn ſhews a long viſage, ſwarthy, black, or tawny, and lowring; Jupiter, a fair, full, comely, viſage. Mars a full ſun-burnt, or ruddy viſage. Sol a full round face, high bold forehead, and tawny complexion; Venus a fair beautiful viſage; Mercury according as he is conjoined: of himſelf he gives a long ſwarthy complexion; Luna full-faced if increaſing; pale, wan, and long, viſaged, if near her change. If Saturn is lord of the geniture, or in the aſcendant, the native is melancholy, envious, fearful even of his own ſhadow; if Luna is in quartile or oppoſition of him, he proves ambitious, and fills his ſullen fancy with glorious conceits; but, if Mars, it is much if he proves not mad; if Mercury, an enthuſiaſt or diviner. If Saturn be in the medium cœli, it deſtroys the native's honour and fame, though ever ſo great, and be ever ſo deſerving; ſo much the more if he be in quartile or oppoſition to Sol or Jupiter; but, if Jupiter or Venus be there under fortunate directions, he may with much labour preſerve it; yet at laſt it will be deſtroyed. Saturn in conjunction with Luna in an angle, though the native were ever ſo rich, yet ſhall he be reduced to poverty; ſo the Dragon's Tail in the ſecond deſtroys the native's eſtate and fortune, be it never ſo great, and he will be driven to many exigencies and wants; and Saturn or Mars retrograde, peregrine, and cadent, being in quartile or oppoſition to the ſecond houſe or its lord, makes the native perpetually poor. Saturn in or lord of the aſcendant in one man's nativity, being upon the cuſp of the ſeventh in another's, foreſhews perfect hatred, and the latter will be the injured perſon. Saturn in the aſcendant, in Gemini, Virgo, Libra, Capricorn, or Aquaries, in good aſpect with Mercury, makes ſcholars and learned men; with Jupiter, divines and lawyers; if he be in the eighth, in a nocturnal geniture he foreſhews a violent death. Saturn lord of the ſeventh, makes the native long before he marries; ſcarcely before thirty, unleſs Jupiter, Venus, Mercury, or Luna, be in the aſcendant; or ſome of the other three, and the lord of the aſcendant be in good aſpect of Luna. Saturn in quartile or oppoſition with Sol or Luna from angles, por-

portends blindneſs; the ſame if the luminaries be in quartile or oppoſition of Mars. Saturn in the imum cœli, although in a fortunate geneſis, foreſhews an evil end to the native, though he be a prince.

Jupiter lord of the geniture, or in the aſcendant, makes the native of a noble and brave ſpirit, aiming at good and honeſt things, without the ſenſe or leaſt imagination of evil. But if either of the luminaries, or Saturn or Mars, be in quartile or oppoſition to him, he proves proud, treacherous, and a perfect villain, who under the notion of ſanctity may ſhroud a thouſand enormities. Jupiter or Venus poſited in the aſcendant or medium cœli, free from affliction, makes the native beloved of all ſorts of perſons, though his birth be ever ſo mean; and gives him a juſt, upright, and honeſt, ſoul. Jupiter, Venus, or the Dragon's Head, in the fifth, in a fruitful ſign, ſhews many children; and, if Luna be in any good aſpect with them alſo, ſhe ſhews ſtill the greater number.

Saturn or Mars in the ninth, and Dragon's Tail in the aſcendant, generally makes the native an atheiſt in judgment, though a prieſt by profeſſion. Saturn upon the cuſp of the ſecond, makes the native always poor, let him have what aſſiſtance ſoever; unleſs he be eſſentially fortified there, and in good aſpect of the fortunes. Saturn and Mars in oppoſition to equinoctial ſigns, makes (if a king) a great tyrant; and, if they be in quartile with Jupiter, he may be an obſerver of law and religion, but it will be for his own ends. Saturn in oppoſition to Luna, or Mars in oppoſition to the aſcendant, makes an abſolute knave and a traitor.

Mars lord of the geniture in the aſcendant eſſentially fortified, makes a courageous perſon, a good ſoldier, ſurgeon, or phyſician, and one honourable in his profeſſion. Mars ſtrong in a nativity, and lord of the ſeventh, in no good aſpect to the luminaries or aſcendant, the native will be unfortunate in war, controverſies, and law-ſuits; for the ſeventh houſe ſignifies his enemies, and in this reſpect they will be too powerful for him. Mars in the medium cœli brings ſcandal and diſhonour to the native in many things, whether he deſerves them or not. Mars in Aries Scorpio, or Capricorn, in the aſcendant of a nativity, makes the native invincible; and this more eſpecially if he be in good aſpect of the luminaries, or planets eſſentially fortified. Mars in conjunction, quartile, or oppoſition, to Luna and Saturn, in the ſame aſpect of Sol from angles, ſhews a violent death. If ſo poſited in violent ſigns, though out of angles, the ſame. Mars and Sol in the ſecond houſe, eſſentially fortified, the native may have a good eſtate, but will have ways enough to ſpend it; but, if they be weak, peregrine, or afflicted, the native will be driven to want.

Mars

Mars and Sol in aſcendant, in aereal or fiery ſigns, make proud, ſcornful, prodigal, perſons, conceited of themſelves. Mars in oppoſition to Jupiter or Venus deſtroys the iſſue of the native, though ever ſo great and numerous.

Sol lord of the geniture, or ſtrong in the aſcendant, makes the native aim at ſovereignty, rule, and dominion; who, *quod capax*, will be very famous; the ſame if Aries, Leo, or Sagittarius, aſcend, and the Sun be ſtrong and in trine with Jupiter. Sol in the aſcendant makes a great boaſter and very proud perſon; Mars there, denote a notorius liar, romancer, and inventor of fables, and a contriver of miſchief, given over to perjury, violence, and cruelty. Sol or Luna in quartile or oppoſition to Saturn or Mars from angles, chiefly the medium cœli, ſhews a violent death; if to Mars only, and in humane ſigns, the native will be ſlain by the hands of his enemies; if to Saturn, he will either have a great fall, be impriſoned, or ſtarved to death in a priſon. Sol and Luna afflicted in watery or airy ſigns afflict the native greatly with the gout. Sol and Luna in conjunction of Venus in Cancer or Capricorn give the native a great fancy and a large underſtanding. If Sol, Luna, or the medium cœli, be directed to the conjunction, ſextile, or trine, of Jupiter or Venus, the native, if in years, generally marries. Sol, Luna, or the aſcendant, being Hyleg, directed to the conjunction, quartile, or oppoſition, of Saturn, and the direction being in Aries, Cancer, or Leo, the native rarely eſcapes death when theſe directions come up, becauſe thoſe ſigns repreſent the moſt vital parts in man's body, and Saturn in the oppoſite ſigns has moſt power to do miſchief. Sol and Mercury in conjunction in the third or fourth makes the perſon ſkilful in occult arts and ſciences. Sol, Luna, or the aſcendant, in a geniture of ſhort life directed to the Dragon's Tail, generally proves mortal.

Venus, lady of the geniture, or ſtrong in the aſcendant, makes the native a great lover of pleaſure, of an upright, juſt, honeſt, heart; but, if ſhe be weak, and afflicted by Saturn or Mars, the native is libidinous, ſenſually and beaſtly inclined, and will be afflicted with venereal diſeaſes. Venus and Mercury in conjunction in Gemini, Libra, or Aquaries in the aſcendant, in trine with Jupiter in the ninth, make great ſcholars, and learned men. Venus and Mercury poſited in the medium cœli, either in Aries, Gemini, Virgo, or Scorpio, make the native very eminent in arts and ſciences. Venus in the aſcendant, and Mercury lord thereof, in reception with her, denotes a good underſtanding, and a worthy honeſt man. Venus poſited in the medium cœli makes the native, whether man or woman, marry very advantageouſly.

Mercury lord of the geniture, or ſtrong in the aſcendant, gives the native an admirable fancy and great elocution; if he be in good aſpect with Luna or Venus, or in reception with either of them, he proves a famous orator; if in good aſpect or reception with Saturn or Jupiter, he makes an excellent philoſopher or divine; if with Mars, a good phyſician, ſurgeon, or mathematician. Mercury in caſimi, and in his own dignities, makes the native a great orator, or ſubtle counſellor in the eſtimation of all men. Mercury in ſquare or oppoſition of Mars gives a ſharp, but a turbulent and troubleſome, wit and underſtanding; one never content, but always ſeeking out new things and ſtrange inventions. Mercury in an angle in Piſces, afflicted of Mars or Sol, and the Moon in an angle, afflicted of Saturn, makes a fool or a madman; for theſe configurations oppreſs the brain, and repreſent a thouſand fancies. Mercury in Cancer, retrograde, in ſquare to Mars and Jupiter, and they in oppoſition to each other in the nativity of a divine, make a great enthuſiaſt. If Mercury be afflicted by Saturn, in thoſe genitures where Cancer, Scorpio, or Piſces, aſcend, the native is either dumb or has a very great impediment in his ſpeech; the ſame if Mercury be with the Dragon's Tail; if afflicted by Mars in ſuch a geneſis, the native ſtammers very much. Mercury free from affliction in genitures where Gemini, Virgo, Libra, Sagittarius, or Aquaries, aſcend, gives the native a graceful ſpeech and an excellent elocution. Mercury and the Dragon's Tail in the aſcendant in Libra, and the Moon in Aries in the ſeventh, make the native a promoter of ſcandal and falſehood. Mercury in either of the houſes of Saturn gives a ſound underſtanding; and, if he be in ſextile, trine, or reception, of Saturn, the native comes into great repute by his ingenuity. Mercury in the houſes of Mars, in good aſpect of Luna and lord of the aſcendant, gives an excellent underſtanding.

Luna being lady of the geniture or ſtrong in the aſcendant, the native loves novelties, is ſubject to mutation, and deſirous of travelling to ſee diſtant countries; of a gentle nature and diſpoſition, and timorous; if ſhe be in aſpect with Mercury, the native will be maſter of many languages. Luna in conjunction with the Pleiades, and in quartile of Mars from an angle, ſhews great defects in the eyes, if not total blindneſs. Luna in conjunction or oppoſition of Sol in any geneſis, ſhews that the native will live but a ſhort time unleſs the Moon has great latitude; for that ſometimes may make the conjunction or oppoſition eight or nine degrees diſtant. Luna in conjunction of Saturn in an earthy ſign, and an earthy ſign aſcending, makes the native very melancholy and low-ſpirited. Luna in reception and trine of Mercury gives a good underſtanding, and makes the native able to overturn the arguments of moſt men. Luna in the twelfth, in quartile to Caput Algol in the medium cœli, ſhews loſs of

honour, if not captivity, or death in prison. Luna in Via Combusta, and Sol in Via Lactea, denote great danger to the eyes; if the infortunes be in the ascendant, or in opposition thereto, it presages blindness. Luna, Sol, or the ascendant, directed to the conjunction of Mars, shew the small-pox or measles in children; in men it denotes malignant fevers; and, in elderly people, death. Luna in good aspect of the almuten of the medium cœli, and in the same with the lord of the ascendant, gives the the native eminent honour. Luna or Sol, or both, or the ascendant, afflicted by the body or partile aspect of the infortunes, denotes that they will be of a very short and sickly life.

Fixed stars of the first or second magnitude in the ascendant, or medium cœli, give the native extraordinary fame and honour, make him eminent and prosperous, and one whom the world will admire. Fixed stars of a violent nature, upon the cusp of the medium cœli, and its lord posited with such, shew destruction to the native's honour and fame. Fixed stars are to be considered, in general positions or directions, in respect of their aspects, as well as the planets.

The medium cœli afflicted by the Dragon's Tail, and both the luminaries afflicted by Mars, in a violent sign in the fourth, shew a wretched end, both to the honour and life of the native. The medium cœli well fortified gives the native not only great honour, but such as shall be fixed and durable; though sometimes upon bad directions it may be subject to interruptions. The medium cœli directed to promittors never kills, unless in the genesis there be signs of a violent death.

All the planets, or most of them, above the earth, make the native, of whatsoever capacity, eminent and famous beyond it; and, if they shall be so posited in their dignities, he shall, like a comet, out-shine all others in the place where he lives. All the planets in a nativity retrograde, and under the earth, though the native be of great and noble birth, shew him not of a rising, but of a falling, fame and fortune. The lord of the ascendant stronger than the lord of the seventh shews the native always overcomes his adversaries, and so contrariwise. Aries, Leo, or Sagittarius, ascending, and the lord of the ascendant in the medium cœli, shews the native will always be aiming at things beyond the capacity of his birth or present fortune.

The inferior planets many times shew great honour to the fame of a native, but will not be of long continuance. The fortunes in the ninth make famous churchmen, lawyers, and rich merchants; the same, if the benevolents trine the ninth or lord thereof. Many planets in the ninth, in

in the nativities of any claſs of perſons, gives them the higheſt honour and dignity in their profeſſion. If Virgo aſcend, the native is generally very ingenious, unleſs Mercury be in Sagittarius or Piſces; and then the native is generally confident and conceited of his own abilities, though a mere fool. The lord of the medium cœli in the twelfth, and the lord of the twelfth in the aſcendant, denote captivity or impriſonment; the like if the Moon or lord of the aſcendant be poſited in the twelfth. The greater the planets dignities are, the more ſplendid and glorious are the native's honour and fortune; the greater their debilities, the more obſcure will be his. If the medium cœli be directed to the body of Saturn, he being poſited in the tenth or eleventh houſe, the native will loſe all his honour and offices, and will ſcarcely ever riſe again to preferment; and, if in ſuch geneſis there be ſignifications of a violent death, the aforeſaid direction puts an inglorious period to the native's life.

A continued ſeries of good directions makes a bad nativity ſometimes very good; but that good laſts not long. Two, three, or more, planets in the eighth, upon good directions unto them, encreaſe greatly the native's ſubſtance by wills and legacies of the dead. The eleventh houſe, fortified by the preſence of good planets, ſhews many great and powerful friends, but, by the preſence of evil planets, and they ill-affected, it ſhews few and faithleſs friends. The lord of the eleventh ſtronger than the lord of the ſeventh declares the native's friends to be more powerful than his enemies.

All the planets under the earth, when they promiſe honour, dignity, and fortune, which is chiefly when they are eſſentially fortified in nocturnal genitures, generally perform it in the latter part of native's life. All the planets in a nativity out of their eſſential dignities, ſhew obſcure perſons; who, if they ever attain any honour, glory, or renown, in the world, never long enjoy it. A fortunate planet in the eighth houſe always denotes a natural death; the lord of the eighth in the medium cœli ſhews the native will die by the ſentence of a judge. Such as have a ſatellium, or croud of planets in angles, have at ſome time or other of their lives prodigious ſucceſs or detriment, according to the occurring directions. Many planets in reception, or in good aſpect of each other, give the native many and good friends. Planets ſquaring or oppoſing each other from angles and cardinal ſigns denote great misfortunes to the native, and that at laſt he ſhall die a violent death. Cardinal ſigns poſſeſſing the angles of a nativity make the native, if of any capacity, moſt eminent and famous in his generation, and to do ſuch acts as that after-ages ſhall admire him. Directions to the bodies or aſpects of planets in the deſcending part of heaven, although they denote the greateſt happineſs, yet it proves not very durable.

In

In a feminine geneſis, the lord of the ſeventh being poſited in the aſcendant, makes her govern over her huſband; and if the lord of the aſcendant be a ſuperior planet, and the ſign thereof commanding, ſhe will be a great virago, and hector over him. Allowance is many times to be given in the meaſure of time in directions, when tranſits of weighty planets, contrary to the nature of the directions, ſhall near that time occur; for good and evil directions may be either anticipated or continued by the force of the tranſits. Some perſons, although they have bad genitures, riſe wonderfully, becauſe their genitures ſympathize with the nativities of thoſe by whom they are raiſed. The greateſt ſympathy that can be in any two nativities, is by having the fortunes in one upon the places of the luminaries in the other; and the luminaries in the latter upon the places of the fortunes in the former. The greateſt antipathy is, where the infortunes in the one poſſeſs the places of the luminaries in the other; and the luminaries in the latter poſſeſs the places of the infortunes in the former; the ſame happens if the lord of the aſcendant in the one be in oppoſition to the lord of the aſcendant in the other, and ſo contrariwiſe. The lord of the aſcendant in the radix in conjunction with the lord of the eighth, in the revolution, and in the eighth houſe, will be very dangerous to the life of the native.

Mercury peregrine, and in detriment or fall, retrograde or combuſt, in quartile or oppoſition of Luna from angles, ſlow in motion, cadent, or in via combuſta, or afflicted by Saturn or Mars, ſhews the native not to be wiſe, but rather ſtupid, and dull of underſtanding, impertinent, troubleſome, a diſſembler, and very ſilly creature; but the quartile or oppoſition of Mars and Mercury cauſes a turbulent and unquiet wit, and makes the native the author of many inventions.

RUDIMENTS of the DOCTRINE of HORARY QUESTIONS.

Let the radix be drawn into a ſpeculum, and, being fully and completely directed with obſervations of all the current tranſits, draw forth the revolution alſo of the year. Then, conſider the matter about which the queſtion is propoſed, whether it be tranſient or durable. Conſider alſo to what houſe the thing belongs, what planet is the ſignificator thereof, the aſcendant and its lord, and the planets which may confirm, impede, or deſtroy, the buſineſs. What planets are hurtful to the ſignificator of the thing, and conſequently to the querent, which are ſuch as the lords of the ſeventh or twelfth houſe, or ſuch as are in quartile or oppoſition to them in the radix. Then if the lord of the aſcendant come by direction or tranſit to the body or good aſpect of the lord of the houſe ſignifying the thing, or planet poſited therein; or they contrariwiſe to

the good aſpect of the lord of the aſcendant; the matter ſhall come to paſs, or take effect. So if a planet by direction or tranſit hath lately ſeparated from the ſignificators of the thing, and immediately applies to the conjunction, ſextile, or trine, of the lord of the aſcendant or planet therein, it ſhews the ſame. If the ſignificators of the thing, or lord of the fourth from the houſe ſignifying the ſame, ſhall tranſit the aſcendant, or come by direction thereto, it ſhews good. If the radical and revolutional ſignificators apply by good aſpect in the Ephemeris, or are in reception, or another planet makes a tranſlation or collection of their light, it ſhews the perfection of the matter. If the aforeſaid tranſits or directions happen to be in mutual reception to the lords of their radical places, it ſhews ſo much the more eminent good. And, whether the ſignificators be ſtrong or weak at the time of the direction or tranſit, if they were ſtrong in the radix, their ſignifications will be the more firm. If any planet collects the light of both ſignificators, and at that time tranſits the aſcendant or houſe ſignifying the thing, it perfects the matter. The ſame if by direction or tranſit they come to one another's places in the radix, or to any eminent fixed ſtar, upon the cuſp of the eleventh houſe or medium cœli. Conſider what houſe the planet which tranſlates or collects the light of the ſignificators is lord of and poſited in, for according to the nature of the things ſignified by thoſe houſes ſhall the matter terminate. If the Sun, Moon, or Part of Fortune, tranſit the medium cœli, or houſe ſignifying the thing, or come thereto by direction, it ſignifies good. But, if there be neither direction nor tranſit, nor ſignificators of good or evil, it is requiſite to ſuſpend judgment to a future day.

If it be a weighty and durable thing which is deſired, it will ſcarcely be performed without a good direction or tranſit; yet you may judge thereof, according to the next that comes, as it is either good or evil. But, if the oppoſite evil to what we have ſtated ſhould happen, then judge of it by the contrary rule; but, if both good and evil happen, judge according to the more weighty and greater number of teſtimonies. And whatſoever we have ſaid of the radix, if the ſame configurations happen in the revolution, they import the ſame, but not with ſuch powerful effect.

Laſtly conſider to what points in the revolution the radical ſignificators approach by tranſit or direction; or contrariwiſe, to what points in the radix the revolutional ſignificators apply; and accordingly, as it is either good or evil, join all with the other configurations aforeſaid, and accordingly judge.

RUDIMENTS

RUDIMENTS of the DOCTRINE of RADICAL ELECTIONS.

If any thing be really intended to be obtained, the time of the beginning and undertaking thereof ought to be elected from the radix of life, and nothing else. For at that time, once for all, the great God deputed every significator to a certain purpose or signification, and firmly established the same for ever unalterable by the power of nature. Therefore, in making an election, first correctly learn what planet is the true and real significator of the thing desired, for without the true knowledge thereof all is in vain; secondly, consider the nature and quality of the thing, whether it be proportional to the capacity of him who desires it, or impossible.

Consider also to what house of heaven the same doth appertain, and what eminent fixed stars were upon or near the cusp thereof, and what planets in the radix beheld it by friendly aspect. Note, likewise the revolution, what sign is upon the cusp of the same house, what planet is lord thereof, or beholds it by good aspect. Consider the promissor, or planet, or house signifying that or them, by or from whom the thing hoped for is to be obtained or performed. Then consider in every election the fourth house, from the house signifying the thing, its lord, and planet posited (if any be) therein; for that hath signification of the end of the matter.

Let the radix be directed with a speculum completely fitted, thereby readily to observe, with a glance of the eye, all the transits of every significator, whether good or evil. This done, observe at what time the significators come by direction or transit to the body or good aspect of the promissor in the radix, or to the lord of the fourth, or planet posited therein, or eminent fixed star of the nature of the promissor, or at what time there is any translation made by the promissor, Sun, or Moon, by good aspect, to the cusp of the ascendant, lord thereof, or planet posited therein; as also at what time in the Ephemeris they come to any good aspect, and make your election for the same accordingly.

Observe when those radical significators come by direction or transit to the body or good aspect of the aforesaid revolutional promissors.—Observe also when the cusp of the fourth from the house signifying the thing, or its lord, by direction or transit comes to the body or good aspect of the ascendant or its lord, or translates the light of the significator or promissor thereto; or comes to the houses or lord thereof signifying the thing. Note also, when the revolutional significators come by transit to the body or good aspect of the aforesaid promissors, whether

radical or revolutional, and whether there be no evil direction or tranſit at the ſame time neither radical or revolutional, accompanying the aforeſaid configurations.

Let the ſignificators, but eſpecially the promiſſors, be eſſentially fortified, or in conjunction, ſextile, or trine, with their places in the radix, if poſſible. Let the medium cœli in the radix, as alſo the Sun and Moon and lord of the eleventh, be free from all affliction, and haſtening by direction or tranſit to ſome good configuration. And let the ſame ſign and degree if poſſible aſcend, at the undertaking, which did in the radix, for then the ſignificators are the ſame; if that cannot be, let thoſe upon the cuſp of the houſe ſignifying the thing, aſcend; or let the Sun or Moon be poſited in the houſe ſignifying the thing, taking heed that the radical infortunes may be cadent if poſſible, and not angular. Obſerve if there be any reception between the radical ſignificators and promiſſors; the ſame obſerve in the revolution; or whether the radical and revolutional ſignificators are in reception one with another at the time of the directions or tranſits, for that is very promiſing; and thoſe aſpects only are propitious to make elections in.

Laſtly, if the radical ſignificators be weak or unfortunate, there can be no ſtrong or firm election made for the native; for what good can be expected to proceed from weak, afflicted, impotent, and unfortunate, promiſſors or helps? It is true there may be an accidental good, but that never can overcome the power of an eſſential or radical evil; yet, if an election be made for ſuch a one, let the ſignificators be eſſentially ſtrong at the time of the election, and if poſſible in trine to their radical places.

Now, if the exact time be required in which any thing ſignified ſhould come to paſs, that muſt be found by the direction of each ſignificator to their reſpective promiſſors, both by progreſſive and converſe operation; or by drawing a ſpeculum for the mundane aſpects, which will at firſt ſight point out the year, month, and day, in which all the material accidents of human life ſhall appear, and be made manifeſt. If you would know how many children the native ſhall have, you muſt have conſideration to the fifth, ſeventh, ninth, eleventh, firſt, and third, houſes, for theſe ſignify the native's children, for, as the fifth from the aſcendant ſignifies children, ſo it ſignifies the firſt and ſeventh child; the ſeventh ſignifies the ſecond child, for it is the houſe of brethren from the fifth; the ninth ſignifies the third child, becauſe it is the third from the ſeventh, and ſo in like manner the eleventh ſignifies the fourth child; the firſt, the fifth child; the third, the ſixth child; the fifth, the ſeventh child as aforeſaid; the ſeventh, the eighth child; and ſo on. The ſex of the infant is diſcovered by the nature of the ſignificators.

In

In regulating and aſcertaining theſe judgments, the diſcreet Aſtrologian muſt likewiſe underſtand, that all fiery ſigns incline men to be choleric, haſty, furious, quarrelſome, revengeful, proud, ambitious, imperious, importunate, hardy, and raviſh; involving themſelves in many troubles and misfortunes; yet they are moſtly ingenious, but often changing their opinions and purſuits.

Airy ſigns ſhew men cheerful, affable, courteous, liberal, free-hearted, faithful, good-natured, and loving mirth, ſuch as ſinging, dancing, muſic, and all civil recreations; of modeſt deportment and manners, and of ſound reaſon and underſtanding.

Earthy ſigns denote perſons of reſerved thought, ſlow in ſpeech, and deliberate in all their undertakings, keeping cloſe their counſel and intention. They alſo frequently prove to be very fraudulent, covetous, and ſuſpicious, ſeldom forgetting or forgiving injuries; often ſorrowful and low-ſpirited; loving no man's eſteem but their own; for the moſt part prudent and careful, but auſtere and ſurly in their manners and deportment.

Watery ſigns make them cowardly, luxurious, wanton, mutable, dull, and ſluggiſh; with low, effeminate, whining, voices, very timorous and fearful, having much deceit in them. They are uſually pretty much given to the ſchools and nurſeries of Venus, which often prove a great injury to them, and ſometimes their total ruin.

It muſt alſo be remembered, that Saturn is extremely cold and dry, Jupiter is remiſsly hot and moiſt, Mars extremely hot and dry, the Sun is meanly hot and dry, Venus is hot and moiſt, Mercury is remiſsly cold and dry, the Moon is meanly cold and moiſt. If Saturn be in Aries, his drineſs is increaſed, and his coldneſs abated, or he is intenſely dry, or remiſsly cold: in Taurus he acts with a double force, viz. he is intenſely cold and dry; in Gemini he is remiſsly cold and dry; in Cancer he is intenſely cold; ſo that, if Saturn aſpect the aſcendant from any of theſe ſigns, he varies his influence, according to the ſign he is in. A planet in his houſe, as the Sun in Leo, retains his own nature, and is well affected in his influence; but if in his detriment, as in Aquaries, he is then ill affected or deprived. If he be only peregrine, he is meanly affected as to good or evil, viz. neither eſſentially ſtrong nor weak; if in his fall, he flags in his motion, and is a man indiſpoſed and uneaſy. Therefore a planet in his fall or detriment effects no good to the native; if any, it is depraved, and conſequently dangerous or pernicious.

A planet direct and ſwift in motion, or on the contrary, is as thoſe very terms import; therefore their celerity, orientality, and their poſition, if ſuperiors, *ſupra terram*, makes them more manifeſt and powerful. Aries aſcending gives a martial wit and inclination, but, if the Sun be in partile, trine, or ſextile, to it, or its lord, or in conjunction of Jupiter, who may be in platic ſextile or trine to either of them, then it is made ſolar and jovial, but chiefly ſolar. Underſtand the like in other ſigns aſcending, according to their reſpective nature, and the nature alſo of thoſe planets that behold them.

The nature and ſtate of every planet muſt be attended to; for a planet may be conſidered in relation to the portents or ſignification of any ſign or manſion of heaven; thus, Firſt, as to poſition; ſecond, dominion; third, exaltation; fourth, aſpect; fifth, oppoſition thereunto; as for example, Saturn in Aries muſt be conſidered as Martialized and Solalized, becauſe Aries is the houſe of Mars, and the exaltation and triplicity of the Sun, and ſo in others. The aſcendant in any nativity is to be obſerved, alſo the lord of the aſcendant and his poſition, or a planet poſited therein; all which are to be conſidered by the reader or ſtudent as to the portents or ſignification of the aſcendant. The ſixth houſe ſignifies diſeaſes, but yet the twelfth ſhall be a configurator in all corporal afflictions, as being in oppoſition thereto.

From the lord of the aſcendant, or in any other houſe, proceeds the chief virtue or moſt powerful parts as to the ſignification of that houſe; if Saturn and the Sun be in conjunction in Leo in the tenth houſe, the latter being neareſt to the cuſp thereof, then the native arrives to ſome degree of dignity or honour from the analogy, poſition, dominion, or fortitude, of the Sun, as alſo his propinquity to the cuſp. But Saturn being of a contrary nature, and adverſe to what the Sun portends, alſo hating the place of his reſidence, and partly afflicting the Sun, will therefore cauſe ſome unhappy misfortune to ariſe, and cloud the glory promiſed by the Sun in the end. Saturn in conjunction with Jupiter in Virgo is moſt powerful, and overcomes in his effects; but, if they are conjoined in Aries, then Jupiter is ſtrongeſt, and becomes victor. This reciprocally by each being in his fall.

The luminaries are to be conſidered as more powerful and ſignificant than the reſt of the planets; and therefore any of the ſuperiors in conjunction with the Sun in Leo influences much power and honour to the native by virtue of the Sun, &c. So if Saturn be in conjunction with Jupiter in Sagittary, the houſe of Jupiter, then Saturn acts in dependance to his diſpoſitor. Any planet ſtrong in a good houſe is of good ſignification,

cation, but much better if the planet be a fortunate one by nature. A malefic planet, weak in the tenth houſe, denies honour, if they behold either the cuſp or the lord thereof by any malevolent aſpect; then many impediments or obſtructions prejudice or hinder the native's advancement. Mars in the mid-heaven, ſtrong, uſually portends military preferment, dignity, or profeſſion.

Saturn or Mars, ſtrong in a good houſe of a figure, are as diſcords in muſic, corrected to effect a concord or harmony in ſounds; for, being well affected, they cauſe a perfect good, though it be attended with difficult means or methods to accompany it. In fine, their good is always tempered with ſomething of evil, becauſe they are naturally more propenſe to effect evil than good; as for example, Saturn in the ſecond houſe, or lord thereof, and ſtrong, gives riches by rapine and covetouſneſs; in the ſeventh he denotes the death of the wife. A malefic planet meanly affected in a good houſe oftentimes obſtructs or prevents what is naturally ſignified thereby, or at beſt but meanly effects a good. As for example, Saturn meanly affected, viz. peregrine in the ſecond houſe, gives not riches, yet retains them when gathered by being ſparing and penurious. Mars ſo poſited and ill-effected, diſſipates or deſtroys an eſtate by prodigality, and ſuch other imprudent expences. Saturn, debilitated in the eleventh houſe of a nativity, produces trouble with or by the means of friends unrelated; and the analogy is according to the debility of the planets, and how they are beheld, and mitigated by ſextiles and trines, or contrarily inflamed by quartiles or oppoſitions.

An infortune in conjunction with a fortunate planet, is either impeded or deprived of the good ſignified; for, though the fortunate planet be in his own houſe, yet he partakes ſomething of the nature or analogy of the malefic, with whom he is conjoined. Three planets or more in conjunction, act jointly and ſeverally according to their reſpective natures, and to their heavenly ſtates, but principally according to the nature and ſtate of the moſt ſtrong and ruling planet. If an infortune, eſpecially Saturn, be placed between two planets which are in conjunction, he prevents or retards the good promiſed by the other two planets; the nature or kind thereof is diſcovered by the houſe of heaven wherein ſuch a congreſs is made.

The lord of the aſcendant applying to the conjunction of the Sun in any nativity, ſhews the native apt, or delights to converſe with honourable perſons, grandees, and ſuch-like; as alſo will be ambitious of fame, honour, and dignity, &c. If he apply to Saturn, the native affects to converſe or aſſociate himſelf with perſons of an inferior rank, viz. ruſ-

tics, plebeians, &c. He is subject to envy, fear, pensiveness, and covetousness. Two planets in reception act or disperse their influence in an amicable method, and, if benevolent by nature, their virtues are the more powerful. Many planets in cardinal signs in any geniture, always effect some great things; if in one house, the native receives or suffers an excess of good or evil, according to the nature of that house. The benevolent planets Jupiter, Venus, and Mercury also, retrograde in any nativity, is of eminent import, adding to the felicity of a native, and this is the more powerful if they are applying to the conjunction of the earth; but the retrogradation of Saturn or Mars in angles, is ever attended with difficulties and unhappinesses, from which positions I shall always pray, *Libera nos, Domine.*

END of the FIRST PART.

AN

AN

ILLUSTRATION

OF THE

CELESTIAL SCIENCE

OF

ASTROLOGY.

PART THE SECOND.

CONTAINING THE

DOCTRINE OF NATIVITIES,

AND THE

ART OF RESOLVING HORARY QUESTIONS;

TOGETHER WITH

A COLLECTION of NATIVITIES of the moſt eminent and remarkable PERSONS, TWINS, DWARFS, GIANTS, &c.

By E. SIBLY, M.D. F.R.H.S.

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AN

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

PART THE SECOND.

The ART of RESOLVING HORARY QUESTIONS.

IT is an obſervation moſt true, that all people endued with reaſon are ſolicitous to know their future eſtate and condition; but, as ſome perſons find it impoſſible to procure the exact time of their birth, aſtrology ſupplies that defect by the doctrine of Horary Queſtions. So that from a queſtion ſeriouſly propounded almoſt as much ſatisfaction may be given the querent, upon many ſubjects of enquiry, as if his nativity were actually known. For, as the nativity is the time of the birth of the body, the horary queſtion is the time of the birth of the mind; and there are few perſons living but are in ſome way or other ſubject to horary doubts, which, being ſeriouſly propounded in the ſhape of a queſtion, may be ſatisfactorily reſolved. This doctrine ſeems to be founded upon that miraculous ſympathy in nature, which is admirably manifeſted between the Moon and the Sea; by which that amazing body of water is conſtantly drawn after her, though no man ſees, or can conceive, how. In theſe ſympathies there can be no doubt but the vegetive ſoul of the world inviſibly carries and unites a ſpecific virtue from the heavens between one thing and another, every where working thoſe ſecret efforts, which no mortal can fail to admire. And in the preſent caſe, who is to determine what this ſoul cannot effect between the heavenly bodies and the animal ſpirit of man working ſuch ſympathies, as that a queſtion of importance to our welfare cannot ſtart from the mind but in a point of time when the planets and ſigns governing the perſon's birth, and acting upon the very ſubject that engages his thoughts and attention. And hence the birth of the queſtion, like the nativity of a child, carries the ſtory of

the whole matter in hand upon its forehead. And hence alſo follows that ſkill in natural predictions by which the artiſt is enabled to demonſtrate the particulars of the event required; and this as well by the ſtars of heaven as Abiathar the prieſt was of old enabled to do by the ſtars of the ephod.

But, however, the predictions that are made from the queſtionary way are by no means ſo perfect and correct as thoſe deduced from nativities; and therefore I recommend all judgments of futurity to be made from nativities, when they can be procured, rather than from horary queſtions. But at the ſame time I am very confident that the omniſcient Creator is not at all wanting for any poſſible care in his contrivance of the works of nature, for the ſupply of all our moderate wants and enquiries. And, if it be eſſential to man's welfare to be forewarned of *the time and the judgment*, as Solomon declares it is, and that *the wiſe man ſhall know it**, then it is plain that God has afforded means to obtain this knowledge without a miracle; and this means may ſurely be by the ſtars of heaven, reſponding our horary queſtions; and experience continually affirms, day by day, that it is ſo. Not that I believe the trivial concerns and accidents of mankind, as ſome writers have pretended, may be thus deduced, as if a glove, loſt or hidden in ſport and wantonneſs, ſhould be ſo watched and attended by the heavenly intelligencers, that they muſt needs point out where this piece of leather were to be found; or that queſtions propounded out of mere curioſity or diverſion are to be reſolved by them. No; God's works are ſerious, and not to be made the ſport and ridicule of the gay and inconſiderate. For, although the heavenly contrivance may aptly reſpond our ſerious and important concerns, as when David anxiouſly deſired to know *whether he ſhould go up into any of the cities of Judah, and which of them?* yet that they ſhould as aptly ſatisfy our intemperate deſires, and be ſubſervient to our frolics, is too ridiculous to imagine. There is no doubt but the heavens are able to ſhew us more learning than we mortals, in this ſtate of frailty and corruption, can ever attain to underſtand; and it is a great bounty of God that we know ſo much as we do; therefore it highly becomes every wiſe and good man to glorify the Maker of all things for the little knowledge he can and doth attain, and to be careful how he ſports even with the leaſt among his gracious works.

All enquiries that are ſerious, and that come under the denomination of an horary queſtion, muſt neceſſarily relate either to things *paſt*, *preſent*, or *to come*; or to concerns that *once were*, *now are*, *or may be hereafter*; and the anſwer to ſuch queſtions muſt be either eſſential or accidental. The eſſential anſwer is always one of the three things following, to wit,

* Eccleſ. viii. 12. and v. 6.

that

that the matter concerning which the enquiry is made, is first, *to be*, or *not to be*; second, either *good* or *bad*; and third, either *true* or *false*. Therefore, if the question be real, and the matter rightly stated, the true answer, which is always short, will be easily discovered by the following rules. The *accidental* answer is that which appertains to the accidents of the business in hand; and is always defined by *where, when, how*, or *why*. And whoever attempts to extend his judgment beyond these limits, strains art beyond its bounds, and forces it to speak that which it is totally incapable of, and by this means many pretenders to Astrology fail egregiously in their undertakings. To avoid this, let the following queries be attended to.

QUERY I. *Is the Subject of Enquiry to be, or not to be?*

Here the first thing to be attended to is the perfection or destruction of the matter under consideration. The perfection or completion of the subject of enquiry may be effected four several ways, viz. by the application, translation, reception, and position, of the planets; and these are determined and defined by the proper and respective significators of the subjects of enquiry, which are, first, the lords of those houses which relate to the matter in hand; secondly, planets near the cusps of those houses; thirdly, planets exalted or dignified therein; and fourthly, the consignificators of those houses. The lords of the houses are those planets which are lords of the signs that happen to fall upon the cusps of the houses. The consignificators of each house are as follow: of the first house or ascendant, Saturn and Mars; of the second, Jupiter and Venus; of the third, Mars and Mercury; of the fourth, Sol and Luna; of the fifth, Venus and Sol; of the sixth, Mercury alone; of the seventh, Luna and Venus; of the eighth, Saturn and Mars; of the ninth, Jupiter alone; of the tenth, Mars and Saturn; of the eleventh, Sol and Saturn; and of the twelfth, Venus and Jupiter. From hence it appears that each house hath a primary and secondary consignificator; the first whereof arises from the order of the planets, the other from the order of the signs.

The consideration of the matter proposed is taken from that house which hath relation to, and signification of, the same; and this signification of the houses is either simple or compound. The simple signification of the houses is that which hath relation singly to the person of the querent; compound signification is that which hath relation to the matter or quesited. The querent is he or she that asks the question; the matter, or quesited, is that about which the question is proposed. The simple significations of the houses are as follow: the first house signifies the querent's life and person; the second, his substance; the

 third,

third, his kindred, neighbours, and ſhort journeys; the fourth, his grave, father, and lands; the fifth, his pleaſures and offſpring; the ſixth, his ſickneſs, ſervants, and ſmall cattle; the ſeventh, his wife, public enemies, and law-ſuits; the eighth, his death, and legacies; the ninth, his religion, long voyages, and learning; the tenth, his mother, trade, and honour; the eleventh, his friends and hopes; the twelfth, his private enemies, great cattle, impriſonment, and croſſes. The compound ſignification is derived from the ſimple, by conſidering what houſe that is which ſignifies the matter or queſited; and accounting that, be it whatſoever houſe it may, for its aſcendant or firſt houſe; and ſo aſcribing the ſignification of the firſt houſe of the figure to it: doing in like manner to all the other houſes in order. So that, if a queſtion relates to a brother or relation, the third houſe is then his aſcendant or firſt houſe, and ſignifies his life and perſon; the fourth houſe (which is in this caſe his ſecond) his ſubſtance or eſtate; the fifth houſe (his third) his relations and ſhort journeys; the ſixth (his fourth) his father; the ſeventh his children; the eighth his ſickneſs; the ninth his wife, &c. and the ſame of all others. Theſe things being laid as a foundation, we now come to ſhew the perfection of the matter by the different affections of the aſpects.

Application is when two planets haſten to conjunction or aſpect of one another. The light planets only apply to the more weighty. So Saturn applies to none; Jupiter only to Saturn; Mars to Saturn and Jupiter; Sol to Saturn, Jupiter, and Mars; Venus to Saturn, Jupiter, Mars, and Sol; Mercury to Saturn, Jupiter, Mars, Sol, and Venus, and Luna to them all. But, if any of the higher planets be retrograde, they may then apply to a lighter by retrogradation. Thus Saturn may apply to Jupiter, Mars, Sol, Venus, Mercury, or Luna; Jupiter to Mars, Sol, Venus, Mercury, or Luna; Mars to Sol, Venus, Mercury, or Luna; Venus to Mercury, or Luna; and Mercury to Luna, when retrograde. In this application the lords of each houſe are not only to be conſidered, but alſo the conſignificators of the ſame; for, if they alſo apply together by good aſpect, we may give the more probable judgment. Theſe applications may be always diſcerned by the Ephemeris; wherein may not only be ſeen when the Moon applies to any aſpect, but alſo when any of the other planets apply to one another.

Tranſlation is when a planet ſeparates from the body or aſpect of one planet, and immediately applies to the conjunction or aſpect of another. And the planet tranſlating is always lighter, except in retrogradation, than the planets from or to whom the tranſlation is made. So Luna may tranſlate the light of the other planets from one to another; Mercury may tranſlate the light of Saturn, Jupiter, Mars, Sol, and Venus, from

one

one to another; Venus the light of Saturn, Jupiter, Mars, and Sol, from one to another; Sol the light of Saturn, Jupiter, and Mars, from one to another; Mars the light of Saturn and Jupiter, from one to another; but Jupiter and Saturn, without retrogradation, can make no tranſlation. This tranſlation is to be conſidered between the lords of the houſes ſignifying the matter, the planets near the cuſps, and the conſignificators of the ſame. So, if the queſtion belong to the ſeventh houſe, and Sagittarius be on the aſcendant, then Jupiter is lord of the aſcendant, and Mercury of the ſeventh; Saturn is the firſt conſignificator of the aſcendant, and Mars the ſecond; Luna is the firſt conſignificator of the ſeventh, and Venus is the ſecond. And, if the tranſlation be between Jupiter and Mercury, or Saturn and Luna, or Mars and Venus, it may poſſibly perform the matter; but, if there be a tranſlation between them all, as alſo between planets poſited near the cuſps of the houſes, the thing will undoubtedly be brought to paſs, the ſame as by application. A more weighty planet may alſo make a tranſlation by ſeparating in retrogradation from a weightier than himſelf, and applying to a lighter than himſelf. So Jupiter, being retrograde, may ſeparate from Saturn or his aſpect, and tranſlate his light and virtue to Mars, Sol, Venus, Mercury, or Luna.

Reception is either ſingle or mutual. A ſingle reception is when but one of the ſignificators receives the other into his dignities, viz. his houſe, exaltation, or triplicity; this is but of ſmall force, and is called diſpoſition. Mutual reception is when two planets are in each other's dignities; as Mars in Gemini, and Mercury in Aries. This reception is threefold, either by houſe, exaltation, or triplicity. By houſe, when Saturn is in the houſes of Jupiter, and Jupiter in the houſes of Saturn. By exaltation, as when Saturn is in Aries, the exaltation of Mars; and Mars in Libra, the exaltation of Saturn. By triplicity, as when Saturn is in Leo, the triplicity of Mars, and Mars in Taurus, the triplicity of Saturn. There is alſo another reception of dignities; and that is when one planet is in another planet's houſe, and that planet in the other's exaltation or triplicity. As Saturn in Taurus, the houſe of Venus, and Venus in Libra, the exaltation of Saturn, or in Virgo, his triplicity. Theſe receptions are remarkably ſtrong and forcing, if they fall either in the antiſcions of each other, or in or near each other's ſextile or trine.

Poſition is when either the lords of two houſes concerned, or the conſignificators of the ſame, or both, are poſited in each other's houſes; or the lord of the aſcendant, or its conſignificator, or both, are poſited in the houſe ſignifying the thing; or, laſtly, when the lord or conſignificators of the houſe ſignifying the thing are poſited in the aſcendant.

So, if the queſtion belongs to the medium cœli, if the lord of the aſcendant be found in the medium cœli, or lord of the medium cœli in the aſcendant, or in mutual poſition, it perfects the thing deſired. This poſition is eminent, and, if the ſaid ſignificators be poſited in the antiſcions or other dignities of each other, or of the planets ſignifying the thing, it abſolutely denotes the full completion of it; more eſpecially if the ſaid ſignificators by poſition are in ſextile or trine to each other; or to Jupiter, Sol, or Venus, or to lords of good houſes. The power of antiſcions are equal to a ſextile or trine, chiefly if they fall near thoſe points, or in the dignities of their proper planet, or both. Theſe antiſcions are to be conſidered in all the ways aforeſaid; to wit, in application, tranſlation, reception, and poſition, in which they effect much more than otherwiſe could be imagined. If there be application of one or both ſignificators, though to no aſpect, but to the antiſcion of the other ſignificators; or reception by antiſcion with good aſpect, or a real poſition in antiſcion of the one, with a good tranſlation to the other ſignificator, it perfects things beyond expectation. And thus, by any or all of the foregoing circumſtances, may the ſubject of enquiry be brought to paſs, and completed.

The matter is deſtroyed by prohibition, which is when the ſignificators are applying to an aſpect, and before they can come to that aſpect, the lighter or applying planet comes to the conjunction or aſpect of another; which planet deſtroys what is deſired. Or by fruſtration, which is when ſignificators are coming to an aſpect, the more weighty planet, before they can make that aſpect, meets with the conjunction or aſpect of another planet, and thereby fruſtrates the former aſpect. Or by refranation, which is when two ſignificators are coming to an aſpect, and, before they can make that aſpect, the applying planet falls retrograde, if direct; or, if retrograde, he becomes direct before he can make the ſaid aſpect.

Things are alſo deſtroyed by aſpect, which is when the ſignificators apply to the quartile or oppoſition of one another, without reception; or by the conjunction of the Sun, which is called combuſtion, and is the greateſt affliction of all. Alſo by ſeparation, which is, when the ſignificators of the querent, and thing propoſed, have lately been in aſpect, and are newly ſeparated, though never ſo little; and this denotes the full and abſolute deſtruction of the matter, which we ſeldom or ever find to fail. The quality of the aſpect likewiſe ſhews the condition of the thing or matter lately paſſed, if it was good, good; if evil, evil; and it is either totally deſtroyed, or at leaſt brought to paſs with much difficulty, if the tranſlation be made by quartile or oppoſition. But more eſpecially if another

another planet at the ſame time ſhall tranſlate the virtue or light of both ſignificators to Saturn or Mars, or to the lords of evil houſes.

If there be a tranſlation between the ſignificators by quartile or oppoſition, or by ſextile or trine, and, before the tranſlation can be made, one or both of the ſignificators ſhall go into another ſign, the matter will come to nothing. If there be prohibition, fruſtration, refranation, evil aſpect, ſeparation, or evil tranſlation, by quartile or oppoſition, without mutual reception, it is enough to deſtroy the matter, but more eſpecially if ſome or all of them happen to be in fixed ſigns, and in a ſuccedent or cadent houſe of the figure, or from the houſe ſignifying the thing. Moveable ſigns are Aries, Cancer, Libra, and Capricorn; fixed ſigns are Taurus, Leo, Scorpio, and Aquaries; common ſigns are Gemini, Virgo, Sagittary, and Piſces; angles are the firſt, fourth, ſeventh, and tenth; ſuccedents are the ſecond, fifth, eighth, and eleventh, houſes; cadents are the third, ſixth, ninth, and twelfth, houſes.

QUERY II. *Is the Matter good or evil?*

Conſider the houſe to which the thing belongs, its lord, and planets therein; and the houſe ſignifying the matter of the end, its lord, and planets therein; and, if the houſe ſignifying the thing be fortified by the preſence or beams of good planets, or eminent fixed ſtars of the firſt or ſecond magnitude, or if the Dragon's Head be there, it ſhews good, but the contrary, evil. The ſame more particularly, if the lord of the houſe ſignifying the thing be angular, ſtrong, and eſſentially fortified; or in good aſpect to the cuſp of that houſe ſignifying the matter of the end, its lord, or planets poſited therein; but the contrary, evil.

Likewiſe mutual poſition or reception, and the ſignificators in good aſpect with the ſuperior planets, or planets more weighty than themſelves, are all teſtimonies of good. But the ſignificator of the thing peregrine, ſlow in motion, retrograde, or ſeparated from the lord or planet in the houſe ſignifying the matter of the end, are all ſignificators of evil. The houſe ſignifying the matter of the end is always that which relates to the thing or things expected from the queſtion propoſed; for example, if the queſtion was, Is it good to remain? here the end of the query is to be underſtood, whether it be for health, wealth, preferment, or the like: if for health, the aſcendant ſignifies the matter of the end; if wealth, the ſecond houſe; if preferment, the tenth, and ſo on.

QUERY III. *Is the Report true or falſe?*

Theſe judgments are drawn from that houſe, its lord, and planet therein poſited, ſignifying the matter or thing concerning which the re-

port is. So, if it be of a brother or other relation, judgment is drawn from the third; if of a father, from the fourth; if of a child, from the fifth; if of a ſervant, from the ſixth; if of a wife, enemies, or war, from the ſeventh; if of a king or prince, from the tenth; if a lawyer or clergyman, from the ninth, and ſo on. If any planet whatſoever be in the houſe ſignifying the thing concerning which the report is, or the Dragon's Head be there, or the lord of the ſame houſe be angular, or in conjunction or aſpect of any planet, the matter or report is true. But, if the report was good, and the ſaid ſignificator or planet poſited in the ſaid houſe be retrogade or ſlow in motion, or combuſt, or peregrine, or in evil aſpect of a more weighty planet, or cadent, or in conjunction with the Dragon's Tail, or the Dragon's Tail poſited in the ſaid houſe, it certainly ſignifies the report is premature; and ſo contrariwiſe.

The Moon angular generally ſignifies the report to be true; more eſpecially if the report be evil, and ſhe be in evil aſpect with malign planets; or if good, and ſhe be in good aſpect of the benign. The Moon in a fixed ſign, and in conjunction of the Dragon's Head, ſhews truth; but moveable, void of courſe, and in conjunction of the Dragon's Tail, falſehood. Laſtly, if it be concerning the ſurrender of a city, or conqueſt either by ſea or land; conſider the aſcendant of the given place, and upon what cuſp it is poſited in the figure, and accordingly judge in all reſpects as if that houſe was the real and eſſential ſignificator of the thing concerning which the report was made. Hitherto of the eſſential anſwer of a queſtion: we now come to the accidental.

QUERY IV. *Where, or which Way?*

Wherever the ſignificator is, there is the thing; the houſe where the ſignificator is poſited ſhews the quarter of heaven, or point of the compaſs, which way the thing may be. If the houſe and ſign cohere, this judgment is ſo much the more firm; if they diſagree, conſider the poſition of the Moon, and with what ſhe agrees moſt, and give judgment from her. If the Moon agrees neither with the ſign nor houſe in which the ſignificator is poſited, then conſider the part of fortune in the ſame manner as before you conſidered the Moon, and accordingly judge. And, if this anſwers not, conſider laſtly the diſpoſitor of the Part of Fortune, and determine by that.

The diſtance is diſcovered from the proximity or diſtance of the ſignificators to body or aſpect, conſidered as they may happen to be either angular, ſuccedent, or cadent, reſpect being had to their latitude, whether little or great, north or ſouth. Great latitude ſhews obſcurity, and great

difficulty in finding what is ſought for: if the latitude be north, it ſhews difficulty only, not impoſſibility; but, if ſouth, then all the labour of ſeeking will be in vain, unleſs the ſignificators be angular and near in aſpect. Angles ſignifying nearneſs; ſuccedents farther off; and cadents beyond thought or imagination.

The ſignificator angular and without latitude ſhews ſome paces; if it hath north latitude, ſome furlongs diſtant; if ſouth, ſome miles. The ſignificator ſuccedent and without latitude ſhews ſome furlongs; if it hath north latitude, ſome miles; if ſouth, ſome leagues. The ſignificator cadent and without latitude ſhews ſome miles; if it hath north latitude, ſome leagues; if ſouth, ſome degrees. But theſe rules are chiefly to be conſidered in things having life; the former give the knowledge of the way and diſtance in general, and the latter meaſure it out diſtinctly by numbers. If it be required to know the true number of paces, furlongs, miles, leagues, or degrees, of diſtance, conſider the number of degrees and minutes between the body or aſpect of the ſignificators, and according to the number of degrees which are between the conjunction, ſextile, quartile, trine, or oppoſition, ſo many paces, furlongs, miles, leagues, or degrees, is the thing ſought after diſtant from the place from whence it was loſt, or from the perſon making enquiry. And, ſo many minutes as adhere to the degrees, ſo many ſixtieth parts of the ſame denomination of the meaſure which one degree ſignifieth are to be accounted and added to the former number.

QUERY V. *When, or in what Time?*

The limitation of time is taken, firſtly, by houſe and ſign; ſecondly, by aſpect; thirdly, by tranſit; or, fourthly, by direction. The firſt three are uſed in horary queſtions, or elections; the two laſt only in nativities and annual revolutions. If the ſignificator hath latitude, the meaſure of time hath its limitation from houſe and ſign. Whether things are to be brought to paſs or deſtroyed, the time, if it be ſignified by the houſe and ſign, muſt be conſidered as the ſignificator is angular, ſuccedent, or cadent, having moveable, fixed, or common, ſigns. Angles ſignify the ſudden performance of the matter; ſuccedents, long time and with much difficulty; cadents, ſcarcely at all, or at leaſt when all hopes are paſt, and with care and vexation. Angles ſignify, if they have moveable ſigns, ſome days; if common ſigns, ſome weeks; and, if fixed ſigns, ſome months. Succedents ſignify, if they have moveable ſigns, ſome months; if common ſigns, ſome years; and, if fixed ſigns, when all hopes are paſt, if at all. If it be required to know the certain number of days, weeks, months, or years, conſider the number of degrees and minutes between the

the body or aſpect of the ſignificators, and according to the number of degrees which are between their conjunction, ſextile, quartile, trine, or oppoſition, ſo many days, weeks, months, or years, ſhall it be before the matter enquired after ſhall be fully accompliſhed or quite deſtroyed. Great ſouth latitude often prolongs the time beyond the former limitation; north latitude often cuts it ſhorter; but, if the ſignificators have no latitude, the limitation of time is made ſimply by the aſpect.

The time ſignificators meet by aſpect is found out in the Ephemeris; to wit, the month and day thereof in which the ſignificators meet. Tranſits ſhew the progreſs of the matter, whether the ſignificators have latitude or not, and point out the moſt probable times in which the matter may be forwarded or impeded.

In obſervations of tranſits, the figure muſt be drawn into a ſpeculum. Find what configurations, viz. what conjunction or aſpect, it is by which the matter may be brought to paſs, or deſtroyed; and, laſtly, obſerve in the Ephemeris when the chief ſignificators come in the ſame ſign, degree, and minute; for that is the time in which the matter will be completed. And by the tranſits in the ſpeculum may conſtantly be found the good and evil days that effect the matter, until it is either perfected or become fruſtrate.

QUERY VI. *How or why?*

The planets which make the prohibition or fruſtration, whether by good or evil aſpect, are the hurting, deſtroying, or impediting, planets; to wit, the planets that ſignify he, ſhe, or that thing, which ſhall hinder or deſtroy the buſineſs. The man, woman, or thing, is diſcovered from the impediting planet, by conſidering what houſes he is lord of, and what he is poſited in. The houſe he is lord of denotes the quality or relation of the man, woman, or thing; the houſe he is poſited in, the matter; and the houſe in which the prohibition or fruſtration happens, the cauſe or reaſon.

If the impediting planet is lord of the ſecond houſe, it is a matter of eſtate; if the third houſe, kindred, neighbours, &c. if of the fourth houſe, inheritances or fathers; if of the fifth houſe, gaming, pleaſures, children; if of the ſixth houſe, ſickneſs, ſervants, ſmall cattle; if of the ſeventh houſe, enemies, law-ſuits, wives; if of the eighth houſe, legacies, wives portions, death; if of the ninth houſe, religion, churchmen, voyages at ſea, arts, ſciences; if of the tenth houſe, mothers, great men, trade, honour, offices, employments; if of the eleventh houſe, hopes, friends,

friends, acquaintance; if of the twelfth houſe, great cattle, diſeaſes, private enemies, impriſonment, &c. Then conſider whether the planet is good or evil, maſculine or feminine, or whether in a maſculine or feminine ſign and houſe, and accordingly judge of the effects more remiſs or exact, as they may be brought to paſs either by man, woman, or thing; judging always in this caſe by the ſuperior teſtimonies. And obſerve, laſtly, that, whatſoever has been ſaid of the impediting or hindering planet, the ſame is to be underſtood of the planet adjuvant, or helping.

The next thing to be conſidered, is the propriety of the queſtion propoſed, and the ſincerity of the querent; for it ſometimes happens that queſtions are improperly and incorrectly ſtated; and at others, that they are put through knavery and impertinence, with a view to injure and diſgrace the artiſt. In theſe caſes, the queſtion not being radical, no anſwer can be obtained; and therefore he who attempts to reſolve them will bring ſhame upon himſelf, and diſgrace upon the ſcience. Every queſtion, to be radical, muſt be ſincere and natural; and, unleſs they are ſo, they cannot be reſolved. Therefore, to aſcertain their ſincerity on the one hand, and their fitneſs or unfitneſs on the other, the following rules muſt be obſerved.

Erect the figure as before directed; and, if the ſign aſcending and the planet in the aſcendant deſcribe exactly the perſon of the querent, the queſtion is radical, and fit to be judged. But, if either the very beginning or extreme end only of the ſign aſcends, it will not be proper to give judgment; for it denotes the querent to be a knave, and the queſtion a forgery, propoſed merely out of ridicule and intemperate mirth. This rule I have often verified in practice, by directly charging the querent with ſuch deſign; and the effect this unexpected diſcovery had upon them has uſually produced an acknowledgment of it. The ſame thing is indicated by the quartile or oppoſition of the Moon with the lord of the ſeventh houſe; or by the Moon being void of courſe, or combuſt; which poſitions likewiſe denote the queſtion to be improperly and incorrectly ſtated. Saturn in the aſcendant, impedited and afflicted, ſhews the queſtion propoſed to be either falſe, or without ground, or the ſubject of it paſt hope; and whenever the lord of the aſcendant is found combuſt or retrograde, it indicates the ſame thing, and ſhews the queſtion is propoſed to anſwer ſome abſurd or knaviſh purpoſe, and therefore not to be meddled with.

Any queſtion may be deemed radical, when the lord of the aſcendant and the lord of the hour are of the ſame nature and triplicity. Thus, ſuppoſe Leo aſcends upon the horoſcope at the time the queſtion is propoſed,

poſed, and Mars happens to be lord of the hour, the queſtion will be radical, becauſe the Sun, which is lord of the horoſcope, and Mars, are of one nature, viz. hot and dry. So, if Jupiter be lord of the hour, the queſtion will be radical, becauſe the Sun and Jupiter are of the ſame triplicity; and this obſervation extends to all the other planets, and uniformly ſhews the queſtion proper to be judged. But, whenever the teſtimonies or ſignificators in the figure are found equally ſtrong for and againſt the matter propounded, it ought not to be adjudged; for the artiſt knows not which way the balance may yield, and therefore judgment ſhould be deferred to a future time.

There is one rule by which the radicalneſs of a queſtion may be aſcertained with great certainty, or at leaſt with leſs probability of miſtake than by any other; and this is by the moles with which every perſon is more or leſs marked. It is really an aſtoniſhing fact, and no leſs extraordinary than true, that theſe moles or marks are all uniformly diſtinguiſhed by the ſigns and planets which prevail at the time of birth, if not abſolutely produced by them. It was the truth and univerſality of this obſervation which firſt led to the diſcovery of that affection and government which the celeſtial ſigns have upon the different members of man's body; a fact ſo obvious, that, notwithſtanding all endeavours to refute the idea of planetary influence, yet this fact is annually recorded in every almanac, and finds a place in almoſt every other aſtronomical publication.

According to this rule, whenever a perſon comes to propound a queſtion, let a figure of the twelve houſes be erected for the querent; then note what ſign is upon the cuſp of the aſcendant, and in the part of the querent's body which that ſign governs, if the queſtion be radical, the querent will have a mole. For inſtance, if Aries be the ſign aſcending at the time, the mole will be on the head or face; if Taurus, on the neck or throat; if Gemini, on the arms or ſhoulders; if Cancer, on the breaſt; and ſo upon any other part of the body which the ſign aſcending ſhall govern. Obſerve next, in which of the twelve houſes the lord of the aſcendant is poſited, and in that part of the body the ſign governs which happens to fall upon the cuſp of that houſe will the querent have another mole. Next obſerve the ſign deſcending on the cuſp of the ſixth houſe, and in whatever part of the body that ſign governs the querent will find another mole; and upon that member alſo which is ſignified by the ſign wherein the lord of the ſixth houſe is poſited will be found another. Obſerve alſo what ſign the Moon is poſited in, and in that part of the body which is governed by it ſhall the native or querent find another mole. If the planet Saturn be the ſignificator, the mole is either black

or of a dark colour; if Mars be ſignificator, and in a fiery ſign, it then reſembles a ſcar, cut, or dent in the fleſh; but in any other ſign it is a red mole. If Jupiter be the ſignificator, the mole is of a purple or bluiſh caſt; if the Sun, it is of an olive or cheſnut colour; if Venus, it is yellow; if Mercury, of a pale lead colour; if the Moon, it is whitiſh, or participates of the colour of that planet with which ſhe happens to be in aſpect. And, if the planet which gives the mole be much impedited or afflicted, the mark or mole will be larger and more viſible.

If the ſign and planet which gives the mark or mole be maſculine, it is then ſituated on the right ſide of the body; but if feminine on the left ſide. If the ſignificator or planet which gives the mole be found above the horizon, that is, from the cuſp of the aſcendant to the cuſp of the ſeventh, either in the twelfth, eleventh, tenth, ninth, eighth, or ſeventh, houſe, the mark or mole will be on the fore part of the body; but if the ſignificator be under the earth, that is, in either the firſt, ſecond, third, fourth, fifth, or ſixth, houſe, it will be ſituated on the back or hinder part of the body. If only a few degrees of the ſign aſcend upon the horoſcope, or deſcend on the ſixth; or if the lord of the aſcendant, lord of the ſixth, or the Moon, be poſited in the beginning of any ſign; the mole or mark will be found upon the upper part of the member thoſe ſigns govern. If half the degrees of a ſign aſcend, or the ſignificators be poſited in the middle of any ſign, the mark or mole will be in the middle of the member; but, if the laſt degrees of a ſign aſcend, or the ſignificators are in the latter degrees of a ſign, the mark or mole will then be ſituated on the lower part of the member ſuch ſign governs.

If the queſtion be radical, the time rightly taken, and the querent ſincere, and of ſufficient age, this rule will ſeldom or ever be found to fail. In aſcertaining the exact time of any perſon's nativity, I have found it of excellent uſe; never having been once deceived by it in the ſmalleſt degree. In company I have frequently tried the experiment upon a ſtranger, and ever found it correſpond, to the aſtoniſhment of all perſons preſent; and it is an experiment which any reader may eaſily make upon himſelf or friends. But in the months of November and December, when ſigns of ſhort aſcenſions are upon the aſcendant, great care muſt be taken to be exact in point of time; for in thoſe months the Sun is frequently not viſible, and clocks are not always to be depended upon; therefore without proper care the right aſcendant may eaſily be miſſed, for Piſces and Aries both aſcend in the ſpace of fifty minutes, and Aquaries and Taurus in little more than an hour; but, if the time be taken exact, no one need ever miſtruſt the certainty of theſe rules, and the exact conformity of the marks or moles to the ſigns and planets which repreſent

ſent them. Thus, by looking at a perſon's nativity, and attending to theſe rules, the reader may exactly point out and deſcribe the moles in any part of the native's body, though it be a perſon he never ſaw or converſed with; and, if he is correct to time, he may ſafely venture his life upon the matter. And by the ſame kind of ſimple, eaſy, and certain, rules, are all predictions in aſtrology managed; ſo that, inſtead of calling in the aid of any ſupernatural or infernal compact, it only requires to be correct to time and calculation, and to know the true nature and influence of the planets, and by theſe alone are the events and contingencies of futurity demonſtrated and foretold.

As theſe rules hold good upon the body of every querent, ſo will they, *mutatis mutandis*, upon the body of the queſited; for example, Suppoſe a perſon enquires concerning a wife or ſweetheart, then the ſeventh houſe will be her firſt or aſcendant, and the twelfth her ſixth; and in thoſe parts of her body which the ſigns upon the cuſps of thoſe houſes govern ſhall ſhe have moles; and ſo by the Moon and other ſignificators. It is alſo found by conſtant obſervation, that an infortune poſited in the aſcendant always marks the face with a mole or ſcar; for the aſcendant or firſt houſe always repreſents the face, let what ſign ſoever aſcend; the ſecond repreſents the neck, the third the arms and ſhoulders, the fourth the breaſt, and ſo on, every houſe and ſign in order, according to its ſucceſſion. It is alſo obſervable, that, if the Moon be in conjunction or oppoſition of the Sun, in an evil aſpect to Mars, and in angular houſes, the querent has a natural infirmity or blemiſh in or near one of his eyes. Thus having ſhewn how to diſcover whether queſtions are proper and radical, or not; we ſhall now direct how to give judgement upon them.

QUESTIONS proper to the FIRST HOUSE.

The firſt houſe has ſignification of the life of every perſon, and expreſſes the ſtature and temperature of the body; and in Horary Queſtions theſe following are proper unto it:

1. *Of the Length of the Querent's Life.*
2. *Of the Good or Evil attending Life.*
3. *When or in what Time ſhall the Native undergo a Change?*
4. *What Part of the Querent's Life is likely to be moſt proſperous?*
5. *Toward what Part of the World may he direct his Affairs to proſper in them?*
6. *A Perſon having a Deſire to ſpeak with another, ſhall he find him at home?*
7. *Of an abſent Party, if dead or alive.*
8. *Of a Ship at Sea, her Safety or Deſtruction.*

Theſe

Thefe particulars being explained, will give light fufficient to the aftrologian, whereby he may judge of any other queftion proper to this houfe.

Of the Length of the Querent's Life.

To refolve this queftion, obferve the fign afcending, the lord thereof, and the Moon; and if they are found free from the malignant beams of the infortunes, or of the lords of the fourth, fixth, eighth, and twelfth, houfes, and not combuft, the querent's life will not be fhort; and, if the fignificators are not afflicted by the prefence of violent fixed ftars, it may be ftill more prolonged; but if the lord of the afcendant be combuft and retrograde, and in an evil houfe of heaven, the querent is not likely to live long. When the fignificators are unfortunately afpected from good places of the figure; or the benevolent planets interpofe their rays, the malevolence threatened will be fomewhat abated; but if it be from evil houfes in the fcheme, and the benevolent planets afford no help, danger of a fhort life is then alfo to be feared.

Of the Good or Evil attending Life.

The good and evil that attends each perfon, is diftinguifhed by the fortunate and unfortunate radiations in the figure. When benevolent planets poffefs the afcendant, or the principal places of the figure, they indicate much good to the querent through the whole courfe of his life. And if the lord of the afcendant and the Moon be friendly by the beams of the fortunes, although from malignant places of the fcheme, yet it prefages good to the native, inafmuch as an accidental evil cannot rebate or withftand an effential good. But when the infortunes poffefs thefe places, or by evil afpect afflict the fignificators, the querent will be fubject to a troublefome life. If Saturn poffefs the afcendant, the querent will be melancholy and penfive, and fubject to perplexities from aged men. If Mars, he will be choleric, and liable to oppreffion by knaves and fwindlers; and fometimes by the treachery of kindred; if the Dragon's Tail be in the afcendant, he will never be free from fcandal and difgrace. When the afflicting planets are lords of unpropitious houfes, the evil will be the longer durable; but when the affifting planets are lords of good houfes, the good will be more permanent. Note alfo the houfes thofe planets govern; for from thence is difcovered by what means the querent fhall be fortunate or unhappy. And, as the malignant beams of the evil planets prevent or eclipfe the good that is fignified; fo the benevolent rays of the fortunate ftars reverberate much of the mifchief portended: by duly confidering which, according to the ftrength of the planets affifting or afflicting, the extent of the good or evil that attends each querent's life may be eafily afcertained.

In what Time the Native may expect a Change?

Whenever this queſtion is ſeriouſly propounded, and the nativity of the proponent not attainable, (for, if the nativity can be had, horary queſtions are uſeleſs;) erect the figure, and draw it into a ſpeculum, and direct the ſeveral ſignificators to their promittors, as in a nativity. Find the true diſtance of each ſignificator from his promittor, and turn it into time, as in a nativity, and according to the effects of the directions judge of it. But this method is only to be taken when queſtions of weighty concern are propounded; upon any trivial or ordinary buſineſs it is wholly unneceſſary. In matters of little importance, it is ſufficient to obſerve the degrees of diſtance between the ſignificators, either of their bodies or aſpects, which will point out the time correctly enough. When fixed ſtars of a violent nature occupy the principal parts of the figure, the aſcendant, mid-heaven, and place of Luna, they preſage ſudden and unexpected miſchief; but, when fixed ſtars of a noble and generous nature poſſeſs theſe places, they demonſtrate ſudden and permanent good to the querent.

What Part of the Querent's Life is likely to be moſt proſperous.

To reſolve this queſtion, it only requires to obſerve in what part of the figure the fortunate ſtars are, and according to their poſition judge of it. If the propitious planets are in the aſcendant, the twelfth or eleventh houſes, the native will proſper moſt in his younger days; if in the tenth, ninth, or eighth, in the middle part of his age; if in the ſeventh, ſixth, or fifth, after his middle age; if in the fourth, third, or ſecond, his latter days will be the moſt comfortable and happy. The time is aſcertained by reckoning for every houſe ſituated between the fortunate planets and the aſcendant five years, if the ſignificators of life be weak; if moderately dignified, ſix; but, if the ſignificators of life are remarkably ſtrong and well dignified, then ſeven years may be reckoned for every houſe.

Towards what Part of the World may the Querent direct his Courſe to proſper.

It is a misfortune not very uncommon for perſons to undertake long journeys and voyages, much to their prejudice and diſadvantage; for, although all places are alike to him that made the earth, yet they are not ſo to men that poſſeſs it; therefore it will be requiſite for thoſe who judge queſtions of this kind, to obſerve the following rules, or at leaſt as many of them as may be neceſſary. The whole heaven is divided into four quarters;

quarters; eaſt, weſt, north, and ſouth; and theſe four quarters are again ſubdivided, viz. the firſt houſe is full eaſt; and the twelfth houſe, being in aſcenſion next unto it, is eaſt by ſouth; the eleventh next unto that, ſouth by eaſt; and the mid-heaven ſouth, &c. Now according to theſe quarters of heaven, thus divided and ſubdivided, look for the benevolent planets Jupiter, Venus, Luna, and the Part of Fortune, or the moſt of them, and direct the querent in his affairs thither. For example, ſuppoſe theſe planets ſhall be in the mid-heaven, that being ſouth, direct the querent ſouthwards; if they be in the ninth, it is beſt to go ſouth-weſt; if in the weſt, it is his intereſt to go full weſt; and ſo of the reſt. Conſider alſo the nature of the querent's deſire, whether it be for health, riches, honour, friends, &c. that he engages in his undertaking; for, by rightly underſtanding the queſtion, the querent's deſire ſhall be the more readily anſwered. If it be for health he would remove his habitation, obſerve where, or in what quarter, the lord of the aſcendant and the Moon are poſited, and direct him that way; if for riches, take notice of the lord of the ſecond and the part of fortune; if for honour, conſider the Sun and the lord of the tenth; if for friends, the lord of the eleventh; and ſo of the other ſignificators.

A Perſon having a deſire to ſpeak with another, ſhall he find him at home?

The truth I have always found in the anſwers to this queſtion, principally induced me to give it a place here; for I have often tried the experiment both for myſelf and others, and have never known it to fail. The rules are theſe: If you would ſpeak with a perſon that you have familiar and conſtant dealings with, but are no way related to, take the ſeventh houſe and his lord to ſignify him, that is the ſeventh from the aſcendant; for the aſcendant always ſignifies the querent. If the lord of the ſeventh be in any of the four angles, viz. in the firſt, fourth, ſeventh, or tenth, houſes, the perſon you would ſpeak with is certainly at home. If the lord of the ſeventh be in any of the ſuccedent houſes, viz. in the ſecond, fifth, eighth, or eleventh, he is not then at home, but is near it, and may, with a little diligence, be found; but if the lord of the ſeventh be in any one of the cadent houſes, viz. the third, ſixth, ninth, or twelfth, the party is far from home, and conſequently cannot be ſpoken with if ſought for. If the lord of the aſcendant apply to the lord of the ſeventh by a friendly aſpect at the time of enquiry, the querent may perhaps meet the queſited, or accidentally hear of him by the way; or, if the Moon or any other planet tranſfer the light of the lord of the ſeventh to the lord of the aſcendant, it denotes the ſame thing. The nature and ſex of the planet transferring the light, denotes what manner of perſon ſhall give notice to the querent of the perſon he enquires after, accord-

ing to the ſign and quarter he is poſited in. But, if the perſon enquired after be a relation, then the lord of the ſeventh is not to be taken, but the lord of that houſe which ſignifies ſuch relation; as, if it be a brother, then the lord of the third muſt be referred to; if a father, regard muſt be had to the lord of the fourth; if a ſon or daughter, obſerve the lord of the fifth, and ſo on; and according to their poſitions judge as above ſpecified.

If an abſent Party be dead or alive.

Herein alſo muſt be conſidered what relationſhip the querent hath to the party queſited, and take the ſignificator accordingly. But if there be no relationſhip between them, then take the aſcendant, his lord, and the Moon, to ſignify the party that is abſent; and judge thus: If the lord of the aſcendant, or the Moon, be in conjunction with the lord of the eighth, or a planet in the eighth, and no benevolent teſtimonies concur, the abſent party is certainly dead. Or when the Moon and the lord of the aſcendant, ſhall be in oppoſition to the lord of the eighth, from the ſecond and eighth, or from the ſixth and twelfth houſes, the abſent party is likewiſe dead. If the lord of the aſcendant be in the fourth, and the Moon in the ſeventh, in quartile to him, it ſhows great danger to the queſited, if not abſolute death. When an evil planet ſhall tranſlate the light of the lord of the eighth unto the lord of the aſcendant, or of the lord of the aſcendant to the lord of the eighth, it is moſt probable the abſent party is dead. If the lord of the aſcendant and the Moon be in the fourth houſe from the aſcendant, or in the houſe of death, and either combuſt or in their fall, or joined with the lord of the eighth, the party queſited is undoubtedly deceaſed; but if none of theſe poſitions happen, and on the contrary you find the Moon, and the aſcendant, and his lord, ſtrong and well fortified, the abſent party is alive and well. If the lord of the aſcendant, or the Moon, ſeparate from the lord of the ſixth, the abſent party hath been lately ſick; if from the lord of the eighth, he has been in danger of death; if from the lord of the twelfth, he has been in priſon, and ſuffered much anxiety of mind. And, by thus varying the rule, his condition, according to the application and ſeparation of the ſignificators, will be correctly found.

Of a Ship at Sea, her Safety or Deſtruction.

This queſtion, although attributed by the ancient Arabian and Latin aſtrologers to the ninth houſe, becauſe it relates to voyages, yet the judgments hereof being ſuch as properly relate to the firſt houſe or aſcendant,

dant, I have for that reaſon referred it thereto. The parts of the ſhip are thus divided according to the ſigns of the zodiac:*

♈ The breaſt of the ſhip	♎ That part above the breaſt in the water.
♉ Under the breaſt toward the water	♏ Where the mariners abide
♊ The rudder or ſtern	♐ The mariners
♋ The bottom or floor	♑ The ends of the ſhip
♌ The top above the water	♒ The captain or maſter
♍ The belly of the ſhip	♓ The oars;

The aſcendant and the Moon are generally ſignificators of the ſhip, and the burthen ſhe bears; but the lord of the aſcendant is ſignificator of the perſons that ſail in her. And, if in a queſtion all theſe appear fortunate, they denote proſperity to the ſhip; but, if on the contrary they are found impedited and afflicted, the veſſel and all in her are in imminent danger, if not abſolutely loſt. When a malevolent planet, having dignities in the eighth houſe, ſhall be found in the aſcendant, or the lord of the aſcendant in the eighth, in evil aſpect with the lord of the eighth, twelfth, ſixth, or fourth, houſe, or if the Moon be combuſt under the earth, all theſe are indications of danger, and preſage the ſhip either to be loſt, or in a very deſperate condition, But when all the ſignificators are free, and no way impedited, it denotes the ſhip to be in a very good and proſperous condition, and all the perſons and things on-board her. If the aſcendant and the Moon be unfortunate, and the lord of the aſcendant ſtrong, and in a good houſe, it indicates the ſhip to be in an ill condition; but the men, &c. that are on-board her, will do well, and come home in ſafety. But if the aſcendant and the Moon ſhall be fortunate, and the lord of the aſcendant unfortunate, it ſhows that the veſſel will do well, or that it is in ſafety; but that her crew are in great danger of being deſtroyed by ſome putrid diſeaſe, or of being taken by an enemy.

If any perſon enquires the ſucceſs a ſhip ſhall have in her voyage upon her ſetting ſail, you muſt then note the angles of the figure; and, if the fortunate planets and the Moon (for ſhe is lady of the ſeas) are found therein, and the unfortunate planets cadent, or in an abject condition, it foreſhows the ſhip and her lading will go very ſafely unto the intended haven; but if the infortunes be in angles, or in ſuccedent houſes, ſhe will meet with ſome accident in her voyage; and the misfortune will fall upon that part of the ſhip, perſon, or thing, in the ſame,

* Da ſignum ♈, pectoribus navis; ♉, ei quod eſt ſub pectoribus modicum verſus aquam; ♊, gubernaculo navis; ♋, fundo navis; ♌, ſummitati navis quæ ſtat ſuper aquam; ♍, ventri navis; ♎, ei quod ſublevatur et deprimit de pectoribus navis in aqua; ♏, loco ubi morant nautæ; ♐, ipſi nautæ; ♑, finibus exiſtentibus in nave; ♒, magiſtro navis; ♓, remis.——Haly de Judic. Aſtrol. pars tertia, cap. 14. fol. 115.

 ſignified

ſignified by the ſign where the infortune is poſited; and, if the infortune threatening this danger ſhall be Saturn, the veſſel will either be ſplit or ſunk, and moſt of the crew either drowned, or ſubject to many hardſhips; but if the infortune be Mars, and he in any of his eſſential dignities, or aſpecting a place where he hath ſtrength, or poſited in an earthy ſign, he portends the ſame miſchief, with the additional misfortune of the crew being either taken by an enemy, impriſoned, or carried into ſlavery. But if the fortunes caſt their friendly beams unto either of the aforeſaid places, and the lords of the angles, particularly of the aſcendant, and the diſpoſitor of the Moon, be free, it denotes that although the ſhip ſhall undergo much damage, or be loſt, yet the major part of the men and goods ſhall be ſaved. But if Mars afflict the lords of the angles, and the diſpoſitor of the Moon, the men and the ſhip will be in danger of pirates, or of a public enemy. And, if any other evil affections appear in the ſigns, there will be quarrelling and contention, or ſome dangerous mutiny, in the ſhip; and this will chiefly happen when the infortunes are located in thoſe ſigns which diſpoſe of the parts in the upper diviſion of the ſhip. But, if Saturn afflict in the ſame manner as above recited of Mars, there will be many diſturbances in the ſhip, but no bloodſhed, And, if the infortunate ſigns ſignify the bottom or lower parts of the ſhip, it preſages drowning by means of ſome dangerous leak. If fiery ſigns be in the mid-heaven, near violent fixed ſtars, and Mars prove the afflicting planet, the ſhip will be burnt, either by ſome accident within her, or by lightning, or by the falling of ſome inflammable meteor. But, if Mars be in an human ſign, the burning of the ſhip will be occaſioned by ſome engagement with an enemy; and the danger will begin in that part of the ſhip ſignified by the ſign wherein the infortune was placed in the figure. If Saturn be the threatening planet inſtead of Mars, and poſited in the mid-heaven, the veſſel will be caſt away, or damaged by the motion of violent ſtorms and winds, or by reaſon of leaks, or bad ſails; and the danger will be either greater or leſs, in proportion to the dignity or power of the infortune, and his diſtance from the beams of the benevolent planets.

If the lord of the aſcendant in the figure be fortunate, the ſhip ſhall return with ſafety and good ſucceſs; but, if he be unfortunate, ſhe ſhall ſuffer much loſs and damage. If the lord of the eighth houſe ſhall afflict the lord of the aſcendant, or if the lord of the aſcendant be in the eighth, it denotes the death of the captain or maſter of the ſhip, or ſome of the principal officers belonging to her. And if the part of fortune and part of ſubſtance, and their lords, ſhall be afflicted, it denotes loſs in the ſale of the goods that are in the ſhip. But, if inſtead of this affliction they ſhall be in fortunate poſitions, it denotes much gain, and a profitable

profitable voyage. When the lord of the aſcendant, and the diſpoſitor of the Moon, ſhall be ſlow in courſe, the ſhip in all likelihood will make a long and tedious voyage; more particularly if the lords of thoſe places be ſlow alſo; but, if the ſignificators be quick in motion, the ſhip will make a ſhorter or quicker voyage than may be expected. If in the figure there be enmity in the poſitions between the lord of the aſcendant and the diſpoſitor of the Moon, and no reception between them, nor any aid from benevolent planets; the ſeamen will contend one with another, or there will be diſcord between the captain, or maſter, and the crew; and he whoſe ſignificator is ſtrongeſt, ſhall overcome, that is, if the lord of the aſcendant be moſt powerful, the ſeamen will prevail; but, if the diſpoſitor of the Moon be beſt fortified, the maſter or captain will overcome. If the lord of the ſecond ſhall be remote from his own houſe, and the ſecond houſe from the Moon, and the lord of the part of fortune from the part of fortune, in cadent houſes, or in quartile or oppoſition, it preſages want of neceſſary proviſions; and, if they be found in aquatical ſigns, it ſhows want of freſh water, and great danger of death by hunger and thirſt.

QUESTIONS proper to the SECOND HOUSE.

The ſecond houſe being the houſe of ſubſtance, the queſtions proper to it are as follow:

1. *Shall the Querent be rich or poor?*
2. *By what means ſhall he attain riches?*
3. *The time when?*
4. *Shall he obtain the goods or money lent?*
5. *Shall he obtain the wages or ſtipend due to him?*

Shall the Querent be rich or poor?

In reſolving this queſtion, obſerve the ſign of the ſecond houſe and its lord, the planet or planets located therein, and caſting their rays to the cuſp, or the lord thereof; the part of fortune alſo, and its diſpoſitor; and if all theſe ſignificators are free, and aſſiſted by the bodies or aſpects of the benevolent planets, the querent will attain a very conſiderable fortune; and ſhall eſcape poverty. But when the ſignificators are afflicted, and the fortunate ſtars afford them no aſſiſtance, it denotes the perſon interrogating will be poor all his life-time. If the lord of the aſcendant, or the Moon, be joined to the lord of the houſe of ſubſtance; or the lord of the ſeventh houſe to the lord of the aſcendant; or if the lord of the houſe of ſubſtance be poſited in the aſcendant; or if the lord of the aſcendant, and the Moon, be in the houſe of ſubſtance; or if the Moon, or

or any other planet, transfer the light of the lord of the ſecond houſe to the lord or the aſcendant, or of the lord of the aſcendant to the lord of the ſecond houſe; the querent will attain riches, and live in good eſteem, according to his ſituation or birth. But, if none of theſe poſitions happen, then note Jupiter, the natural ſignificator of ſubſtance; or Venus, who alſo is a fortune; or the Dragon's Head, which always portends good; and if they be free from the ill beams of the infortunes, or happen to be poſited in the houſe of ſubſtance, the querent will moſt certainly be rich; and will bear great ſway in the place where he lives. When Saturn, Mars, or the Dragon's Tail, are poſited in the ſecond houſe, or afflict the lord of the ſecond, Jupiter, Venus, or Part of Fortune, it is an argument that the querent will not attain riches; or, if he were in a good capacity, he will be reduced to a very mean ſituation. The ſignificators of ſubſtance ſwift in motion, and in good parts of the figure, and free from affliction, ſhow the querent will be rich of a ſudden; but if they are ſlow in motion, though not afflicted, the querent will attain riches but ſlowly; particularly if the planets ſignifying riches are ponderous, and in fixed ſins.

By what Means ſhall the Querent attain Riches?

The ſignificators of ſubſtance, their ſeveral locations, and the houſes they govern, are in this queſtion to be particularly attended to; for from thence is known by what means riches come. If the lord of the ſecond houſe, or the other ſignificators of ſubſtance, be fortunately placed in the aſcendant, the querent will attain great riches without much labour, in a manner unexpectedly; but, if the lord of the ſecond be in the ſecond, it ſhews the querent will obtain an eſtate by his own induſtry. The adjuvant planets ſituated in the aſcendant, or the lord thereof, denote the querent will advance himſelf by his own induſtry. If the lord of the ſecond be in the ſecond, he acquires wealth by merchandiſe, and by properly managing his buſineſs; if in the third, or lord of the third, he gains by brethren kindred, or neighbours. The moſt aſſured teſtimonies upon queſtions upon this nature, are theſe: If the lord of the firſt and ſecond, and Jupiter, be in conjunction either in the ſecond, firſt, tenth, fourth, ſeventh, or eleventh, houſes; or if they apply by ſextile or trine to each other with mutual reception; but, if they apply by quartile or oppoſition with reception, the party will then alſo thrive, and have an eſtate, though with much labour and difficulty.

The Time when a Man may attain Riches?

Conſider ſeriouſly the application of the Moon, or lord of the aſcendant, unto the planet or planets ſignifying the ſubſtance of the querent;

for they denote the time when the querent may acquire riches. Then find the degrees of diſtance between the ſignificators, and turn them into time, which will ſhow the true diſtance of time in which riches, or the goods of fortune, are attainable by the querent. Fixed ſigns prolong the buſineſs; but corporal ſhew an indifferency, or that the time will neither be long nor ſhort. Moveable or cardinal ſigns haſten the matter. In all queſtions that relate to time, the ſureſt way is, to take the right or oblique aſcenſions of the ſignificators, and direct them to their ſeveral promittors, as in a nativity; and thus the time of a man's obtaining riches may be exactly known; but if the queſtion be of ſmall conſequence, obſerve the degrees of diſtance, and according to the ſigns they are in meaſure out the time in years, months, weeks, or days, as before directed.

Shall the Querent obtain the Goods or Money lent?

In this queſtion the lord of the aſcendant and the Moon are ſignificators of the querent; and the lord of the ſecond denotes his ſubſtance. But the ſeventh houſe and his lord repreſent the perſon of whom you enquire; and the eighth houſe, and the lord thereof, his ſubſtance. Obſerve whether the lord of the aſcendant or the Moon be joined to the lord of the eighth, who is ſignificator of the ſubſtance of the party enquired after; for, if either of them be joined to or in good aſpect with a planet in the eighth houſe, and the planet therein happen to be a fortune, the querent ſhall then obtain the goods or money enquired after. And if it ſhall ſo happen, that an infortune be either in the eighth houſe, or lord of the eighth, and he receive either the lord of the aſcendant or the Moon, the perſon enquiring ſhall obtain what he expects. But not without reception. When the lord of the eighth is poſited in the firſt or ſecond houſe, and the lord of the ſecond ſhall receive him, it denotes the perfection of the buſineſs enquired after. But, if the lord of the ſeventh or eighth ſhall be poſited in the firſt or ſecond, and not be received by either the lord of the aſcendant, the Moon, or lord of the ſecond, it ſhows the querent will not only go without his deſire, but, if he purſue the buſineſs, he will ſuſtain much loſs and detriment. If the lord of the aſcendant or the Moon be joined to one of the fortunes, which have dignity in the ſign aſcending, it denotes the diſpatch of the buſineſs enquired after; or if either of them be joined to an infortune, having dignities in the aſcendant, and receive the lord of the aſcendant, or the Moon, it denotes the accompliſhment of the matter or buſineſs enquired after. And, if the fortunes be in powerful places of the figure, and joined to the lord of the aſcendant or the Moon, the matter or buſineſs will be accompliſhed, although there be no reception.

If the Querent shall obtain his Wages, Salary, or Pension, due either from Government or from an Individual.

Behold the ascendant, the lord of the same, and the Moon, for they have signification of the querent; and the second from the ascendant, which is the querent's house of substance, and his lord. And note the tenth house and his lord, which are the significators of the quesited. And the eleventh house, and his lord, signify the substance of him or them. If in the figure the lord of the ascendant or the Moon is joined to the lord of the eleventh, or to a fortunate planet in the eleventh house, without let or impediment; the querent will certainly obtain the wages or salary. And if it shall happen that the Moon or lord of the ascendant be joined to an unfortunate planet, and the unfortunate planet receives them, the querent will then obtain his desire, although it will be after long waiting, and with many solicitations. But if there be no reception between the lord of the ascendant, the Moon, and the infortune, notwithstanding any opposition between them, yet the querent will rarely obtain his money or salary enquired after. If the significators are in friendly aspect from good houses of heaven, and this without impediment or hindrance, the querent will be successful; but, if infortunes impede the significator of the querent's good, consider what house he is lord of, and that will point out the person or thing that obstructs it.

JUDGMENTS proper to the THIRD HOUSE.

This house appertains to brethren, sisters, kindred, and neighbours; to inland journeys, and rumours; and therefore these questions are particularly most proper to it:

1. *Shall the Querent, and his Brethren, &c. or Neighbours, accord?*
2. *Of the Condition and Estate of an absent Brother?*
3. *Shall the Querent's inland Journeys be prosperous?*
4. *Reports and Rumours, whether true or false?*
5. *Of the Advice of a Friend, &c. if good, or bad?*

Many other questions may be propounded, that properly pertain to this house; but whoever understands the manner of judging these, may with ease answer any other that may be proposed.

Shall the Querent and his Brethren, &c. or Neighbours, accord?

The Moon, the ascendant, and its lord, are the significators of the querent; and the third house, and its lord, of the quesited. The question is resolved thus: If the lord of the third house be a benevolent planet, and

and in the aſcendant, or the Moon be in good aſpect with a fortunate planet in the third, the querent and his brethren and neighbours will agree well. When the lord of the aſcendant and lord of the third are in ſextile or trine to each other, and in mutual reception; or the lord of the third caſts a ſextile or trine to the cuſp of the aſcendant; and the lord of the aſcendant or the Moon caſts the ſame to the cuſp of the third houſe, it is an argument of great unity, love, and concord, between them. When a fortunate planet is in the aſcendant, and the lord of the aſcendant beholds the cuſp of the third, or applies friendly to the lord of the third, it is an argument of good diſpoſition in the querent, and ſpeaks him willing to accord with his brethren, kindred, and neighbours. And if a fortune be in the third, and the lord of the third apply in harmony to the lord of the aſcendant, the brethren, kindred, or neighbours, are moſt indulging. Thoſe perſons whoſe ſignificators do not apply, are moſt imperious, and apt to diſagree; and thoſe whoſe ſignificators make application, are flexible, willing, and yielding, and deſirous of agreement and concord. When Saturn, Mars, or the Dragon's Tail, in ſuch a queſtion, ſhall be in the aſcendant, it denotes the perſon enquiring to be obſtinate, and averſe to a friendly agreement; but if they, or either of them, are poſited in the third, the brethren, neighbours, and kindred, are of a malicious diſpoſition; and if it happen that Saturn or Mars ſhall be peregrine, retrograde, or combuſt, the malice and miſchief they threaten will be the more michievous. When Saturn or the Dragon's Head are in the third, the neighbours are obſtinate, and the kindred covetous and ſparing; if Mars, the kindred are treacherous, and the neighbours diſhoneſt. And this is certain, when they are out of their eſſential dignities.

Of the Condition and Eſtate of an abſent Brother?

To reſolve this queſtion, conſider the lord of the third houſe, for that hath ſignification of brethren; and the houſe where he is poſited, becauſe that ſhows the ſtate and condition of the queſited. For if the lord of the third be in conjunction, quartile, or oppoſition, of the infortunes, or in evil aſpect of the lords of the obſcure houſes, the condition of the brother is ſorrowful; but if, on the contrary, he be in good aſpect with the fortunes, and in propitious places of the figure, his condition is good and proſperous. If the lord of the third be poſited in the fourth, in no evil aſpect of the malevolents, the brother which is abſent hath an intention to enrich himſelf in the place where he is; for the fourth houſe is the ſecond from the third. If the lord of the third be poſited in the fifth, in conjunction with the lord of the fifth, with or without the reception of the fortunes, it ſhows the abſent brother to be in health and very happily ſituated. But if the lord of the third be in the fifth, void of courſe,

or in corporal conjunction or malicious aſpect of the infortunes, and this without reception, and the unfortunate planets themſelves impedited, it declares the abſent brother in a bad condition, indiſpoſed in health, and not contented in the place where he is; or, if he ſhall be found in any of the obſcure parts of the figure, which are naturally evil, as the ſixth, eighth, or twelfth, houſes, the abſent brother is not well, nor in a proſperous ſituation. When the lord of the third is found in the eighth, either in conjunction, ſextile, or trine, of one of the fortunes, the abſent brother is not well; or if the lord of the third be joined to evil planets in the ſixth houſe, or in conjunction with the lord of the ſixth, he is then in an infirm and ſickly condition; and, if the lord of the ſixth be in the third, except the lord of the third be well diſpoſed, it denotes the ſame. Then note whether the lord of the third be in conjunction with the lord of the eighth, or in combuſtion; for ſuch a configuration declares he will die of the infirmity. But, if the lord of the third be in the ſeventh, the brother is in the ſame country he went into at firſt, and continues there; and his condition is neither well nor ill. If the ſignificator be in the eighth, the abſent brother is in danger of death, particularly if he be combuſt, or in conjunction with the lord of the eighth, in conjunction or aſpect of the infortunes; for theſe are ſtrong arguments of death. When the lord of the third is in the ninth, it denotes that the abſent brother is removed from the place he firſt went to, and is gone into a more remote country. And if he be in the tenth, in conjunction or good aſpect of the fortunate planets, and with reception, it denotes him to have acquired ſome honour, office, or preferment, in the place where he lives. But if he ſhall be in conjunction, quartile, or oppoſition, of the infortunes, combuſt, or any other way infortunated, it is to be feared the abſent brother is dead. If the lord of the third be in the eleventh houſe, in conjunction, ſextile, or trine, of the fortunes, or in conjunction with the lord of the eleventh, it denotes the abſent brother to be at the houſe or place of ſome friend, where he is happy and well; but if he be maliciouſly beheld of the unfortunate planets, he is not pleaſed with the ſituation he is in, but is grieved and perplexed. The ſignificator of the abſent party, in the twelfth houſe, in conjunction or good aſpect of the fortunes with reception, and the fortunes themſelves no way impedited, ſhews he will deal in merchandize, and gain riches. But, if he be infortunated in the twelfth houſe, either by the bad aſpects of the malevolents, or lord of the eighth, or in combuſtion, it ſhows the abſent brother to be diſcontented, troubled, and perplexed, and not likely to ſee the land of his nativity again.

Shall

Shall the Querent's inland Journeys be prosperous?

Persons who travel much in the country where they live, and have not their nativities to direct them, may have occasion to enquire the event of some intended journey; for we know those that travel much do not always travel safe; but sometimes are in danger either of thieves, sickness, or accidents, upon their journeys, that may occasion them to repent the undertaking of them. Now, for the prevention of such accidents, and to enable the reader to resolve questions of this nature, let the following rules be observed. Give the ascendant and his lord, and the Moon, to the querent; the third house and lord thereof to signify the journey; and if the significators be swift in motion, or in the essential dignities of each other, or in conjunction, sextile, or trine, to each other, in good places of the figure; the journey will be good and prosperous. Or if the Moon be in the third, in sextile to the ascendant, or the lord of the third cast a sextile or trine to the ascendant, or be in the same; and the lord of the ascendant well dignified in the third, they also denote a safe and pleasant journey. If the lord of the ascendant or Moon apply to any planet in the third house, or the lord of the third to a planet in the ascendant, it likewise denotes the journey enquired after to be pleasant. Or, if Jupiter or Venus be in the third house, it shows a profitable and delightful journey; particularly if they cast a sextile to the ascendant. The Dragon's Tail in the third house, shows the same. When Saturn, Mars, or the Dragon's Head, are posited in the third house, or afflict the lord thereof, or the Moon, it portends an unlucky journey to the querent, and very ill success therein. Saturn shows the querent to be melancholy and pensive in his journey; Mars and the Dragon's Head show him to be in danger of thieves and robbers; and, if they are in human signs, or fiery, it denotes him to be lamed or wounded in his journey. When the lord of the ascendant is retrograde, the querent will return again before he hath gone to the place he intended; and, if the significators be slow, he makes but little haste or speed in his journey. If the lord of the sixth afflict the significators, the querent will fall sick by the way; if the lord of the twelfth, he will be impeded by malicious people; and, if the lord of the eighth be the afflicting planet, it shows danger of death; particularly if the significators are near violent fixed stars.

Reports and Rumours, whether true or false?

This question may be answered thus: Observe the lord of the ascendant and the Moon, and the dispositor of the Moon, and see if either of them be in an angle or succedent house in a fixed sign, or in good aspect with Jupiter, the Sun, or Venus; for usually, upon such configurations,

the reports and rumours are true. But if the lord of the aſcendant or the Moon be afflicted of Saturn or Mars, or cadent from an angle, although they be ſtrong in the ſign where they are, yet the rumour is falſe. Rumours are alſo true and good when the angles of the figure are in fixed ſigns, and the Moon and Mercury in fixed ſigns, ſeparating from the infortunes, and applying to a fortune poſited in any of the angles of the figure. So alſo when the angles of the tenth and fourth houſes are fixed, and the Moon ſhall be received in either of them, although the rumours and reports be of an evil nature, yet they will hold true. If the fortunate planets Jupiter and Venus ſhall be in the aſcendant, and the Moon at the ſame time unfortunate, let the rumours or reports be ever ſo miſchievous and unlucky, they will be ſure to prove falſe, and come to nothing. Mercury being retrograde or otherwiſe afflicted, declares ill rumours to be falſe; the like doth the affliction of that planet to whom Mercury or the Moon applies. If the lord of the aſcendant or the Moon ſhall be under the Sun-beams, the truth of the rumour is kept ſecret by men in power, and few ſhall know the truth thereof. If the Moon be void of courſe, or in quartile or oppoſition of Mercury, and neither of them caſt their ſextile or trine aſpects to the aſcendant, the news or rumour is vain and falſe, and may be ſafely contradicted.

The Advice of a Friend, whether good or bad?

It ſometimes happens that neighbours or friends in ſundry difficult or embarraſſed circumſtances, will adviſe and perſuade a perſon what he had beſt to do in ſuch a caſe; and if it be required to know whether they intend faithfully, or perfidiouſly, by ſuch advice, erect your figure to the moment of time they firſt drop their counſel, and judge as follows: Behold the mid-heaven, that being the houſe ſignifying advice, and ſee if there be any fortunate ſtar or planet poſited therein; for then the counſel or advice is ſerious and good, and will be proper to follow. But if an infortune be found in the tenth houſe, the friends that pretend counſel act deceitfully, and intend knaviſhly.

JUDGMENTS proper to the FOURTH HOUSE.

The fourth houſe gives judgment on poſſeſſion, inheritances, lands, or houſes, and of things loſt and miſlaid; of the father, &c. and hath theſe queſtions proper to it, viz.

1. *Shall the Querent purchaſe the Houſe or Land deſired?*
2. *Of the Quality thereof, and ſhall the Querent do well to take it?*
3. *If it be beſt for one to remove, or abide where he is?*
4. *Of hidden Treaſure, if attainable?*

5. *Is*

5. *Is there Treasure hidden in the place supposed?*
6. *Shall the Querent enjoy the Estate of his father?*

These questions being once resolved, will lead the artist to the understanding of any thing of the like nature.

Shall the Querent purchase the House or Land desired?

To resolve this question, give the ascendant and his lord, and the Moon, to signify him that enquires; the sign of the fourth house and lord thereof to signify the thing quesited. If the lord of the ascendant or the Moon be in the fourth house, or the lord of the fourth in the first, or if either of them are in conjunction with the lord of the fourth, or in sextile or trine to him with reception, it declares the accomplishment of the thing without impediment or hindrance. But if they are joined without reception, or in quartile or opposition with perfect reception, the querent may possibly obtain his desire. Or if the significators be not joined together either by body or aspect, yet if there be a translation of light between them, either by the Moon or another planet, it shows a possibility of the purchase, though with much difficulty and trouble.

The following is also a good method to judge of this question. Give the sign ascending, and the lord thereof, and the planet from whom the Moon is separated, to the querent or purchaser; the seventh house and his lord, the planet or planets posited therein, and the Moon, to signify the thing to be bought or purchased; and the mid-heaven to signify the price thereof. And if in your figure the lord of the ascendant behold the lord of the seventh, and the lord of the seventh apply to the lord of the ascendant, the seller hath a greater desire to deal with the buyer; and if they chance to be in each other's dignities, or any good translation of light happen between them, or if they apply to corporal conjunction, the querent will agree with the seller without much difficulty or trouble. But, if the application or translation of light be by quartile or opposition, the buyer and seller will at last agree; but it will be with much labour and loss of time, and after many probabilities of breaking off. If the lord of the ascendant or the Moon apply to the lord of the fourth; or if lord of the fourth or the Moon apply to the lord of the ascendant; or if the lord of the fourth alone shall apply to the lord of the ascendant, and there be a reception between them; or if the lord of the ascendant, or the Moon, be in the fourth, or lord of the fourth in the ascendant; they denote the party enquiring shall buy or purchase the land or inheritance enquired after. But if neither of these happen, yet if the Moon shall transfer the light of one significator to the other, it denotes that

that the thing will be perfected by the mediation of friends, or by meſſengers. But if there be no application, reception, or tranſlation of light, between them, then it is improbable that any thing ſhall be concluded between them.

Of the Quality of the Purchaſe, and whether the Querent does well to take it?

Take the fourth houſe to reſolve this interrogatory; and if the two unfortunate planets are poſited therein, either potent or peregrine, the thing enquired after will be waſted by the buyer; and the preſent is in no very good condition. If the lord of the fourth be infortunated, either by retrogradation, detriment, fall, or peregrination, it denotes the houſe or land to be bad, or ſo encumbered that it will never continue long with the purchaſer. But if the fortunate planets, or the Dragon's Tail, be in the fourth houſe, it ſhows the buſineſs enquired after to be good; and that the buyer, or purchaſer, ſhall be a gainer thereby. When the fortunate planets caſt their benevolent rays unto the fourth houſe, and the lord of the fourth ſhall be poſited in a good houſe, in ſextile or trine to the ſecond houſe or his lord, it is an argument that the bargain is good, and that the purchaſer ſhall be a gainer thereby. If Aries, Leo, or Saggittarius, be upon the cuſp of the fourth houſe, it denotes an eſtate to be hilly, hard, and dry; if Taurus, Virgo, or Capricorn, the land is level and very good; if Gemini, Libra, or Aquaries, the ground is ſome part high, and ſome low, and is in quality neither very good nor very bad; if Cancer, Scorpio, or Piſces, it abounds with much water. An unfortunate planet in the fourth, retrograde, ſhows the land or houſe will turn out very unlucky, and not be worth the taking, and will be accompanied with many infelicities; but, if a fortunate planet be poſited there ſtrong, the land is good, and may well invite the querent to go on, for he will have a good bargain.

If beſt for a Perſon to remove, or abide where he is?

In this queſtion give the aſcendant and the lord thereof, to ſignify the querent; the ſeventh houſe and lord thereof, to ſignify the place to which he would go; the fourth houſe and his lord, the ſubſtance of the querent; and the tenth houſe and his lord, the profit of removal. The lord of the aſcendant or fourth in the ſeventh, and the lord the aſcendant and ſeventh, fortunate planets, ſwift in motion, ſtrong and potent where they are, the querent then will do well to remain where he is, and not remove. But if the lord of the ſeventh be with a good planet, and the lords of the aſcendant or fourth with an evil one, the querent had better remove, for he will get little by continuing where he is. Fortu-

nate

nate planets in the ascendant or fourth may invite the querent to remain where he is. If the lords of those houses are in conjunction or in good aspect with fortunate stars, it denotes the same. Unfortunate planets in the ascendant or fourth, show the querent it is good to remove; and, if the lords of the ascendant and fourth be afflicted by the malefics, either by body or aspect, it denotes the same. Observe the afflicting planet or planets, and the house or houses they govern, for from thence the occasion of the mischief that the querent sustains is known; the like observe of the assisting or friendly planets, whence a rational answer to the question proposed will be easily obtained.

Of Treasures hid, whether attainable or not.

It is not uncommon for penurious persons to hide treasure in their life-time, and to go out of the world without informing their heirs or executors where to find it. Whenever this is suspected to be the case, and a question is grounded upon it, erect your figure, and consider what application, reception, translation, &c. there may be between the lords of the ascendant and fourth house. If there be a friendly application and reception, the person enquiring shall obtain the treasure he enquires after; but if there be a quartile or opposition between the significators, without the reception, the treasure will rarely be found. When the significators apply to each other corporally in a fixed sign, there are great hopes of finding and obtaining the same speedily; particularly if the application be in a good house. Both or either of the luminaries in the ascendant no way unfortunate, or friendly beholding the same, argues a speedy recovery of the treasure hid; but if they should happen to be cadent, or in quartile or opposition thereto, it gives but small hopes. If the part of fortune be in the ascendant, beheld by fortunate planets, or by the luminaries, the querent will have a fair prospect of acquiring his wishes; but if the part of fortune and the luminaries be cadent, particularly the Moon; and neither of the lights cast a friendly aspect to the part of fortune, or to the ascendant; nor the lord of the ascendant beholding the ascendant; it is an argument that the querent will not obtain the treasure hid. I always find, in questions of this nature, that, if fortunate planets are in the fourth, or govern the fourth, there is treasure; and, if the lord of the ascendant or the Moon be in good aspect with those planets, the querent generally attains it by diligent search. But, on the contrary, if infortunes be in the fourth house, or the luminaries weak therein, it is an argument of irrecovery; or shows that it has been taken away before.

Is the Treasure hidden in the Place supposed?

A question being thus in a general way propounded, give the lord of the ascendant and the Moon to the querent for his significators; and the fourth house, and the planet or planets posited therein, will signify the treasure enquired after. When Jupiter, Venus, or the Dragon's Head, are in the fourth house, they declare the treasure to be in the place supposed; and, if they be in their essential dignities, it is very certain that there is great value there. Or if any of the other planets are posited in their own houses, or in the fourth house without impediment; it shows that there is treasure in the place supposed. But if the fourth house be infortunated with the Dragon's Tail, or Saturn or Mars be there, and no way essentially dignified; or if Saturn or Mars cast a quartile or opposition thereunto, there is no treasure at all. The lord of the fourth, or the Moon separating from good planets, show that there has been treasure hid in the place supposed, but that it is gone.

Shall the Querent enjoy the Estate of his Father?

This question is oftentimes of great importance to the proponent, and therefore ought to be contemplated with more than usual acuteness. If in the figure, judiciously erected, and correct to time, the lord of the second, and lord of the fifth, are found in the mutual dignities of each other; or the lord of the second in the fifth, or the lord of the fifth in the second; the querent will enjoy the estate of his father. But if the lord of the fifth house be retrograde, or afflicted by some malevolent planet, it presages that much of the estate which the querent's father intended for him will be wasted or otherwise disposed of. When the lord of the fifth disposes of the part of fortune in the ascendant, or second house of the figure, there is no fear but the querent will enjoy what he expects from his father. The lord of the ascendant, or second house, disposing of the lord of the fifth, shows the thing enquired after to be so secured to the querent, that he cannot be deprived of it. The Moon transferring the light of the lord of the fifth, by sextile or trine, to the lord of the second, or lord of the ascendant, declares the question enquired after shall come to good; or if Jupiter or Venus in the fifth shall friendly behold the lord of the second, or a planet in the second, it signifies the same. If the lord of the second and fifth apply to a good aspect, or a corporal conjunction by retrogradation, the querent will receive some of his father's estate very shortly, and in his father's life-time; but if the lord of the fourth be in aspect with an infortune, or an infortune in the fourth, it denotes the father will not part with any thing till his death.

JUDG-

JUDGMENTS proper to the FIFTH HOUSE.

This houſe appertains to the birth of children, embaſſies, meſſengers, &c. and hath theſe queſtions proper to it.

1. *Whether a Woman ſhall ever have Children?*
2. *In what Time ſhall ſhe conceive?*
3. *Whether a Woman enquiring be with Child?*
4. *Whether ſhe be pregnant with a Boy or a Girl?*
5. *Shall ſhe have Twins?*
6. *When will the Birth happen?*
7. *Of a Meſſenger ſent on an Embaſſy?*

And by knowing how to reſolve theſe queſtions, the reader will be able to anſwer any others belonging to this houſe.

Whether a Woman ſhall ever have Children?

To anſwer this queſtion, carefully obſerve the aſcendandant, its lord, and the Moon; and, if either of them be joined to the lord of the fifth, the querent ſhall have children. But if neither of theſe happen, note whether any other planets transfer the light of the lord of the aſcendant to the lord of the fifth; for that is an argument that the querent may have children. Conſider alſo whether the ſign upon the fifth be fruitful, and whether the lord of the fifth, the Moon, the aſcendant, and its lord, are in prolific ſigns; for, if ſo, it is an aſſured argument that the querent will have iſſue. If the lord of the aſcendant, or the Moon, be poſited in the fifth houſe, the querent will have children; or, if the lord of the fifth houſe be in the aſcendant, it declares the ſame. If neither the lord of the aſcendant nor the Moon apply to the lord of the fifth, yet if there be a tranſlation of light and virtue between them, the querent need not doubt of having children. But if all the ſignificators be in ſterile ſigns, and in defective degrees of thoſe ſigns, the querent will rarely have iſſue. So alſo, if Venus, the general ſignificator of children or iſſue, be afflicted, either by the preſence of Saturn, Mars, or the Dragon's Tail, or combuſt of the Sun, the querent will not have children. Saturn or the Dragon's Tail in the fifth, or afflicting the lord of the fifth, generally denies iſſue; and, if Saturn or Mars be in quartile or oppoſition to the fifth houſe, or its lord, it portends the ſame. Laſtly, conſider the planets Jupiter and Venus; and if you find either of them in the fifth, third, firſt, ninth, or eleventh, houſes, free from all impediment, the querent will certainly have children.

In what Time ſhall the Woman conceive?

Having before found a poſſibility of iſſue, it may be aſked when the time ſhall be? to anſwer which, obſerve in what ſign the lord of the fifth houſe is poſited, and what planet or planets are in configuration with him; for, if he be in the aſcendant, fifth or eleventh houſes, in fruitful ſigns, and with fruitful planets, the querent may ſpeedily conceive. If the lord of the fifth be in the firſt houſe, the querent may conceive in the firſt year; if in the ſecond, the ſecond year; if in the tenth, the third year; if in the ſeventh, the fourth year; if in the fourth houſe, the fifth year; and ſo on. Or, having noted the capacity and condition of the querent for conception, obſerve the diſtance between the friendly aſpects of the Moon, or lord of the aſcendant, with the lord of the fifth, and Jupiter or Venus, and judge of the time thus: If they are in moveable ſigns, their degrees of diſtance ſhow weeks or days; in common ſigns, months, or weeks; in fixed ſigns, years, or months, &c. as before directed in queſtions that relate time.

If a Woman enquiring be with Child?

It ſometimes happens that a woman has reaſon to believe ſhe is with child, and yet, owing to ſome internal complaint, may be in doubt about it, and, by that means be led to aſk the queſtion, whether ſhe be or not? The queſtion is found by theſe rules: If the lord of the aſcendant, or the Moon, behold the lord of the fifth with any good aſpect or tranſlation; or they, or either of them, happen to be poſited in the fifth houſe; the woman enquiring is with child. And when the ſignificators apply friendly, or are poſited in fruitful ſigns, and in fruitful houſes alſo, as the fifth, eleventh, and ſeventh, the party enquiring is with child. The lord of the aſcendant, or lord of the fifth, aſpecting a planet with reception in an angle, and the Moon in reception with a planet eſſentially fortified in an angle, alſo ſhows the querent to be pregnant. Jupiter, the natural ſignificator of children, in the aſcendant, fifth, ſeventh, or eleventh, houſes, no way afflicted of the infortunes, denotes the querent to be with child. But if Jupiter be afflicted, or cadent, the woman enquiring is not with child. If the lord of the tenth, and the Sun, be in good places of the figure, and in friendly configuration with the benefics, the woman enquiring is with chilld. Likewiſe, if the Moon, and the lord of the triplicity ſhe is in, be well located in ſigns of many children, as Cancer, Scorpio, or Piſces the woman has conceived. So alſo, if Jupiter and Venus be poſited in angles free from the malicious beams of the infortunes, the woman is certainly with child. But if the ſignificators are afflicted of Saturn, Mars, or the Dragon's Tail, the

the woman is not with child, but is troubled with ſome complaint which ſhe hath miſtaken for conception. The poſitions of Saturn, Mars, or the Dragon's Tail, in the fifth, likewiſe ſhew non-conception; but, if it happens that the teſtimonies for her being with child are the greater in number, they then threaten abortion; and the ſame when they afflict either Venus, the Moon, or the lord of the fifth houſe, or the aſcendant.

Whether the Woman is pregnant with a Boy or Girl?

To anſwer this queſtion, obſerve the aſcendant, and its lord, the fifth houſe and the lord thereof, together with the Moon, and planet to which ſhe applies; for, if they, or moſt of them, be in the maſculine ſigns, the querent is with child of a boy; but, if in feminine ſigns, it is a girl. The ſaid ſignificators, though in feminine ſigns, yet if they are in aſpect with maſculine planets, and in houſes maſculine, and with ſtars of a maſculine nature and diſpoſition, the woman will have a male child. Maſculine planets are Saturn, Jupiter, Mars, and the Sun; the feminine are Venus and the Moon; Mercury is in its nature convertible, and is either maſculine or feminine according to the planet or planets he is in aſpect with. Signs of a maſculine diſpoſition, or nature, are Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius. And feminine ſigns are Taurus, Cancer, Virgo, Scorpio, Capricorn, and Piſces; which being well obſerved, the ſex is eaſily diſcovered.

Shall ſhe have Twins, or more than one?

Conſider the ſign upon the aſcendant, and where the lord thereof is poſited, and what ſign is upon the cuſp of the fifth houſe; for, if the ſignificators are in bicorporal or double-bodied ſigns, the querent will very probably have two children. If Jupiter, Venus, or the Dragon's Head, be in a fruitful ſign, either in the fifth or aſcendant, it is poſſible for the querent to have three children; particularly if the Moon lends her aſſiſtance. But, if theſe planets are not poſited in the aſcendant, or fifth houſe; yet, if they caſt their friendly rays to either of them, it is an argument that the querent will have twins. But, if fixed ſigns, or moveable, poſſeſs the cuſps of the aſcendant or fifth houſe, and the Sun or Moon be poſited therein, it is certain argument that the woman is breeding with but one child.

When, or in what Time, will the Birth happen?

To reſolve this queſtion, regard muſt be had to the ſignificators as well of the child as of the perſon enquiring; and to the part of children alſo, (as

will be explained hereafter,) which muſt be directed by the oblique aſcenſions, &c. to the degree of the fifth houſe of its lord, or to Jupiter, or to his good aſpects; and, by allowing a day to each degree of diſtance, the time of birth will be nearly found. This is diſcovered by conſidering what direction or tranſit there may be either to the fifth houſe, or to Jupiter, Venus, or the Moon, for at that time the woman may be delivered; particularly if the true tranſit or direction falls in the fifth, eleventh, or aſcendant.

Of a Meſſenger ſent on an Embaſſy, or on any important Buſineſs?

When this queſtion is propoſed, give the aſcendant and its lord to him that ſent the meſſenger; the ſeventh houſe and its lord to ſignify him to whom the meſſenger is ſent; and let the Moon ſignify the meſſage itſelf; and the lord of the fifth the meſſenger, and his management or ordering of the buſineſs. When the lord of the fifth houſe ſhall ſeparate from the lord of the ſeventh, and apply to the lord of the aſcendant, then judge the meſſenger hath effected his buſineſs, and is returning again. And, if he ſeparates from the lord of the ſecond, he then brings money with him, let the ſignificator of that houſe be either a fortune or infortune. If the ſignificator of the meſſenger ſeparates from fortunate planets, it is an argument he has been honeſt, and will bring good tidings of the buſineſs; but, if he ſeparates from the malevolents, it ſhews the meſſenger has done his buſineſs lamely, or has been hindered in the performance of it. If the ſignificator of the meſſenger applies to an infortune by quartile or oppoſition, and this before he can ſeparate from the lord of the ſeventh, it ſignifies that the meſſenger has met with ſome impediment in the buſineſs he went about from the party to whom he was ſent. But, if the ſignificator of the meſſenger ſhall go to the quartile or oppoſition of either of the infortunes, after he is ſeparated from the lord of the ſeventh; the meſſenger will receive ſome prejudice or impediment in his way home. If there be found an infortune in the ninth, the meſſenger will not travel ſafe, but will be in danger of highway robbery, and bodily hurt; but if, on the contrary, a benefic be in the ninth, he will travel ſafe. If the lord of the aſcendant and lord of the fifth are in reception, or in good aſpect from good places of the figure, the meſſenger is faithful, juſt, and honeſt; particularly if he be either a fortune, or in good aſpect with a fortune. But, if there be no reception or aſpect, and the configuration be with or in the dignities of an infortune, the contrary may be expected. If there happens a reception between the lord of the ſeventh and the lord of the fifth, the meſſenger will be received; and, if at the ſame time the lord of the fifth or Mercury tranſlates the virtue of the lord of the ſeventh to the lord of the aſcen-

dant, the querent obtains whatſoever he hoped for by the meſſage; which I have found true in a variety of inſtances.

JUDGMENTS proper to the SIXTH HOUSE.

The ſixth houſe gives judgment on ſickneſs, ſervants, and ſmall cattle, &c. and the following queſtions are commonly attributed to it:

1. *What Part of the Body is afflicted?*
2. *Is the Diſeaſe in the Body or Mind, or both?*
3. *Shall the Diſtemper be chronic or acute?*
4. *What is the Cauſe of the Diſtemper?*
5. *Shall the ſick Party recover, or die of the Diſeaſe?*
6. *Of Servants, ſhall they prove juſt, or diſhoneſt?*
7. *Of ſmall Cattle, ſhall the Querent thrive by them or not?*

In the former part of this work, I have ſhewn what diſeaſes are attributed to each planet, houſe, and ſign; which, in reſolving the firſt of theſe five queſtions, ſhall be particularly noticed.

What Part of the Body is afflicted?

Having erected the figure, obſerve the aſcendant, the ſixth houſe, and place of the Moon, for they are natural ſignificators of the diſeaſe; and then judge as follows: The horoſcope afflicted by the preſence of an evil planet, or by the poſition of the Dragon's Tail, indicates that the diſtemper lies chiefly in the head, and in that member or part of the body repreſented by the ſign aſcending. If the Moon be afflicted by the infortunes, the ſick party is indiſpoſed in that part of the body the afflicting planet governs from his own houſe. If the aſcendant be Scorpio, and Mars and Venus be in the aſcendant, or ſixth houſe, the diſeaſe lies in the head, bowels, and ſecrets, becauſe Mars governs thoſe members in either place; which rule holds good with all the other ſigns and planets.

Is the Diſeaſe in the Body or Mind, or in both?

The aſcendant and the diſpoſitors of the Sun and the Moon bear ſignification of the mind, and the lord of the aſcendant and the Moon of the body. Now, if the aſcendant, its lord, the Sun, or the Moon, be afflicted, it ſhews the diſtemper hath ſeized the whole body and mind alſo of the ſick party. If the aſcendant and the diſpoſitors of the Sun and the Moon be afflicted, the diſeaſe impairs the mind; but, if the lord of the aſcendant and the Moon be afflicted, the diſeaſe affects only the body, and the mind is free. If Saturn afflict the aſcendant, and the diſpoſitor of

of the luminaries, and the Moon be at the ſame time in quartile or oppoſition of him, or in quartile or oppoſition of the lord of the aſcendant, the ſick party is afflicted in mind, concerning the things of this world, and about loſſes in his buſineſs or eſtate. If Jupiter, by being lord of evil houſes, afflict the aforeſaid ſignificators, the querent is troubled in mind about religious tenets. If Venus, by diſappointments in love; if Mars, or Mercury, by a too intenſe exerciſe of the mind, by ſtudy, or by application to ſcience or philoſophy.

Shall the Diſeaſe be chronic or acute?

To know this, conſider the complexion of the perſon, his age, and the time of the year; for the knowledge of theſe conduce much to the diſcovery of the certainty of the matter propounded. Diſeaſes in autumn and winter are uſually reputed chronical or long; but longer in winter than in autumn. In ſpring and ſummer acute or ſhort; but more acute in ſpring than in ſummer. So infirmities afflicting young perſons, or thoſe in the firſt half of their age, are ſhorter and leſs dangerous than thoſe in elderly perſons, or thoſe that are in the laſt part of their age. Likewiſe, melancholy and phlegmatic perſons are ſubject to chronical diſeaſes; but ſanguine and choleric perſons to acute. Saturnine diſeaſes, which are cold and dry, are uſually long and tedious; the Moon and Venus are protracters of the infirmity; Jupiter, Mars, the Sun, and Mercury, ſignify diſeaſes of no long continuance, but ſuch as may return ſpeedily; but, by being lords of evil places, or otherwiſe afflicted, they may have ſignification of chronic diſeaſes. The ſigns poſſeſſing the aſcendant, ſixth houſe, or place of the Moon, being fixed, declare a chronic diſeaſe; common ſigns ſhew diſeaſes neither very long nor very ſhort; moveable ſigns denote the diſeaſe to terminate quickly, either one way or the other. An infortune being lord of the ſixth, and in the ſixth, preſages a laſting ſickneſs; but, if a benefic be lord of the ſixth, and in the ſixth, the diſeaſe will admit of an immediate cure. The lord of the aſcendant, the Moon, or lord of the ſixth, in conjunction, ſextile, or trine, of the lord of the tenth, denotes the diſeaſe to be of no long continuance; and if they be in conjunction, ſextile, or trine, of the fortunes, the ſame. But if the ſaid ſignificators, or any of them, be in conjunction, quartile, or oppoſition, of the infortunes, the diſeaſe will be both long and tedious; and, if this ſhall happen in fixed ſigns, it argues the duration or continuance to be ſtill the longer.

What is the Cauſe of the Diſtemper?

The cauſe of the diſtemper is known from the poſitions of the ſignificators of ſickneſs, before deſcribed, in either of the four trigons or triplicities; for therein they ſhew the humour that is predominant. If theſe ſignifi-

ſignificators, or moſt of them, are poſited in fiery ſigns, they declare the diſtemper to have its origin from choler, whence fevers and all ſuch-like diſeaſes proceed. But, if the ſignificators be in airy ſigns, blood is then predominant in the body, and the diſeaſe is thence cauſed; as gouts, leproſies, &c. When the ſignificators of ſickneſs are in earthy ſigns, they declare the cauſe of the diſeaſe to have its origin from melancholy, and thoſe diſeaſes are uſually long and tedious, as conſumptions, agues, &c. And the ſignificators of diſeaſes in watery ſigns denote the infirmity to proceed from cold and moiſt cauſes, as phlegm; and theſe diſeaſes principally are coughs, phthyſic, and all diſeaſes of the ſtomach. When the poſitions of the ſignificators do not thoroughly point out the nature of the diſtemper, note the fixed ſtars in the figure, and they will aſſiſt in the diſcovery of the cauſe of the diſeaſe.

Shall the ſick Party recover, or die of the Infirmity afflicting.

If the Moon deflux from the infortunes, and apply to the benevolents without fruſtration, prohibition, or refranation, there is great hopes the infirm party will recover; ſo the ſignificators of ſickneſs, no way afflicted, but free from the ill beams of the malevolents, declare great hopes of the recovery of the ſick. If they are in ſextile or trine of the luminaries, or in any friendly reception with them, or either of them, the ſame. The Moon, increaſing in light and motion, and being poſited in good houſes of heaven, in ſextile or trine of the lord of the aſcendant, denotes great hopes of life; if the lord of the aſcendant be an infortune in this judgment, it will no way affect the ſick party. When the Moon ſhall either be found in the aſcendant, or in any of her dignities, or ſhall caſt a ſextile or trine thereunto, it is a great argument the ſick will not die of the diſeaſe afflicting. The lord of the aſcendant and the Moon combuſt of the Sun denote death, unleſs there be ſome reception between the Sun and them; and, if they ſhall be in conjunction with the lord of the eighth, except Jupiter or Venus interpoſe their friendly beams, it ſhews the ſame. The lord of the eighth in an angle, and the Moon and lord of the aſcendant cadent, or afflicted of the infortunes, preſage mortality; the application of the lord of the aſcendant or the Moon unto the lord of the eighth by evil aſpect, ſhews the ſame; and, if he be an infortune, it puts the matter paſt all doubt. The lord of the aſcendant in the eighth, or lord of the eighth in the aſcendant, declares the irrecovery of the ſick. If the lord of the eighth be in the tenth, and the lord of the aſcendant in the fourth, ſixth, or ſeventh, houſes, any way afflicted, it portends death to the ſick party. The lord of the aſcendant and Moon with violent fixed ſtars, according to their latitude, generally denote death unto the ſick.

Of Servants, ſhall they prove juſt, or diſhoneſt?

When this queſtion is put by the maſter, give the lord of the aſcendant and the aſcendant itſelf to ſignify the querent; the ſixth houſe and its lord to ſignify the ſervant. And, if the lord of the ſixth commit his diſpoſition by any friendly ray to the lord of the aſcendant, the ſervant will prove juſt and honeſt. If the Moon transfer the light of the lord of the ſixth to the lord of the aſcendant, by a good aſpect, it ſpeaks the honeſty of the ſervant. The lord of the ſixth in the dignities of the fortunes in ſextile or trine to the aſcendant, pleads for the honeſty of the ſevant. If he be near fixed ſtars of a benevolent nature, the ſame. But, if the lord of the ſixth ſhall be in conjunction of the infortunes, and in quartile or oppoſition to the aſcendant or lord thereof, the ſervant will not prove honeſt. The Moon in the ſixth, in quartile to the lord of the ſixth in the ſecond, ſhews the ſervant to be a pilferer, and ſuch a one as the querent will never grow rich by. If the principal ſignificators are void of all reception, and there be neither good application or tranſlation of light to be found among them, the ſervant is not to be truſted. When Mercury, the natural ſignificator of ſervants, ſhall be in the dignities of Saturn or Mars, and in quartile or oppoſition to the aſcendant or ſecond houſe, or either of their lords, it gives great cauſe to ſuſpect the ſervant. If the Dragon's Tail be in the ſixth, or doth afflict the lord of the ſixth, it denotes the ſame.

Of ſmall Cattle, ſhall the Querent thrive by them or not?

By ſmall cattle are meant hogs, ſheep, and the like.—If the lord of the ſixth and the lord of the ſecond are in conjunction, in a good houſe of heaven, the querent may thrive by them; or, if they be in ſextile or trine, the ſame. The lord of the ſixth caſting a friendly aſpect to the Part of Fortune, or being in good configuration with the diſpoſitor thereof, denotes much good to the querent by dealing in ſmall cattle. The lord of the ſixth in the ſecond, in the dignities of Jupiter or Venus, and Jupiter or Venus caſting a ſextile or trine to the ſecond, or to the ſecond in conjunction with him, argues great gain to the querent by dealing in ſmall cattle. But if, on the contrary, the lord of the ſixth be unfortunate, and in evil aſpect with the lord of the aſcendant or ſecond, or caſt malignant rays to either of their cuſps, the querent will loſe by dealing in ſmall cattle. If the lord of the ſixth be in quartile or oppoſition to the diſpoſitor of the Part of Fortune, or the Moon, the querent cannot thrive by dealing in ſmall cattle. The ſame if the lord of the ſixth be afflicted either by Saturn, Mars, or the Dragon's Tail; or be found either retrograde, combuſt, cadent, or peregrine. The Dragon's Tail and Mars

ſhew

ſhew much loſs therein by knaves and thieves, and ill bargains, &c. and Saturn denotes much damage by the rot or murrain.

INTERROGATORIES proper to the SEVENTH HOUSE.

This houſe reſolves queſtions concerning marriage, partnerſhip, lawſuits, public enemies, war, &c. thefts, fugitives, and ſtrays; which, becauſe they are of ſeveral diſtinct natures, are treated of under three different heads; and firſt, of marriage.

1. *Shall the Querent marry?*
2. *At what Time ſhall the Querent marry?*
3. *Shall the Querent marry more than once?*
4. *What Manner of Perſon ſhall the Querent marry?*
5. *Shall they accord after Marriage?*
6. *Shall the Marriage be conſummated or broken off?*

Shall the Querent marry?

To know this, conſider the poſition of the lord of the aſcendant, the Moon, and Venus, and the part of marriage, and their poſitions; for they all have ſignification of the party enquiring in this caſe. If all or the greater part of them be in prolific or fruitful ſigns, it is a great argument that the party enquiring will marry. If the Moon or the lord of the aſcendant be in good aſpect with the Sun, or either of the fortunes, or near fixed ſtars of their natures, the party enquiring may marry. When the lord of the aſcendant, the Moon, or Venus, are in the ſeventh houſe, or in the dignities of the lord of the ſeventh, and the lord of the ſeventh either in the aſcendant, or in ſextile or trine to the ſaid ſignificators, the querent will certainly marry. If none of theſe arguments appear, but on the contrary all the ſignificators of marriage are in ſterile ſigns, and in quartile or oppoſition to the lord of the ſeventh, or ſeventh houſe, the party enquiring is averſe to marriage.

At what Time ſhall the Querent marry?

The ſignificators of marriage applying to each other by a friendly aſpect or by conjunction in the oriental or meridional parts of heaven, denote the querent will be married ſuddenly; but, if in the occidental part of heaven, or ſeptentrional, it will be much prolonged, and a great while before accompliſhed. All the ſignificators above the earth, and ſwift in motion, accelerate or haſten the matter, particularly if in moveable ſigns; but, if they are under the earth, and ſlow in motion, the marriage will be retarded. The degrees of diſtance, either in body or aſpect, between the

lord of the aſcendant and the lord of the ſeventh, the Sun, or Venus, ſhew the time of marriage, if there happen a good tranſit to bring on the buſineſs. In this judgment, moveable ſigns give weeks or days; bi-corporal give months or weeks; and fixed ſigns years or months: and, if the ſignificators are ſlow in motion, and in fixed ſigns, the degrees of diſtance will be ſo many years; if ſwift in motion, then ſo many months; *ſic de cæteris.*

Shall the Querent marry more than once?

The ſignificators of marriage in bi-corporal or double-bodied ſigns declare the querent, be it either man or woman, to marry more than once. The ſignificators of marriage in conjunction, ſextile, or trine, with many planets, portend marriage to the querent more than once; particularly from the fifth, ſeventh, or eleventh, houſes. Many planets in the ſeventh houſe, in ſextile or trine to the luminaries or lord of the aſcendant, denote the querent will be married more than once. But, if the ſignificators of marriage are in fixed ſigns, and in aſpect with not above one planet, it preſages that the querent will marry only once.

What Kind of Perſon ſhall the Querent marry, and how qualified?

Obſerve what planet the lord of the aſcendant, or Moon, is neareſt in aſpect with, and the ſign he is in, and deſcribe the perſon, either man or woman, accordingly; for ſuch a one the querent will marry. If the lord of the aſcendant or Moon be in conjunction or aſpect with Venus, the perſon is pleaſant and affable; if with the Sun, he is noble, of a great ſpirit, and imperious; if with Mars, the perſon is many times raſh and furious, and ſubject to choler and paſſion; if with Saturn, he is inclinable to melancholy, but prudent and grave; if with Jupiter, the perſon is juſt, honeſt, and religious; if with Venus, ſubtil, cunning, &c. Note the fixed ſtars that are near the ſignificators, for they often alter the quality of the planets. By thus conſidering the dignities and debilities of the planet or planets aforeſaid, the ſhape, qualification, and temperature, of the perſon whom the querent ſhall marry, may be known and diſcovered.

Shall they accord and be happy after Marriage?

The lord of the aſcendant, or Moon, in conjunction, ſextile, or trine, of the lord of the ſeventh or Venus, argues much pleaſure and delight after marriage, and ſhews the parties ſhall agree well, and not quarrel; but, if they are in quartile or oppoſition unto each other, it ſhews much quarrelling

quarrelling and contention after marriage; and, if they be in quartile, conjunction, or opposition, of the infortunes, in any places of the figure, it shews the same. Saturn, Mars, or the Dragon's Tail, in the ascendant, shews the querent to be imperious after marriage, and by his or her obstinacy will occasion much discontent and trouble. But, if they are posited in the seventh house, the person whom the querent marries will be the occasion of the trouble and discontent. Benevolent planets possessing the seventh house, and a friendly reception between the lord of the seventh and lord of the ascendant, denote good agreement after marriage. If there happens to be a reception, though they are in quartile, it implies the same.

Shall the Marriage be effected, or broken off?

The person, who enquires concerning the concluding or breaking off an intended marriage, must have the lord of the ascendant and moon for significators; and the person quesited must have the lord of the seventh and the planet from which the Moon is separated. If the lord of the ascendant or Moon be joined to the lord of the seventh, or in sextile or trine to him, in any of his essential dignities, the marriage intended will be brought to perfection, particularly if it be from good houses of the figure. If a quartile or opposition happens between the significators, and no reception, the intended marriage will be broken off, and come to nothing. When there is no aspect between the significators, yet, if there be any good translation of light between them, and this by a benevolent planet, the marriage may be effected by a person represented by the house that planet is lord or governor of. So also, if the significator of both parties apply to a friendly aspect, and, before the aspect be made, an infortune interposes his malicious rays, the marriage will be obstructed by a person signified by the house the interposing planet is lord of. If the interposing planet be lord of the third, a kinsman of the querent's, or a neighbour or brother, shall break off the business; if he be lord of the tenth or fourth houses, the father or mother of the querent will obstruct the marriage intended; and so of the other houses.

Of Partnership, Law-Suits, War, &c.

The extent of this part will be better understood by being digested into the following particulars:

1. *Shall two Partners agree and be successful in their Partnership?*
2. *Shall the Querent, or his Adversary, overcome in a Law-Suit?*
3. *Shall a Person return safe from War?*
4. *Shall the City, Castle, or strong Hold, besieged, be taken?*

Shall two Partners agree and be ſucceſsful in their Partnerſhip?

The lord of the aſcendant and ſeventh, being friends according to nature, and in reception or good aſpect with each other, declare the partners ſhall agree in their partnerſhip, and gain conſiderably by their undertaking. If they are enemies by nature, and void of good rays toward one another, and in no reception, it is an argument that they will never agree, but will be perpetually jangling, and injuring each other. If the lord of the aſcendant be a more weighty planet than the lord of the ſeventh, and better dignified, it ſhews the querent will thrive beſt in the partnerſhip; but, if the lord of the ſeventh be moſt ponderous, the queſited gains moſt. Mars or Mercury lord of the ſecond, afflicting the lord of the eighth, ſhews the querent will cheat his partner; but, if either of them be lord of the eighth, and afflict the lord of the ſecond, the partner will cheat the querent. He, whoſe ſignificators are ſtrongeſt and in good places of the heavens, will thrive beſt in the partnerſhip; but he, whoſe ſignificators are weak and in evil places of the figure, will be injured by the partnerſhip.

Shall the Querent, or his Adverſary, overcome in a Law-Suit?

If the lord of the aſcendant be more potent than the lord of the ſeventh, or the aſcendant better fortified than the ſeventh houſe, either by the good aſpects or the preſence of the fortunate planets, there is great probability the querent will be ſucceſsful in the ſuit at law, and overcome his adverſary. But, if the lord of the ſeventh be more powerful in dignities than the lord of the aſcendant, and the ſeventh houſe better guarded by the preſence or rays of the fortunate ſtars than the aſcendant, the adverſary will overcome. If the lords of the aſcendant and ſeventh be afflicted by the infortunes, neither party will ſucceed, but both will be injured, if they go on with the ſuit. If they ſhould both be aſſiſted by the fortunate planets, poſſibly ſome friend will make up the breach between them. Both ſignificators in their eſſential dignities, and in angles, ſhew both perſons to be too high to hearken to a reconciliation. If they apply friendly to each other, the matter will be taken up among themſelves; and he, whoſe ſignificator doth apply, will be the firſt to make overtures of friendſhip and peace.

Shall a Perſon return ſafe from a Cruize or Campaign?

The lord of the aſcendant ſtrong and potent, free from the evil beams of the infortunes, is an argument of great ſecurity to the querent, and that he ſhall return ſafe from a cruize or campaign. If he be poſited with a good planet, in a propitious houſe, it ſhews the ſame. If the lord of the

the aſcendant be combuſt or cadent, or in his peregrination, or if Mars be weak in the figure of the queſtion, the querent will gain no honour or reputation in the war. If the lord of the aſcendant be in aſpect with a good planet, and at the ſame time the lord of the ſeventh be with an evil one, he may return home again; but he will ſuffer great prejudice before his return. Saturn being in the firſt, or with the lord of the firſt, preſages much loſs and damage to the querent by war. If Mars ſhall be with the lord of the firſt, either by conjunction, quartile, or oppoſition, and weak, and Saturn locally in the aſcendant, the querent will be wounded. But, if Mars or the Dragon's Tail ſhould ill-dignify the aſcendant, the querent will be mortally wounded; and, if the lord of the aſcendant and the Moon ſuffer affliction at the ſame time, he will be killed on the ſpot.

Shall the City, Town, Caſtle, or ſtrong Hold, beſieged, be taken?

The aſcendant and lord thereof repreſent the beſiegers, and the fourth houſe the beſieged; the lord of the fourth, the governor; the fifth and its lord, the ammunition, ſoldiery, and the aſſiſtance they either have or may expect. If the lord of the aſcendant be ſtrong and fortunate, and joined to the lord of the fourth in the aſcendant, or with the Moon or lord of the tenth houſe, in reception; it is an argument that the beſiegers ſhall prove victorious. Or, if the lord of the fourth be in houſes not beholding the fourth, or impeded of the infortunes, it is an argument that the garriſon will be taken, and the governor thereof ſubject to danger. If the unfortunate planets, or the Dragon's Tail, happen to be in the fourth houſe, and the fortunate planets interpoſe not their benevolent rays, it will be taken by treachery and baſeneſs in a ſhort time. If the lord of the fourth commit his diſpoſition and virtue to the lord of the aſcendant, it ſhews the governor has been tampered with, and for a conſideration will ſurrender the garriſon. But if none of theſe aſpects happen, and on the contrary the fourth houſe and its lord ſhall be fortunate, and free from all impediments, and the lord of the fourth be in no reception with the lord of the firſt, the garriſon, &c. then beſieged, ſhall be taken by the army that inveſts it.

Of Thefts, Fugitives, Strays, &c.

1. *Of Fugitives or Strays, ſhall they be found or not?*
2. *Which Way are they gone, and to what Diſtance?*
3. *Things loſt, if recoverable or not?*
4. *Who is the Thief? The Age and Sex of the Thief?*
5. *Are there more than one concerned?*
6. *Be they Strangers or Familiars?*
7. *In what Time ſhall the Thing ſtolen be recovered?*

We

We ſhall now conſider theſe in their order, and ſo conclude the judgments belonging to the ſeventh houſe.

Of Fugitives or Strays, ſhall they be found or not?

The Moon and Mercury are naturally ſignificators of fugitives and ſtrays: but the ſeventh and its lord are particularly ſignificators thereof, unleſs the thing ſtrayed be a horſe, &c. If the lord of the ſeventh be retrograde, the perſon abſconded ſhall return again of his own accord, before he goes far from the querent's houſe. The lord of the aſcendant or Moon in good aſpect with the lord of the ſeventh, and the lord of the ſeventh in application, declares him to be returning home again. If the ſeventh do not apply, the querent may find him by enquiry. But if the ſignificators behold each other by quartile or oppoſition, or from no aſpect at all, it denotes the perſon will not return again. If the lord of the ſeventh be in the third or ninth, it denotes the ſame. If an horſe, ox, or cow, be ſtrayed, obſerve the lord of the twelfth, and, if he be found retrograde, the ſtray will return of his own accord; and obſerve the ſame rules as above, only changing the lord of the houſe. If the Moon tranſfers the light of the lord of the fugitive or ſtray to the lord of the aſcendant, it argues hopes of recovering them again. If ſhe transfers Mercury's light or virtue, it ſignifies the ſame. The Moon in good configuration with Jupiter or Venus or either of them caſting a good aſpect to the aſcendant, or its lord, from good houſes of the figure, ſhew hopes of recovery. The lord of the ſeventh, either in the twelfth houſe of the figure, or combuſt, denotes the perſon to be under bonds of reſtraint, perhaps in priſon; Mercury ſo poſited argues the ſame. When the planet ſeparates from the houſe of the Moon, it ſhews the ſtray is taken into cuſtody, and driven away and ſold; and, if any planet be found to ſeparate from the lord of the ſecond, it ſhews the ſame. If the Moon, or ſignificator of the ſtray, &c. apply to the lord of the eighth from his aſcendant, or be poſited in the eighth, it is dead. If the diſpoſitor of the Moon, or ſignificator of the beaſt, be poſited in the eighth houſe, applying to the quartile or oppoſition of an infortune in the fourth, the ſame. The lord of the ſixth or twelfth, poſited in the ſixth or twelfth, or in the ninth or tenth, argues the beaſt ſtrayed to be either in the pound or in the cuſtody of ſome perſon. The lord of the ſeventh, or ſixth, fortunated by the good beams of Jupiter or Venus, in the ſecond, fifth or eleventh, houſe, or the Sun caſting a trine unto them, denotes they are likely to be found again.

Which Way are they gone? and to what Diſtance?

The Moon, or ſignificator of the fugitive or ſtray, in the tenth houſe, ſhews they are gone ſouth; in the ſeventh, weſt; in the fourth, north;

in the aſcendant, eaſt. If the ſignificator of the ſtray be in watery ſigns, they are northward, and in ſome moiſt mooriſh place. If in airy ſigns, they are weſtward, and in mountainous and high places. If in earthy ſigns, they are ſouthward, and in copſes or woods. If in fiery ſigns, they are eaſtward, and in the open fields. The Moon in the ſame quarter with the lord of the aſcendant, and not more than one ſign diſtance between them, ſhews they are near the place from whence they went; but, if they are diſtant above ninety degrees, then they are gone far from the querent. If the Moon be diſtant from the ſignificator of the fugitive or ſtray, either by body or aſpect, only one degree in a moveable ſign, they are diſtant above ſeventeen furlongs from the owner; if in common or fixed ſigns, ſtill leſs; ſo that the diſtance is to be apportioned according to the number of degrees the Moon and ſignificator are from each other.

Of Things loſt, if recoverable or not?

Fortunate planets in ſextile or trine to the lords of the aſcendant or ſecond houſe, and the diſpoſitor of the part of fortune poſited in the aſcendant or ſecond houſe, declare a recovery of the goods loſt. Either of the fortunes in the aſcendant, having dignities in the ſecond houſe, or the Moon in the ſeventh, in ſextile or trine to the lord of the aſcendant, are very certain arguments of recovering the thing or things loſt. The Moon in the tenth, in trine to a planet in the ſecond; or in the ſecond, in trine to the lord of the ſecond; the diſpoſitor of the Part of Fortune or the lord of the aſcendant, in the ſecond; the luminaries in trine to each other, or in trine to the cuſp of the ſecond houſe; or the lord of the ſecond in the eleventh or fourth houſes; are all arguments of recovery. The lord of the eighth in the aſcendant, or with the lord of the aſcendant, denotes a recovery of the goods loſt; and Jupiter, Venus, or the Dragon's Head, in the eleventh houſe, give great hopes of the ſame. The Moon, the Part of Fortune, or its diſpoſitor, or the lord of the ſecond, in the eighth houſe, are great arguments that the goods loſt cannot be recovered. When both luminaries are under the earth, the thing loſt is hard to be recovered; and, if the ſecond houſe or its lord be any way afflicted, it denotes the ſame. But the greateſt arguments of irrecovery are the poſitions of Saturn, Mars, or the Dragon's Tail, out of their eſſential dignities, in the ſecond houſe; or the lord of the ſecond in combuſtion, or in the eighth houſe; or the lord of the ſecond in quartile or oppoſition with the lord of the eighth. If the lord of the ſeventh be in conjunction with the lord of the eighth; or if the lord of the ſecond behold not the firſt houſe, or lord thereof; or the Sun and Moon not aſpecting each other, nor the Part of Fortune; or if they are both under the earth; there can be no reſtitution of the goods loſt.

Who is the Thief?—the Age and Sex of the Thief?

A peregrine planet in an angle is to be taken for the ſignificator of the thief; particularly if the peregrine planet hath dignities in the ſeventh houſe, or is lord thereof; or afflicts the houſe of ſubſtance, or its lord; or the Part of Fortune, or its lord. But, if no planet maliciouſly aſpects the aforeſaid ſignificators, then admit the lord of the ſeventh to ſignify the thief, becauſe he hath natural ſignification of thieves.——Or, if the planet afflicting the ſubſtance, or Part of Fortune, or their lords, be peregrine, or eſſentially dignified, he will ſignify the thief.—If the planet afflicting the ſubſtance, &c. be maſculine, and in a maſculine ſign and quarter, it denotes the thief to be a man. If the planet be feminine, and in feminine parts of the figure, it denotes the thief is feminine, or a woman. Saturn ſignificator of the thief ſhews him to be old, except in the beginning of ſigns; the Sun, Mars, and Jupiter, about thirty or ſomewhat more; Venus and Mercury youthful; the Moon, according to her age; in the firſt quarter ſhe ſignifies young; in her ſecond, between twenty and thirty; in her third, between thirty and forty-five; in her fourth, between forty-five and ſixty.

Are there more concerned in the Theft than one?

Many planets afflicting the ſignificators of ſubſtance, whether peregrine or not, ſhew many thieves, or more thieves than one. If the ſignificator of the thief be in ſextile or trine with other planets, and in double-bodied ſigns, there are more thieves than one, although but one be found to afflict the ſignificators of ſubſtance. The angles of the figure fixed, and the ſignificator of the thief fixed, in no aſpect with any planet, except the lord of the ſubſtance, or the diſpoſer of the Part of Fortune, whom he afflicts, denote that only one perſon is concerned in the theft or robbery.

Is the Theft committed by Strangers or Familiars?

The luminaries beholding the aſcendant, or its lord, or the lord of the firſt in the firſt, in conjunction with the lord of the ſeventh, denote the thief to be a familiar, or one well known to the loſer. When the luminaries are in their proper houſes, or in the houſes of the lord of the aſcendant, or in the triplicity of the lord of the aſcendant, they denote the thief well known to the querent or loſer. The ſignificator of the thief ſtrong in the aſcendant, denotes a brother or kinſman, particularly if he chance to be lord of the third: if the lord of the ſeventh be in the ſeventh, he is one of the family. The lord of the aſcendant, in the third

or fourth houſe, denotes the thief to be a ſervant in the family. The ſignificator of the thief, in the third or ninth from his own houſe, ſhews the thief to be a ſtranger; and if the lord of the aſcendant and the ſeventh, or ſignificator of the thief, be not of one triplicity, it denotes the ſame. Mars or Mercury, ſignificator of the thief, preſage him to be a common pilferer, unleſs they govern a houſe of relation; which if they do, they then point out who it is. If the thief be a domeſtic, he is known thus: The Sun ſignifies a father or maſter; the Moon, a mother or miſtreſs; Venus, a wife or a woman; Saturn, a ſervant or a ſtranger coming there by chance; Mars, a ſon, brother, or kinſman; Mercury, a youth, familiar, or friend.

In what Time ſhall the Thing ſtolen be recovered?

If teſtimonies of recovery appear in the figure, the time may be known thus: Obſerve the application of the two planets ſignifying recovery, and conſider the degrees of diſtance between their body and aſpect, and turn the diſtance into time. If they happen to be in moveable ſigns, then allow as many weeks or days as there are degrees of diſtance for the ſpace of time in which it may be recovered; if in common ſigns, allow months or weeks; if in fixed ſigns, years or months. When the Sun and Moon together behold the aſcendant, the thing loſt will ſpeedily be recovered; for they ſuffer nothing to lie long hid or obſcured: and, if at the ſame time the lord of the ſecond be in the aſcendant, it will be had again very ſpeedily. The ſignificators increaſing in light and motion, and poſited in fortunate places of the figure, preſage a ſudden recovery of the goods loſt or miſſing.

JUDGMENTS proper to the EIGHTH HOUSE.

This is called the Houſe of Death, becauſe we enquire from it concerning death, and of the manner of it. It has alſo ſignification of the dowry of a wife, being the ſecond houſe from the eighth. The queſtions proper to it are theſe:

1. *Of the Time of the Death of the Querent?*
2. *What Manner of Death ſhall he die?*
3. *Shall the Querent obtain the Wif's Portion?*
4. *Shall the Querent or his Wife die firſt?*

And each of theſe ſhall be treated of particularly in a ſeparate and diſtinct ſection.

Of

Of the Time of the Death of the Querent?

To anſwer this queſtion, let the lord of the aſcendant, the aſcendant itſelf, and the Moon, ſignify the querent; the eighth houſe, lord thereof, and the part of death, together with the planet or planets in the eighth, ſignify the death of the querent. If the lord of the aſcendant and the Moon be free from the beams of the infortunes; or if no infortune, nor the Dragon's Tail, be poſited in the aſcendant; they argue no danger to the querent, but ſhew him to be of a long life. If the ſaid ſignificators, or either of them, be in conjunction or good aſpect of the fortunes, or the fortunes poſited in the aſcendant, and the part of life free; they preſage the querent, according to nature, may live to a conſiderable age. Thus, finding all the ſignificators free, the querent will live as many years as there are degrees between the conjunction, quartile, or oppoſition, of the lord of the eighth houſe and the lord of the aſcendant. Or if, before the lord of the aſcendant receives this affliction from the lord of the eighth, he happens to be combust of the Sun in the fourth, eighth, twelfth, or ſixth, houſes, the degrees of diſtance between the Sun and the ſignificator will ſhew the years the querent may live, before he ſhall conclude this life. But, if the ſignificators be afflicted, either by the infortunes, or by the lords of the fourth, ſixth, eighth, or twelfth, houſes, the querent's life will be of no very long continuance. In the meaſure of time, allow for degrees of diſtance, &c. in moveable ſigns, weeks; in common ſigns, months; and in fixed ſigns, years; which will ſhew the length, according to natural cauſes, of the querent's life. When queſtions of this nature are propounded, draw the figure into a ſpeculum, and direct the ſignificators as in a nativity; and when the aſcendant or Hyleg ſhall come to any malicious direction, according to the ſolar meaſure of time, adjudge the perſon enquiring may be cut off from the land of the living. But this is only to be done when the nativity of a perſon is not to be had; for no abſolute confidence can be placed in predictions that relate to death, but ſuch as are grounded upon the genethliacal figure of birth, for reaſons that will hereafter be given.

What Manner of Death ſhall the Querent die?

Either the lord of the eighth or planets poſited in the eighth ſhew the kind of death the querent ſhall be ſubject to, reference being had to the planets beholding him or them. If the ſignificator be Jupiter or Venus, in their eſſential dignities, they portend a gentle death to the querent, except violent fixed ſtars be near them. If Saturn be ſignificator, he denotes death by ſome ſevere ague, dropſy, or conſumption; Mars, by fevers or wounds; the Sun, by pleuriſies, or by ſome obſtruction of the vitals;

vitals; Mercury, by the phthyſic, frenzy, madneſs, lethargy, &c. and the Moon by drowning, or by diſeaſes proceeding from cold and moiſture.

Shall the Querent obtain his Wife's Portion?

Every querent is ſignified by the aſcendant, and the ſecond houſe ſignifies his ſubſtance; the queſited is ſignified by the ſeventh houſe, and the eighth houſe hath ſignification of his ſubſtance in this queſtion.—The lord of the eighth in the eighth, no way impeded or afflicted by the unfortunate planets; declares the querent will have a good eſtate with his wife, and take poſſeſſion of it without trouble. Jupiter, or Venus, or the Dragon's Head, poſited in the eighth houſe, or on the cuſp of the eighth, in the terms of the fortunes, the lord of the eighth being no way impeded, argues the querent ſhall have his wife's portion without any manner of trouble. The part of fortune in the eighth houſe, in the dignities of Jupiter or Venus, and they caſting their ſextile or trine aſpects thither, argues not only that the querent ſhall have the dowry of his wife, but alſo ſhews it to be conſiderable. If there happens a friendly aſpect between the lord of the ſecond and eighth, with reception; or, if the lord of the eighth be in the ſecond, or the lord of the ſecond in the eighth; they denote the querent will obtain his wife's dowry without difficulty. But, if there be a quartile or oppoſition between the ſignificators, and no reception or tranſlation of light; or if the lord of the eighth be combuſt or retrograde; the querent will not obtain the portion of his wife without great trouble and difficulty. If Saturn or Mars be in the eighth, and peregrine, very little of the wife's portion will be obtained; and, if any, there will be great and violent contention about it: the Dragon's Tail in the eighth portends the ſame. If a woman enquires concerning the eſtate of a man ſhe expects to marry, theſe rules will ſerve ſufficiently; for the aſcendant repreſents the woman, if a woman enquires; and the ſeventh houſe muſt then be for the man, and the eighth for his eſtate.

Shall the Man or his Wife die firſt?

In this queſtion particularly note the lord of the aſcendant, and the lord of the ſeventh, and obſerve which of them goes to conjunction, quartile, or oppoſition, of the lord of the eighth houſe, or to combuſtion of the Sun, or to aſpects of the unfortunate planets, and thence judge. If it be the lord of the aſcendant that firſt ſuffers that affliction, the man, if a man be querent, ſhall die firſt; if the lord of the ſeventh goes firſt to thoſe afflictions, the woman will die firſt. But it is always to be obſerved, that the ſignificator which is ſtrongeſt and moſt powerful in the figure denotes the party repreſented by him ſhall live the longeſt. This queſtion, however, ſhould never be decided but by inſpection of the nativity of each of the parties, properly rectified and duly conſidered.

JUDGMENTS proper to the NINTH HOUSE.

We judge of voyages at ſea, their proſperity or infelicity, of ſcience, &c. and of perſons and things religious, by the ninth houſe: and theſe queſtions are the moſt common unto it:

1. *Shall the Voyage be proſperous or not?*
2. *Will it be long or ſhort?*
3. *May the Querent profit by the Science intended?*
4. *Shall a Clergyman obtain the Benefice he enquires after?*

Theſe queſtions properly explained and reſolved will give ſufficient light to enable the reader to reſolve any others, of the like nature and import, proper to this houſe.

Shall the Voyage be proſperous or not?

When the ninth houſe or its lord ſhall be unfortunately aſpected, it denotes many hazards and dangers to attend the voyage. If Saturn be the afflicting planet, the perſon enquiring will be ſubject to ſickneſs and loſs of goods; but, if Mars or the Dragon's Tail afflict either the ninth houſe or its lord, they declare danger by enemies or pirates. If the ninth houſe or its lord be fortunate and ſtrong, much good and great ſucceſs are promiſed to the querent in the voyage, and that he ſhall make a happy and ſafe return. The lord of the aſcendant and lord of the ninth in conjunction, ſextile, or trine, with each other, particularly if there be any reception between them, or poſition in each other's houſes, argues an admirable voyage, and a propitious and ſafe return; but, if they be in quartile or oppoſition, void of all reception, or if there happen no good tranſlation between them, the querent will have an unauſpicious voyage, and, before he returns home again, will have reaſon to wiſh he had let it alone. If the lord of the aſcendant or the Moon be in conjunction with a fortunate planet in the tenth houſe, that being the ſecond from the ninth, the querent ſhall gain great ſtore of wealth by the voyage he undertakes, and enjoy remarkable health of body. But if the lord of the aſcendant or the Moon be in abject places of the figure, or with the lords of abject houſes, or in quartile or oppoſition to them, either peregrine or combuſt of the Sun, the perſon will fall ſick in the journey, and the voyage will be unfortunate to him; and, if they be with violent fixed ſtars of the firſt magnitude, it will be worſe.

Will

Will the Voyage be long or ſhort?

The ſignificators of the perſon enquiring, and of the voyage, ſwift in motion, oriental, and in moveable ſigns, denote the voyage to be ſhort and quick; but, if occidental, they ſhew ſome obſtructions. When the lord of the aſcendant applies to the lord of the ninth, or the lord of the ninth to the lord of the aſcendant; or if a fortunate planet transfers the light of the one to that of the other; they are good arguments of a ſafe return, and a ſhort and ſpeedy voyage. The lord of the ninth in a fixed ſign, and the lord of the aſcendant and Moon in fixed ſigns, denote a very long voyage to the querent; if in common ſigns, the voyage will be indifferently good; if in moveable ſigns, he returns ſpeedily. If the lord of the aſcendant be retrograde, or if either he or the Moon apply to a planet that is retrograde, it ſignifies the perſon that goes the voyage will return home in a ſhort time, or perhaps before he goes to the place intended.

May the Querent profit by the Science intended?

Give the aſcendant, its lord, and the Moon, to ſignify the querent; the ninth houſe, the lord thereof, and the planet poſited therein, to ſignify the ſcience enquired after; and, according to their poſitions and configurations, judge of the queſtion. The lord of the aſcendant and lord of the ninth in conjunction, or in ſextile or trine unto each other, either in or from angles or ſuccedent houſes, give great hopes to the querent that he ſhall gain or profit by the art or ſcience he intends to follow. If fortunate planets poſſeſs the aſcendant or ninth houſe, and thence ſhall friendly behold either the cuſps of each houſe or the lords of them, it is an argument that the querent will profit by the art or ſcience intended. If the Moon be poſited in the ninth, in ſextile to the lord of the aſcendant or ninth houſe in the eleventh, particularly if a reception happen, there is no doubt but the querent will gain by the ſcience intended, and prove a good artiſt therein; but, if none of theſe things appear in the figure, but on the contrary there happens a quartile or oppoſition between the ſignificators, the party enquiring will not profit by the art or ſcience intended. When the unfortunate planets or Dragon's Tail are poſited in the aſcendant or ninth houſe, or afflict their lords, or the Moon; or if an unfortunate planet happens to be lord of the ninth, and poſited in an evil place of the figure; the perſon enquiring will not gain much by the ſcience.

Shall

Shall a Clergyman obtain the Benefice he enquires after?

Give the aſcendant and its lord, and the Moon, to ſignify the clergyman; and let the ninth houſe ſignify the living, or other eccleſiaſtical preferment ſought after. The lord of the aſcendant or Moon, joined to the lord of the ninth by body or good aſpect, gives great hopes that the miniſter or querent may obtain the benefice deſired. If the Moon or lord of the aſcendant be in the ninth, or lord of the ninth in the aſcendant, or in reception with each other, they are very good arguments that the querent or miniſter ſhall obtain the parſonage or church-preferment deſired. When the lord of the aſcendant, or Moon, are joined to the Sun or Jupiter; or in ſextile or trine of either of them, in the aſcendant or ninth houſe; it denotes that the querent will obtain the benefice enquired after. If the principal ſignificators be in ſextile or trine with reception, the preferment or benefice comes with little trouble; if they be in quartile, and at the ſame time in reception, the benefice may be obtained, but it will be with great trouble and delay. The buſineſs may alſo be brought to paſs by tranſlation of light; for, if a planet ſeparates immediately from the good aſpect of the lord of the ninth, and applies to the lord of the aſcendant; or if he ſeparates from the lord of the aſcendant, and applies to the lord of the ninth; the benefice or preferment will be obtained, and by the means of a perſon ſignified by the planet that thus transfers the light of the ſignificators to each other.—But, if none of theſe teſtimonies happen, it will be a very difficult matter to obtain the benefice deſired. The lord of the aſcendant retrograde, combuſt, or cadent, and he or the Moon in quartile or oppoſition of the infortunes, or of the lord of the ninth houſe, without reception, declares the deſtruction of the matter enquired after, and ſhews that it ſhall come to nothing. Infortunes in the ninth houſe, or in the aſcendant, or afflicting the lord of the aſcendant or ninth houſe, or the Moon, ſhew much trouble and vexation to the perſon enquiring after the benefice, and an impoſſibility of obtaining the buſineſs at laſt. Obſerve that planet which caſts a quartile or oppoſition either to the lord of the aſcendant or Moon, and take notice of the houſe he is lord of; for by that means may be diſcovered what or who will be the occaſion of preventing the buſineſs from taking place. The afflicting planet, being lord of the third, denotes a neighbour to be the impeditor of the thing; if of the eleventh, ſome pretended friend; if of the tenth, the patron hath no good opinion of him; if of the ſeventh or fifth, he is conſidered a contentious and improper perſon. Fortunate planets in fortunate places of the figure, befriending the ſignificators, give hopes of the buſineſs enquired after; but if malefic planets, in unfortunate places of the figure, afflict the ſignificators of the buſineſs, it will never come to any thing.

JUDGMENTS proper to the TENTH HOUSE.

The honour, office, dignity, and profeſſion, of each querent, are known from the tenth houſe; and theſe interrogations are common to it.

1. *Shall the Querent obtain the Office or Dignity deſired?*
2. *Shall he remain in the Employment he poſſeſſes?*
3. *What Profeſſion will be beſt for any one to follow?*

Theſe queſtions properly anſwered will inſtruct the ingenious reader how to judge of any other of the like nature.

Shall the Querent obtain the Office or Dignity deſired?

Still remember to give the aſcendant, its lord, and the Moon, to ſignify the querent, let him be a perſon either of high or low condition; and the tenth houſe and the lord thereof, and the Sun, becauſe he is the natural ſignificator of honour and dignity, to repreſent the office, honour, or dignity, enquired after. If the lord of the aſcendant or Moon be joined to the Sun, or to the lord of the tenth, or if they behold the tenth by a ſextile or trine, the querent ſhall obtain the dignity ſought after, by his induſtry, and by the means he intends to uſe. If the lord of the aſcendant or the Moon be in the tenth, or the lord of the tenth, or the Sun be poſited in the aſcendant, and neither of them impeded, the querent ſhall obtain the honour or office he ſeeks after. The ſignificators in ſextile or trine to each other, or a fortunate planet tranſlating the friendly beams of one to the other, give aſſured hopes of ſucceſs to the querent. Fortunate planets in the tenth, or in conjunction, ſextile, or trine, of the lord of the tenth, having dignities in the aſcendant, declare the querent will obtain the office or dignity deſired. If Saturn or Mars be ſtrong in the aſcendant, and joined to the lord of the tenth, either by body or good aſpect, it preſages hopes of the preferment ſought after, and that it will be gained, although with much trouble. A fortunate planet tranſferring the light of the lord of the tenth to the lord of the aſcendant, denotes the querent will obtain the dignity or honour ſought after, by the means of the perſon repreſented by that planet who thus transfers the light of the lord of the tenth. If the Sun's light be ſo transferred, it portends the ſame. But, if none of the aforeſaid configurations receptions, or tranſlations happen among the ſignificators, the honour and preferment ſought after by the querent will not be obtained; although he may have the greateſt promiſes, and moſt probable hopes that can poſſibly be conceived.

Shall a Perſon remain in the Employment he poſſeſſes?

When a perſon is in an employment, truſt, or office, and is jealous of being turned out of the ſame, obſerve whether the lord of the aſcendant or Moon, and the lord of the tenth, are going to conjunction, or to any friendly aſpect, as a ſextile or trine; or if there be any reception between the two chief ſignificators: for, if ſo, the querent ſhall hold and keep the employment he poſſeſſes. If the lord of the aſcendant be in ſextile or trine to either of the two fortunes in the tenth houſe, and no affliction happen from the infortunes, the querent will long enjoy the place he poſſeſſes. The lord of the aſcendant in the tenth, or lord of the tenth in the aſcendant, denotes the ſame. But, if the lord of the aſcendant or the Moon be in quartile or oppoſition with any planets, and the ſame planets in conjunction, ſextile, or trine, with the lord of the tenth, or the Sun, the querent will loſe the employment he poſſeſſes; and ſuch perſons as are ſignified by the planets in conjunction, ſextile, or trine, with the lord of the tenth, or the Sun, are endeavouring to prejudice him in the buſineſs. The lord of the aſcendant retrograde, and combuſt of the Sun, ſhews the querent to have incurred the diſpleaſure of thoſe that have power over him, and that they will therefore take away the office or employment he holds. If the Moon or lord of the aſcendant be in quartile or oppoſition with the lord of the tenth or the Sun without reception, it portends the querent to be in danger of loſing the office or employment he holds or poſſeſſes. The lord of the aſcendant or the Moon ſeparating from the lord of the tenth or the Sun, declares the querent in danger of loſing the office or employment he holds; particularly if from their ſeparation they apply to the malicious aſpects of the infortunes.

What Profeſſion will be beſt for the Querent to follow?

This queſtion is only fit to be propounded by mechanics, and not by thoſe who live and move in a higher ſphere; and, when a proper perſon propounds the queſtion, he may be anſwered according to the following rules. Conſider the lord of the aſcendant, and the Moon, for the perſon enquiring; and the lord of the tenth houſe, and the planets Mars and Venus, for the trade and profeſſion of the querent, and obſerve the aſpects between the ſignificators according to the ſigns they are poſited in, and ſo judge of the profeſſion of the querent. If the ſignificators, or the greater part of them, happen to be in fiery ſigns, the querent will do well in any profeſſion that relates thereunto, according to his capacity of birth; as a phyſician, chemiſt, ſurgeon, goldſmith, ſilverſmith, jeweller, apothecary; or, if of a meaner condition, he may make a good cutler, ſmith, baker, glaſs-maker, or the like. The ſignificators in aëreal ſigns, according

cording to the birth of the querent, denote he will make a good lawyer, arithmetician, accomptant, ſurveyor, ſcrivener, clerk, aſtronomer, &c. otherwiſe a good haberdaſher, milliner, painter, draper, or one that may deal in retail commodities. But, if the ſignificators be in earthy ſigns, the querent may make a good farmer or huſbandman, gardener, grazier, coach-maker, joiner, carpenter, &c. The ſignificators of trade or profeſſion, in watery ſigns, denote the querent to do well in brewing, malting, or in ſelling wines and ſpirituous liquors. When the lord of the aſcendant is in ſextile or trine to either of the ſignificators of trade, and they are poſited in angles or other good houſes of the figure, the querent may do very well in the trade or profeſſion he follows. If the Moon be in the like good configuration with any of them, it portends the ſame. But, if the ſignificators of trade be afflicted in cadent places of the figure, and the lord of the aſcendant or the Moon in quartile or oppoſition to them, the querent will not thrive by the trade or profeſſion he is about to follow.

JUDGMENTS proper to the ELEVENTH HOUSE.

This houſe gives judgment relative to the friends of each querent, their baſeneſs or fidelity, and of his hopes, &c. The queſtions that are moſt common to it are theſe:

1. *Shall the Friends of the Querent prove faithful to him?*
2. *Shall the Querent obtain what he anxiouſly deſires?*

All other things particularly relating to this houſe are comprehended under theſe two.

Shall the Friends of the Querent prove faithful to him?

The aſcendant and its lord repreſent the querent, and the eleventh houſe and its lord the friends of the querent. Now if any benevolent aſpect is found between the lords of the aſcendant and the eleventh houſe, or any friendly reception or tranſlation of light between them, the friend of the querent is not to be ſuſpected, but he will prove faithful. If the Moon be in friendly aſpect to the lord of the eleventh, or there happens any good tranſlation of light or reception between them, in good places of the figure, the friend proves juſt and faithful. The diſpoſitor of the part of friends, in conjunction, ſextile, or trine, or in good reception with the lord of the aſcendant in good houſes, and configurated with ſtars of a benevolent nature, argues the querent's friends to be juſt and faithful to him. The lord of the aſcendant or the Moon in the eleventh houſe, and the lord of the eleventh in the aſcendant, ſhews a reciprocal

reciprocal affection between the querent and his friends. If either of the fortunes caſt their friendly beams to them both at the ſame time, it argues the ſame. On the contrary, if the lord of the aſcendant or the Moon be in quartile or oppoſition of the infortunes in the eleventh, or of the lord of the eleventh, the friends of the querent are not faithful to him. If there be no reception between them, this judgment is the more certain. The Dragon's Tail afflicting the eleventh houſe, or the lord thereof, ſhews the friends of the querent to be very deceitful, let them pretend ever ſo fair. The ſame if the lord of the eleventh be near violent fixed ſtars, as Caput Algol, Oculus Taurus, Serpentarius, the Chæle, &c. If the ſignificators of the querent and his friends be in quartile or oppoſition from fixed ſigns, and in angles, it declares the friends, or at leaſt ſuch as pretend to be ſo, faithleſs; and that perpetually. If the natural ſignificators of friendſhip, which are Jupiter and Venus, be poſited in the aſcendant, or caſt a friendly aſpect thereto, or to the lord thereof, or the Moon, the friends of the querent will prove faithful. But, if they caſt a quartile or oppoſition to the Moon, or lord of the aſcendant, or to the aſcendant itſelf, it admoniſhes the querent to beware of pretended friends.

Shall the Querent obtain what he hopes for or deſires?

When a perſon hath hopes of a thing, and is unwilling to declare what it is, yet would wiſh to be reſolved what the effect may be, and accordingly propounds the above queſtion, the aſcendant and its lord are to ſignify him, and the eleventh houſe and its lord, with the fortunate planets therein, are to ſignify the matter or thing deſired. If the ſignificators are in reception, or in good aſpect with each other, the buſineſs or matter hoped for is poſſible to be obtained; or, if there be any good tranſlation of light or reception in houſes, it argues the ſame thing. If the lord of the aſcendant and lord of the eleventh receive each other in angles, or ſhall be received of the fortunate planets in angles or in ſuccedent houſes, the thing that the querent hopes for ſhall be accompliſhed. Either the lord of the aſcendant or the Moon received in fixed ſigns, ſhews the querent ſhall obtain the buſineſs that he hopes for, and that completely; if in moveable ſigns, he will obtain very little or nothing of what he hopes for; and, if in bicorporal ſigns, he will have only a part of what he deſires to obtain. But if on the contrary the ſignificators are in quartile or oppoſition, and void of all manner of reception, having no good tranſlation of light, or if they be combuſt, cadent, peregrine, or retrograde, or with fixed ſtars of an evil influence, the matter deſired will not be brought to perfection. But, if the querent in propounding the queſtion tells the particular thing he hopes to attain, then the ſignificators thereof muſt be taken from their proper place, and the rules varied as the ſubject may require.

JUDGMENTS proper to the TWELFTH HOUSE.

By this houſe we judge of private enemies, captivity, and impriſonment; and the queſtions belonging to it are,

1. *Hath the Querent private Enemies?*
2. *Who are they, or how may he know them?*
3. *Of a Priſoner or Captive, when may he be freed?*

Theſe queſtions being reſolved, will enable the reader to anſwer any others of a ſimilar ſhape and tendency.

Hath the Querent private Enemies?

If this queſtion is indifferently propoſed, obſerve what aſpect there be between the lord of the aſcendant and twelfth houſe, and from what houſe of heaven it happens; and ſo judge of the querent's private enemies. If the aſpect be by quartile or oppoſition, and out of malignant houſes of the figure, the querent hath private enemies; and if the lord of the twelfth be a ſuperior planet, as Saturn, Jupiter, or Mars, and any way dignified, the enemies are the more to be feared; but, if they are inferiors, they are not ſo dangerous; the more powerful the ſignificators of the enemies are, the more injury will the querent ſuſtain by them; the leſs powerful, the leſs evil and miſchief will they be able to do him. If the lord of any other houſe beſides the twelfth be in quartile or oppoſition to the lord of the aſcendant or the Moon, or to the aſcendant itſelf, from obſcure places of the figure, the querent hath private enemies. But if the aſcendant, and the lord thereof, and the Moon, be void of the evil aſpects of any planet or planets, and are befriended by the good rays of the fortunes, and the lord of the aſcendant and the Moon in fortunate places of the figure, they denote the querent hath no private enemies.

Who are his private Enemies, and how may he know them?

To reſolve this queſtion truly, obſerve the poſitions of the lords of the aſcendant and twelfth houſe; for, if the lord of the twelfth afflict the lord of the aſcendant, or the aſcendant from the third houſe, the lord of the third aſſiſting, the querent's greateſt private enemies are thoſe that live near him, or are nearly related to him; that is to ſay, either a brother, kinſman, or neighbour. The perſon is to be deſcribed by the planet afflicting, and the ſign in which he is poſited. If the lord of the twelfth afflict the aſcendant or his lord from the fourth houſe, the father of the querent is his enemy; if in the fifth, his children or ſome occaſional

 viſitor

visitor will prove his private enemy. If in the sixth house, his servants, or an uncle. If in the seventh house, his wife or partner shall prove secretly mischievous to him. The person or persons signified by that house where the Dragon's Tail is posited will be malicious and prejudicial to the querent; particularly if the lord thereof afflict the lord of the ascendant, the ascendant itself, or the Moon, at the same time.

Of a Prisoner or Captive, when shall he be set at Liberty?

The lord of the ascendant or Moon, swift in motion, denotes freedom from imprisonment in a short time; if either of them commit their virtues or dispositions to any planet or planets in the third or ninth house, or to the lords of them, not being posited in angles, it argues a release from imprisonment in a short time. If the lord of the ascendant or the Moon be more potent in the figure than the lord of the twelfth, or be separating from the ill aspects of the lord of the twelfth, or the dispositor of the part of imprisonment, particularly in moveable signs, and thence immediately applying to the friendly beams of the fortunate planets Jupiter or Venus; the prisoner or captive cannot remain long in the prison where he is, but will be released. The lord of the ascenddnt or the Moon in the fourth, sixth, eighth, or twelfth, houses, or under the Sun-beams, or retrograde, or unhappily afflicted of Saturn or Mars, shews the person under restraint will not be released from confinement for a long time. And, if the infortune happens to be lord of the eighth, he will die in prison. If the lord of the ascendant or the Moon separate from the lord of the fourth, and immediately apply to Jupiter or Venus; or if the lord of the fourth separate from the lord of the ascendant; they argue good hopes that the captive or prisoner shall not continue long in prison. A fixed sign ascending at the time of the question, and the lord thereof a ponderous planet, and in an angle, portends a tedious time of imprisonment. If common signs, the affliction will not be so long; if moveable, it will be very short; if the lord of the ascendant be cadent from his house or exaltation, and the Moon happen to be in Scorpio or Aquarius, it presages long imprisonment. If the lord of the hour in which the prisoner was taken be an unfortunate planet, and unfortunately placed in the heavens, it declares a tedious imprisonment, and very long captivity; but, if he be a fortune, the imprisonment cannot be long. The only way to discover the length of time in which a prisoner or captive shall be released, is, by observing the degrees of distance between the significators and the fortunate planets, or the Sun; and according to the signs they shall be found in, whether fixed, common, or moveable, measure the days, weeks, months, or years, of the prisoner's captivity, as heretofore directed.

Having thus given rules and directions how to ſolve any kind of queſtion proper to each of the twelve houſes, I ſhall next proceed to illuſtrate theſe rules further, by giving examples of a variety of true and recent queſtions which I have reſolved for different perſons, moſt of whom are now living, and ready to confirm any fact that may be diſputed by the incredulous reader. I ſhall begin with ſuch as properly belong to the firſt houſe, and ſo paſs on regularly to the others, and give an example or two from each of them.

QUESTION I. On the LENGTH of LIFE.

A gentleman of eminence and fortune in his majeſty's navy, having an inclination to lay out a ſum of money on life-annuities, applied to me with a very preſſing ſolicitation to inform him whether his life would be long or ſhort, that he might thereby determine whether ſuch a purchaſe would be to his advantage. Not being able to procure his nativity, I took down the time of the day when the queſtion was propoſed, and, having rectified it by a correct regulator, I immediately projected the following ſcheme.

My

My firſt buſineſs was to examine the figure, to find whether it were radical; and fit to be adjudged, which I found to be the caſe, becauſe the lord of the aſcendant and the lord of the hour are of one nature and triplicity; and the ſignificator of the querent exactly deſcribed his perſon, which is of a middle ſtature, ſanguine complexion, and of an acute underſtanding, denoted by Mercury's poſition in the ſign Aries, the houſe of Mars. The Moon being in oppoſition to the ſun, ſhews him to have a mark or ſcar near the left eye; which was alſo true; and therefore, as I found all circumſtances to concur in proving the queſtion to be well and ſeriouſly grounded, and free from all impoſition, I gave him my judgment upon the figure as follows.

The princely ſign Leo, the querent's ſignificator, occupies the aſcendant; and the Sun, the lord thereof, and giver of life, is poſited near his meridian altitude in the medium cœli, and in the ſign Aries, his houſe of exaltation, ſtrong, powerful, and in full dignity, free from the evil rays of the lord of the ſixth, eighth, fourth, or ſecond, houſes, which neither impedite the Sun nor the aſcendant with any evil aſpect. But the Moon, lady of the twelfth, is in oppoſition to the Sun, making at the ſame time a quartile mundane aſpect with the aſcendant, and a ſextile aſpect with Saturn in the zodiac; from which poſitions I inferred the following particulars.

The affliction of the lord of the aſcendant, by oppoſition of the Moon in Libra, the houſe of Venus, and Venus diſpoſitor of the Moon in her own houſe, and in the feminine ſign Taurus, going to a ſemiſextile with the Sun, denotes that he will receive ſome conſiderable injury from a female connection, now exiſting under the ſpecious pretence of friendſhip and fond attachment; and this is declared by the Moon being lady of the twelfth, the houſe of private enemies, which diſpoſes of the part of fortune, and thereby indicates that he will loſe ſome part of his fortune by her means.

The Moon's mundane quartile aſpect to the aſcendant, in an airy ſign, declares that he will be attacked with a ſevere fit of the wind cholic, or ſome dangerous complaint in the bowels and reins; but it will not prove fatal to him, becauſe the Sun, the lord of his aſcendant, is more ſtrong and powerful, and in greater dignities, than the afflicting planets; and therefore, according to natural efficient cauſes, they will prevail over all ſubordinate effects.

From

From a conſideration of thoſe parts of the figure which relate to the circumſtances of his paſt life, I informed him he had improved his fortune, and been ſucceſsful in ſome important voyage, becauſe the Dragon's Head is ſituated in his ninth houſe; but that he had lately ſuffered greatly by a violent hurricane, that threatened deſtruction or ſhipwreck; which is denoted by the oppoſition of Saturn to the part of fortune, and the Moon having lately ſeparated from an oppoſition with Mercury, lord of the third houſe, where the Dragon's Tail is poſited. This circumſtance I had the pleaſure of hearing him acknowledge to be true; and that the ſtorm aroſe only eight days before the ſhip came into port.

He requeſted me to aſcertain the time when the above-illneſs would happen. I accordingly took the number of degrees between the Sun and Moon, by ſubtracting the leſs ſum from the greater; and found the diſtance to be eleven degrees fifty-nine minutes. I then ſought the Moon's latitude, and found it one degree thirty-three minutes ſouth, which, added to the above, make thirteen degrees thirty-two minutes; and, as the ſignificators are in moveable ſigns, I computed the time by weeks and days, and predicted this illneſs would befall him about the 20th of July following; and that, after he ſhould be reſtored to health again he would go on, without ſuſtaining any other ſerious indiſpoſition, until the ſixty-ninth year of his age; about which time I conceive the functions of life will be naturally extinguiſhed, by a complication of infirmities.

I have lately had the pleaſure of converſing with the gentleman on the ſubject of this queſtion. He informed me, that towards the middle of July, 1783, he was attacked by a kind of bilious complaint in his ſtomach, which brought on violent fits of the cholic. That, towards the latter end of the ſame month, he found an obſtruction in his bowels, and his phyſician declared it next to a miracle that his life was ſaved. He now appears to be in perfect health, and has ſunk a conſiderable ſum of money in life annuities, which he declares was done in conſequence of the verity he found in theſe predictions.

QUESTION II. On the FATE of a SHIP at SEA.

In the year 1781, a gentleman called upon me who had a conſiderable ſhare in a privateer, which had been completely fitted out and ſent to ſea a long time before, and the proprietors could not obtain the leaſt information of her. He therefore requeſted me, if in my power, to give him ſome probable account of what had befallen her. After convincing myſelf the queſtion was radical, and no trick or impoſition intended,

 which

which is always neceſſary to be carefully enquired into by the rules already laid down for that purpoſe, I proceeded to give my judgment on the following figure, rectified to the preciſe time the queſtion was propounded.

Here the aſcendant and the Moon are ſignificators of the ſhip; and Venus, becauſe the ſign Taurus, the houſe of Venus, is on the aſcendant, is ſignificatrix of the crew; and Mercury, with the part of fortune, denote her ſtores and all the other materials on board her. The ſhip itſelf appears well found and ſubſtantial, but not a ſwift ſailer, as is demonſtrated by an earthy ſign poſſeſſing the cuſp of the aſcendant, and the ſituation of the Dragon's head in five degrees of the ſame ſign. The planet Mars is ſignificator of the enemy.

Now the Moon, which repreſents the ſhip, being ſituated in the eighth houſe, the houſe of death and diſappointment, and at the ſame time beſieged by the two malefic planets Saturn and Mars, denotes her to be overpowered by the enemy. Mars, lord of the ſeventh, the houſe of open

open enemies, being pofited with all his dignities therein; and in reception of Jupiter, lord of the enemy's houfe of fubftance; and being alfo difpofitor of the Moon, Mercury, and Venus, which reprefent the fhip and crew, obviouffy declares them to be in the hands of the enemy. The fignificators, being pofited in fiery figns, indicate an engagement to have taken place; but the fuperior ftrength of the malefic rays of the infortunes declare it to have been of fhort duration, and of very unequal force. The crew being reprefented by Venus, who is difpofed of by Mars in the twelfth houfe, the houfe of imprifonment and affliction, plainly fhews them to be imprifoned in the enemy's country. And as Mercury is retrograde, and fituated alfo in the twelfth houfe, with the Moon's fortunate node, it is apparent that the fhip and ftores will never be reftored to the owners, but will be appropriated to the ufe of the captors, or difpofed of for their advantage. The Moon's pofition in the eighth houfe declares the fhip to have been taken at a confiderable diftance from home: and Sagittarius poffeffing the cufp of the eighth, which is a fouth-weft fign, and fituated in the fouth-weft part of the heavens, denotes the capture to have been made in a fouth-weft part of the world.

The querent left me with ftrong hopes of finding this judgment erroneous; and appeared fo extremely averfe to believe there could be any truth in it, (becaufe perhaps it operated fo much againft his own intereft,) that I would not fuffer him to leave the room until he had promifed upon his honour to let me know the refult. Accordingly, in about fix months afterwards, I received a fhort note from him, informing me that the owners had received advice from the captain of the privateer, that he had fallen in with a French frigate of twenty-four guns, which being vaftly fuperior to him, he was obliged, after a fhort refiftance, to ftrike his colours, and was carried prifoner, with the reft of the crew, into France.

QUESTION III. Of an ABSENT SON, whether DEAD or ALIVE.

A poor woman applied to me in the greateft diftrefs of mind, on account of her fon, who had turned out wild, and went to fea without the confent of his friends. He had been abfent a confiderable time, without ever once fo far reflecting on the difconfolate fituation of his parent, as to be induced to addrefs a line to her, to remove her anxiety, or to ftate his own profpects and purfuits. It was the woman's conftant practice to make enquiry after him among the feafaring people, till at length fhe heard an imperfect ftory of fome engagement abroad, in which her fon

was

was reported to be killed. Upon this unpleasant news, she requested me to inform her, by the rules of Astrology, whether her son was dead or alive; or whether the account she had heard was true or false. Her uneasiness of mind was too apparent for me to doubt her sincerity, or to suppose the question not fit to be adjudged, and therefore I erected this figure, and gave my opinion thereon as follows:

In this figure Virgo rises upon the ascendant, and Mercury, lord thereof, and significator of the querent, is posited in the twelfth house, the house of affliction and sorrow. The fifth house of the figure is here considered as her son's first or ascendant, and Saturn, lord thereof, is his significator, and is posited in the fourth angle, or imum cœli, which represents the grave and termination of all things. Saturn is also in conjunction with the part of fortune in the fourth, both of which are disposed of by Jupiter, and Jupiter by Mars; which malefic planet possesses the son's first house or ascendant in his exaltation, and in opposition to the Sun and Venus in the seventh, which is the house of open enemies and war.

From

From thefe configurations I drew the inferences following: That Mercury, the querent's fignificator, by being pofited in the twelfth houfe, plainly fhewed her fears were too well grounded. That Saturn, fignificator of the quefited, and the Part of Fortune, being both difpofed of by Jupiter, and this planet difpofed of by Mars, indicates all their benevolent effects to be deftroyed by the malignant influence of this infortune. Mars being in the fon's afcendant, in his exaltation, and in oppofition to Sol, is a ftrong argument of a violent death; the kind and manner of which are thus defcribed. Saturn, his fignificator, is pofited in the fiery fign Sagittarius; and Leo, which occupies the cufp of his eighth, and Aries the cufp of his fourth, are alfo of the fiery triplicity; the Sun, the giver of life, and light of time, is pofited in the watery fign Cancer, difpofed of by the Moon in the watery fign Pifces, and the Moon by Jupiter in the watery fign Scorpio; and the whole of their influences are transferred to the fiery planet Mars, in his afcendant. From thefe circumftances it became obvious to me that the youth was no longer in exiftence; and that his death happened upon the water, by means of fome fatal warlike inftrument, and in fome defperate engagement with an open enemy.

The querent then afked me if I could give her any fatisfactory account how long ago this happened. I took down the degrees and minutes of the two principal fignificators, viz. the Sun and Mars, and fubtracted the one from the other, which gave four degrees five minutes for the remainder; and this being converted into time by the rules before laid down for moveable figns, in which the above fignificators were pofited, I informed her the accident had befallen her fon fomewhat more than a month before fhe heard the news of it. Some time afterwards a fhip arrived with an account of this engagement, which happened on the coaft of France, and confirmed the whole of this judgment.

QUESTION IV. On the Profpect of RICHES.

A gentleman called upon me to enquire, whether any remarkable change of circumftances would ever happen to him in refpect of riches, and the time when. Conceiving his defire to arife from a ftrong impulfe of the mind, I took the exact time of the day, and erected the following figure to refolve this queftion.

The lord of the aſcendant, and lord of the hour, being of one nature and triplicity, ſhews the figure to be radical. And, as Gemini occupies the cuſp of the aſcendant, Mercury is its lord, and the querent's ſignificator; and being poſited in the eleventh houſe, in a watery ſign, and in trine to Jupiter, lord of the ſeventh, who is here poſited in the ſixth, is a ſtrong argument of riches by means of ſervants, or of perſons in a ſubordinate capacity. The Moon, who is lady of the ſecond, being in her exaltation, in trine aſpect to the Sun, and applying to a trine with Jupiter, and a dexter trine aſpect with Mercury, declares a great and ſudden flow of riches to the querent, and that unexpectedly.

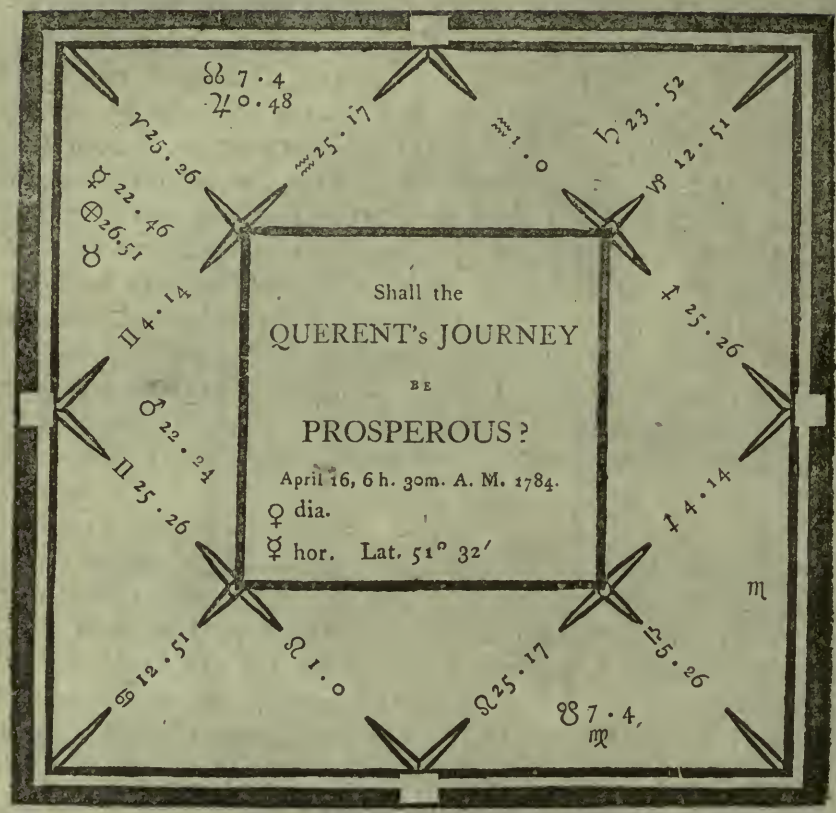
Being much preſſed to ſpeak to the particular point of time when this good fortune ſhould come up, I conſidered what might be the gentleman's occupation; and obſerving Mercury to be his ſignificator, and poſited in a watery ſign, I told him that I judged he belonged to the ſea, and had ſome employment on ſhip-board, in a capacity where writing or accounts were principally concerned. This he acknowledged, by ſaying he was captain's ſecretary. I then obſerved that his principal ſignificators

tors of wealth and riches were alſo poſited in watery ſigns, as the Moon in Cancer in the ſecond houſe, and Jupiter in Scorpio in the ſixth, and the Sun and Mercury in Piſces in the eighth, all in trine aſpects of each other, which plainly indicated theſe riches were to come by the ſea; and as they were to be ſudden, and as it were inſtantaneous, I concluded they would ariſe by the capture of ſome rich prize, in a ſouth-eaſt direction from London, which is denoted by the Part of Fortune being in the twelfth houſe, and Venus, its diſpoſitor, in Aquarius, a ſouthern ſign, in quartile aſpect to the Part of Fortune; and the Part of Fortune being oppoſite to Jupiter, lord of the ſeventh, the houſe of public enemies, alſo declares the querent's fortune ſhould come that way; which is rendered ſtill more apparent, by the Part of Fortune being in ſextile to the Moon and Mercury. When I had mentioned theſe particulars, he frankly told me his ſhip was under ſailing orders, and he expected to be called on-board every hour.

To aſcertain the time when theſe riches ſhould be acquired, I particularly noticed the application of the Moon to the lord of the aſcendant, and found them nineteen degrees diſtant from a partile trine aſpect. But the Moon, being ſwift in motion, with three degrees north latitude, and Mercury having no latitude, I deducted three degrees from the Moon's place, which I ſet down at twelve degrees; and then by ſubtracting twelve degrees from twenty-eight degrees three minutes, which is Mercury's place, there remains ſixteen degrees three minutes; which, as the Moon is in a moveable ſign, and Mercury in a common ſign, is equal to ſixteen weeks, or thereabout; and therefore I concluded this good fortune would happen to him in nearly that diſtance of time. And I have ſince had the ſatisfaction of hearing, from the gentleman's own mouth, that this prediction was literally verified by the capture of a rich prize within the time ſpecified.

QUESTION V. On the Succeſs of a JOURNEY.

Being applied to by a tradeſman, who was going a journey on ſome particular buſineſs, to inform him whether it would be proſperous and ſucceſsful; I took the time of the day, and projected the following ſcheme to correſpond with it.



Here I find four degrees fourteen minutes of Gemini upon the cuſp of the horoſcope, and conſequently Mercury is the querent's ſignificator, which being poſited in the twelfth houſe, the houſe of anxiety and diſappointment, combuſt of the Sun, and diſpoſed of by Mars, the implicator of private enemies, in the querent's houſe of ſubſtance; which poſitions plainly ſhewed the object of the journey to be concerning the adjuſtment of ſome accounts, or other money matters. The Moon, lady of the third, ſignifies the journey; and the ſeventh houſe and its lord, i. e. Jupiter, repreſents the place and perſon the querent is going to.

Now the Moon having lately ſeparated from a partile conjunction of her fortunate node and Jupiter, and applying to a quartile of Mars, and then to a conjunction of Venus, tend to prove that his journey ſhould be ſafe and unimpeded; but at the ſame time denotes that the object of it ſhould not be accompliſhed, which is further confirmed by the poſition of Mars in the ſecond houſe. I informed him that he would moſt probably meet with unpleaſant treatment from ſome lady, reſpecting money concerns, and that they ſhould part in anger, which would terminate to his

his prejudice; and this I conceived from the application of the Moon to a quartile aſpect with Mars, followed by a conjunction with Venus. It further appeared to me that his journey would be far from pleaſant or agreeable; but that on the contrary he would meet with great vexation, trouble, and diſappointment. This is indicated by the Moon's unfortunate node, or Dragon's Tail, being poſited in the fifth, or houſe of pleaſure and delight, at the ſame time that the querent's ſignificator occupies the houſe of diſappointment and trouble. Hence I perſuaded him to poſtpone his journey to a future day, becauſe, if he did go, I was perfectly ſatisfied he would loſe more than he would gain, excluſive of being diſappointed in the principal object of it. He then left me, and went home with an undetermined mind; but has ſince told me that his neceſſity got the better of his reaſon, and therefore he went the journey contrary to my advice, and found the event, with all its contingencies, exactly as I had predicted them.

Some months after, he came to me again, ſaying he wiſhed to take another journey on the ſame buſineſs; but, as my former prediction had ſo exactly correſponded with the event, he was now determined to act implicitly by my advice, and therefore requeſted me to erect a figure to know whether there were better hopes of ſucceſs in his preſent undertaking than in the former. To oblige him I drew out the figure to the exact time of propoſing the queſtion, and, finding the benevolent aſpects all in the querent's favour, I told him he had no time to loſe; for that, if he haſtened away, ſucceſs would crown his labours. He went, met the parties at home, ſettled his accounts, and returned with his pockets full of money, and his heart full of content; and a few days afterwards he thanked me for my ſervices.

QUESTION VI. On PATERNAL INHERITANCE.

A young gentleman in the navy, who had been rather wild, and was in conſequence under the diſpleaſure of his parents, having been threatened to be diſinherited, came the inſtant he received this unfavourable news, and enquired of me whether he ſhould, or ſhould not, enjoy his father's eſtate. To reſolve his doubts, I projected the figure following.

The aſcendant and its lord repreſent the querent, and, as Aquarius occupies the cuſp thereof, Saturn is his ſignificator. The father is repreſented by the fourth houſe, and Mercury, the lord thereof, is his ſignificator. The ſecond houſe and its lord ſignifies the querent's ſubſtance; and the fifth houſe and its lord the ſubſtance of his father. Here we find Mercury in conjunction with Jupiter in the eighth houſe, which is the father's fourth, and implies a ſubſtantial fortune, particularly as the ſun is poſited in the ſame houſe, with mutual reception between the two ſignificators of ſubſtance; whereby it is evident that the ſon will inherit the father's eſtate and fortune.

The conjunction of Jupiter with Mercury, the father's ſignificator, is alſo a ſtrong argument of paternal regard on the ſide of the father; and therefore I informed him that there appeared to me no doubt but he would ſucceed to the eſtate of his anceſtors, provided he acted at all conſiſtent with the duty and obedience of a ſon, and would uſe proper endeavours to regain his father's good-will and forgiveneſs, and aim to be more prudent and careful in ſpending his income; for the poſition of

Jupiter declares him to be regardleſs of money among his companions and acquaintance, and extravagantly generous and good-natured. The conjunction of Mars with Venus likewiſe ſhews his deſire after women, and denotes that they will be a continual ſource of misfortune and expence to him, and will help off pretty faſt with his money; but the poſition of the fortunate node of the Moon in his ſecond houſe ſufficiently indicates that he will have a competent proviſion during life.

QUESTION VII. On a CHANGE of SITUATION.

A perſon had ſome time been ſettled in buſineſs, without meeting with ſo much encouragement as he expected; and, an opportunity offering of ſettling in the ſame line of buſineſs in another place, he came and requeſted my advice upon the matter, whether it would be moſt to his advantage to embrace the preſent offer, or to continue in his former ſituation. To ſatisfy him in this particular, I erected the following figure.

Leo,

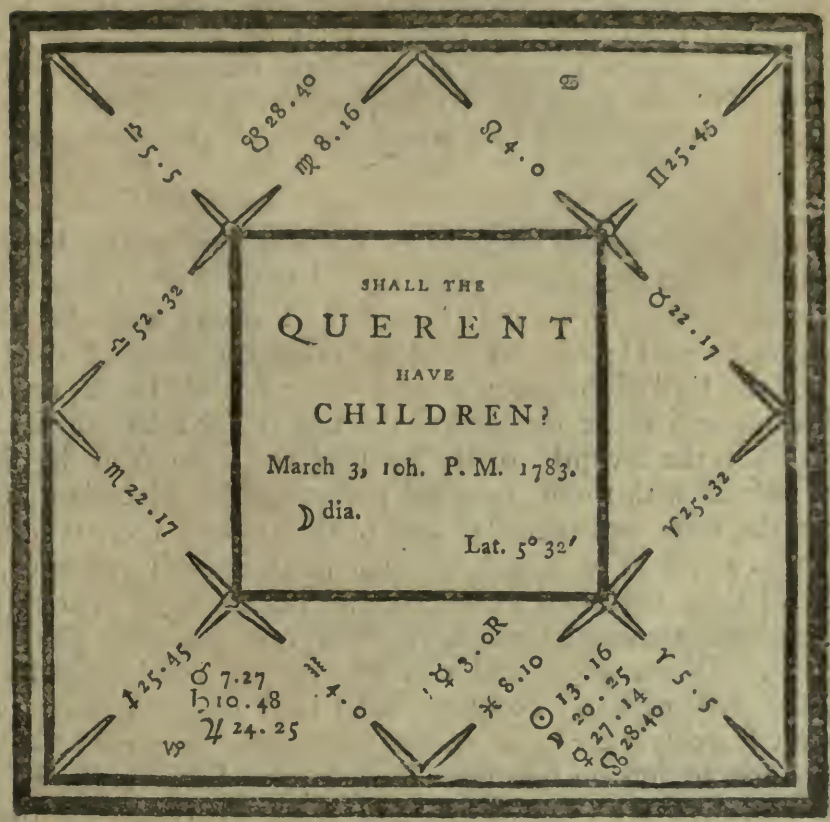
Leo, being upon the cuſp of the aſcendant, gives the Sun for the querent's ſignificator; the fourth houſe and its lord repreſent his preſent ſituation; and the ſeventh houſe and its lord the place to which he has thoughts of removing. Now the Sun, the querent's ſignificator, being on the point of leaving a fixed ſign, and entering upon a common ſign, clearly implies a ſtrong inclination in the querent to travel, or to remove from one place to another; or rather, that he had almoſt determined in his own mind to change his preſent abode for the one under contemplation; and, on putting the queſtion to him, he frankly confeſſed it.

The ſeventh houſe having no benevolent aſpect, and Saturn, its lord, being poſited in the ſixth, indicates affliction and prejudice by open enemies, if he removed to the place intended; and that he would ſuffer great loſs and injury thereby, if he removed. But finding Mars, lord of the fourth, in trine aſpect to the fourth, which repreſents his preſent place of abode; and Venus, lady of the tenth, the houſe of trade and profeſſion, ſtrongly dignified therein, and applying to a ſextile aſpect of Mars, denotes an increaſing and proſperous trade to the querent, provided he remained in his preſent ſituation; which for theſe reaſons I greatly preſſed him to do. He took my advice, and has lately thanked me for it, having already found an increaſe of buſineſs. I told him he need not doubt of ſtill greater ſucceſs; for when the effects of the ſextile aſpect of Venus and Mars ſhall begin to operate, which will be about the end of October, as is demonſtrated by the degrees between theſe two ſignificators, at which time they will alſo be in a mutual reception, his increaſe of trade will become more viſible; particularly as Venus, the principal ſignificatrix of buſineſs, will then have ſeparated from a conjunction with Mercury, and will apply to a conjunction of the Sun, the lord of the aſcendant, and the ſignificator of the querent.

QUESTION VIII. On CHILD-BEARING.

A lady having been ſome time married, without having any reaſon to ſuppoſe herſelf pregnant, and being very deſirous of children, came to enquire whether ſhe ſhould ever breed. Having every reaſon to believe the queſtion ſincere and radical, I took down the preciſe time of the day, and erected this figure to correſpond with it.

No



No position of the planets, perhaps, could be more favourable to the desires of the querent, than those in the above scheme. As Libra rises upon the ascendant, Venus is lady thereof, and significatrix of the querent; and, being posited in the fifth house, in her exaltation, having the fruitful sign Pisces upon the cusp thereof, is one infallible proof that the querent will have children. The Moon, which is the author of all radical moisture, is separating from the conjunction of the Sun, the author of all vital spirit, and applies to a sextile aspect of Jupiter, a benevolent and prolific planet, and thence forms a conjunction with Venus, the querent's significator; and then applies to her fortunate node. From these considerations I hesitated not a moment to inform the querent that she would be the mother of a large and numerous offspring. This is declared by the position of Venus in the fifth house, which gives three children; and, being lady of the ascendant, in conjunction with the Dragon's Head, or fortunate node of the Moon, gives three more. The Moon, being likewise in conjunction with them, adds three more, and makes the number nine. And, as these configurations are

all poſited in the double-bodied fruitful ſign Piſces, it doubles the number, and declares there ſhall be eighteen children. This judgment is ſtrengthened by Jupiter's ſextile aſpect with the above ſignificators, and thereby adds two more to the number; which induced me to inform the lady that ſhe would in all probability be the mother of twenty children.

This is an extraordinary inſtance of the poſition of the heavens to give fruitfulneſs and fecundity, and, what I have rarely found either in genitures or horary figures; and, therefore, I would wiſh the reader to note, in order to enable him to judge of other queſtions of the like nature, that, if the lord of the aſcendant be in the ſeventh houſe, or the lord of the fifth in the firſt, or the lord of the firſt in the fifth; or, if the lord of the fifth be in the ſeventh, or the lord of the ſeventh in the fifth, or the Moon poſited with them, or good planets in the aſcendant, or with the lord of the fifth, or ſituated in any of the angles; there is in none of theſe inſtances any ſort of doubt but that the lady will conceive. But, when none of theſe teſtimonies concur, and barren ſigns or evil planets occupy the above-mentioned places of the figure, ſhe never has nor ever will conceive. When good and evil planets are promiſcuouſly joined together, ſhe may perhaps conceive, and have children, but they will not live, nor ſcarcely ever come to maturity.—But to return :—the lady then preſſed me to inform her how long I thought it might be before ſhe ſhould conceive with her firſt child. To ſatisfy her on this head, I referred to the figure, and obſerved the Moon within ſix degrees fifty-one minutes of a partile conjunction with Venus, the queen's ſignificatrix; and, the Moon being in a common ſign, I computed the time to be at ſix weeks and two days, and, deſiring her to take notice of the time, had no doubt but ſhe would ſoon after have reaſon to believe herſelf pregnant.

It is not leſs remarkable than true, that exactly as I had predicted the event turned out; for the lady, ſome months after, very politely called to thank me for the information I had given her, and declared her conception to have taken place as near as poſſible from the time I had mentioned. During this converſation, ſhe deſired me to inform her whether ſhe was breeding with a boy or a girl; and, finding her ſerious in the demand, I ſolved it by the following figure.

Here

Here the firſt thing to be conſidered is the lord of the aſcendant, which ſignifies the mother; and the lord of the fifth, which repreſents the child; together with the aſpects of the planets to the above ſignificators, and the angles of the figure, and whether maſculine or feminine; and ſo judge by the greater teſtimonies. In the above figure the angles are feminine; and the Moon, which is a feminine planet, is poſited in a feminine ſign, ſeparating from a ſextile aſpect with the Sun in a ſign of the ſame nature, and applying to an oppoſition with Mars, lord of the aſcendant and fifth, in a feminine ſign alſo, at the ſame time that ſhe is forming a platic trine with Jupiter, who is alſo poſited in a feminine ſign; ſo that we have five teſtimonies that the lady was pregnant with a girl. And therefore, as there are but three teſtimonies in favour of a boy, viz. the ſextile of Jupiter to Mars, which is maſculine, the ſign upon the cuſp of the fifth houſe, which is alſo maſculine, and the lord of the fifth houſe, which is the ſame, I informed the lady ſhe might reſt perfectly aſſured of having a girl; and ſo the event proved; for indeed

theſe

theſe rules have never been known to fail in determining queſtions of this nature.

But, for a more general mode of aſcertaining whether a lady be pregnant with a boy or girl, take particular notice of the aſcendant and its lord, and of the fifth houſe and its lord; and note whether the ſigns upon their cuſps be either Aries, Gemini, Leo, Libra, Sagittarius, or Aquarius, for theſe ſigns always import a male; but, the other ſix give a female. If the lord of the aſcendant be in a maſculine ſign, and the lord of the fifth in a feminine, then have recourſe to the Moon, and, if ſhe applies to a planet in a maſculine ſign, ſhe gives a boy; but, if a feminine, a girl. Always remember that the maſculine planets are Saturn, Jupiter, Mars, and the Sun; and the feminine, Venus and the Moon. Mercury, as he happens to be poſited either with a maſculine or feminine planet, inclines accordingly; but, when he is oriental of the Sun, he is reputed maſculine; and, when occidental, feminine.

The querent will ſometimes aſk how long ſhe hath conceived. To reſolve this, have regard to the Moon, the lord of the fifth, and the lord of the hour, and note which is neareſt from the ſeparation of any planet, and from what aſpect this ſeparation was; if from a trine aſpect, ſhe is in the third or fifth month of her conception; if from a ſextile, ſhe is either two or ſix months gone; if the ſeparation was from a quartile. ſhe is in her fourth month; if from an oppoſition, ſhe hath conceived ſeven months; but, if from a conjunction, her conception has been only one month.

QUESTION IX. On taking SERVANTS.

A merchant of my acquaintance, having lately an occaſion for an upper clerk, to ſuperintend a buſineſs of conſiderable truſt and importance, and being recommended to a perſon for this undertaking of whoſe ability and induſtry he was ſomewhat in doubt, called to aſk my advice and opinion on the matter, whether he was likely to anſwer his purpoſe or not.

The

The firſt houſe repreſents the querent, and the ſixth the queſited. Venus, who is the querent's ſignificator, is ſituated in her own terms; and Mars, who is ſignificator of the ſervant, is ſituated in her own term of Jupiter, accompanied with the part of fortune, in the eleventh houſe, which is the houſe of confidence and truſt, and of friends and friendſhip; and is an irrefragable argument of mutual concord and good faith. Mars is alſo lord of the querent's ſecond, as well as of the ſervant's ſixth, and denotes that great advantages ſhall accrue to the maſter by the ſervant's means; Saturn, in the third houſe, is in partile aſpect to Mars, and denotes that the dealings which may be conducted by the ſervant ſhall be very beneficial, though attended with great labour and difficulty, as is evidently demonſtrated by Saturn's poſition in the ſign of Capricorn. The oppoſition of the Sun and Jupiter in a watery ſign indicates that ſome little inconveniences may ariſe by the ſervant's drinking rather too freely; but, as the Dragon's head, or fortunate node of the Moon, is poſited in the fourth houſe, which ſignifies the end or termination of the buſineſs, it is ſelf-evident that all matters entruſted to the care and manage-

ment of this ſervant will terminate to the maſter's ſatisfaction and advantage. I therefore adviſed him by no means to heſitate in taking him into his ſervice.

QUESTION X. On COURTSHIP and MARRIAGE.

A young lady having for ſome time received the addreſſes of a gentleman of fortune, during which a variety of circumſtances had occurred to put off the much-wiſhed-for day of conſummating their nuptials; and being alſo in doubt whether her lover had not ſome attachment to another lady, who ſhared in his affections, and ſought for his company; ſhe was induced to come to me for my advice and opinion, whether the above gentleman was really ſincere in his profeſſions to her, and whether their marriage ſhould ever be conſummated, and when? Finding her perfectly ſincere and earneſt in her wiſhes, and the queſtion truly radical, I gave her my judgment as follows:

In

In this figure the Sun is ſignificator of the lady; and Saturn, lord of the ſeventh houſe, is ſignificator of the gentleman. It muſt alſo be obſerved, that in this, and in all queſtions relative to matrimony, Mars and he Sun are the natural ſignificators of a woman's marriage; and Venus and the Moon are thoſe of a man's. Now Saturn, the gentleman's ſignificator, is remarkably well poſited in the fifth houſe, and has Venus within his orb, applying to him by conjunction; which is a very powerful indication that his affections are ſincere and honourable, and that his mind is fully bent to the marriage-ſtate. The Sun likewiſe, being in a ſextile aſpect with Mars, the lady's ſignificator of marriage, plainly ſhews her inclination to matrimony to be ſtrongly fixed, and her affections perfectly ſincere.

The next thing to be conſidered, is, whether there be any fruſtration, or impediting aſpect between theſe ſignificators; and, I find the Moon and Venus, the gentleman's ſignificators of marriage, are applying to a quartile aſpect with each other. This is an evident proof that the marriage is prolonged by the interference of ſome other woman of this gentleman's intimate acquaintance, becauſe the aſpect is made in a feminine ſign; but as the Moon, in ſeparating from Venus, applies to a perfect trine with Mars, the querent's principal ſignificator of marriage, and alſo to a ſextile of the Sun, her natural ſignificator in the figure, it totally removes the evil effects of the malefic aſpect, and leaves the path free and obſtructed to the gates of Hymen. This opinion is greatly ſtrengthened by conſidering the mode in which their ſignificators are ſeverally diſpoſed. Saturn diſpoſes of the Sun, who is poſited in the terms of Venus; and Venus, Saturn, and the Moon, are all diſpoſed of by the benevolent planet Jupiter, who is himſelf diſpoſed of by Mars, the principal ſignificator of this lady's marriage, and who thus triumphs over every obſtacle to the celebration of their nuptials. I therefore could not heſitate in declaring to the lady, in the fulleſt and moſt ſatisfactory terms, that the gentleman who courted her had a ſincere and tender regard for her; and that, though ſome circumſtances might have happened rather unfavourable to her wiſhes, yet ſhe might reſt perfectly aſſured that he was the man allotted to be her huſband.

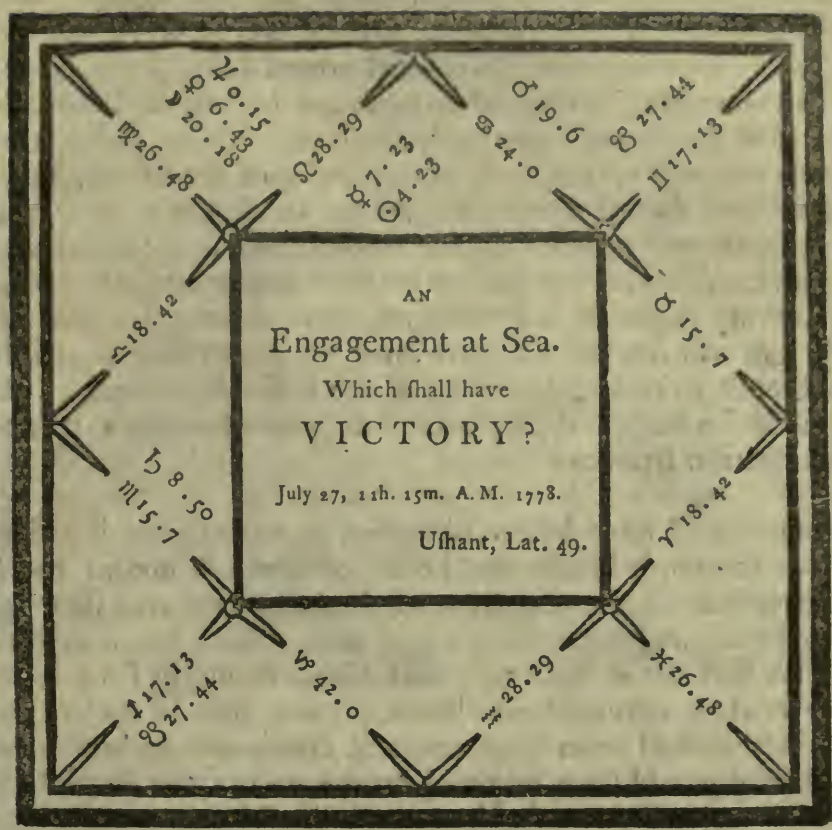
Apparently well ſatisfied with theſe declarations, ſhe proceeded to inquire in what length of time this deſirable circumſtance might come to paſs. To gratify her wiſhes in this particular, I referred again to the figure, where the Moon, the gentleman's principal ſignificator of marriage, wants upwards of eleven degrees of forming a perfect ſextile aſpect with

with the Sun, the lord of the aſcendant, and the ſame to Mars, her ſignificator of marriage; and therefore, by converting the degrees into time by the rule heretofore given, I fixed her marriage at about the end of three months, aſſuring her it would not exceed that time. The event has fully proved the truth of the prediction; the lady and gentleman have both done me the honour of a call ſince the celebration of their nuptials, and I found they were married preciſely at the time I had predicted; I have likewiſe the additional pleaſure to find, that my aſſurances to the lady were productive of freſh eſteem and cloſer attachment to the man of her heart, and that they now live a pattern of conjugal felicity.

QUESTION XI. On WAR and BATTLE.

During the trial of a certain noble Commander in Chief, at the Governor's houſe in Portſmouth, a company of gentlemen one day called upon me, and requeſted I would take down the poſitions of the planets at the time that much-talked-of action commenced, and give them my judgment upon it, according to the rules of planetary influence. Willing to oblige them in a matter which I conceived could be of no prejudice to any party, ſince no advantage could be taken from it; and alſo deeming it a fit ſubject whereby to manifeſt the ſublimity and excellence of this art, I heſitated not to promiſe them every information in my power. For this purpoſe I erected my figure, not to the time this queſtion was propounded, for, it related to an event that had long been paſſed by, and not to any matter that was hereafter expected to happen; and therefore I projected the ſcheme to correſpond with the exact time when this extraordinary action commenced, and at which moment the heavenly bodies were under the remarkable configurations delineated in the following ſcheme:

The



The aſcendant, the Moon, and Venus, repreſent the Britiſh fleet; Mars and Aries denote that of the enemy. The firſt thing to be conſidered is the aſpect theſe two ſignificators bear to one another, which is a partile ſextile, a well-known indication of imperfect love; and, as it ſhews that Mars and Venus have not in themſelves an inveterate hatred, ſo it imports that the two commanders in chief did not behold each other in an aſpect of perfect and direful malignancy and wrath. Venus, lady of the aſcendant, is poſited with Jupiter in his fall, a benevolent planet and a lover of peace; and, as he is in this figure lord of the third houſe, and within fifty degrees of the aſcendant, it indicates that both commanders have a deſire to promote peace, by acting principally upon the defenſive, and by guarding and protecting their reſpective coaſts, without a deſire of any cloſe or deciſive action, or of venturing to any great diſtance from home.

The cool, cautious, deliberate, planet Saturn, is ſituated in the firſt houſe, and indicates not ſo much a deſire for hot and precipitate action

as for ſelf-preſervation, or the protection of national wealth; and this is plainly exemplified in the Britiſh admiral's watchfulneſs and care in covering and protecting the homeward-bound India fleet, as well as in the French admiral's retiring after he found his views upon that rich and unguarded flota were completely fruſtrated. The poſition of Mercury, being combuſt of the Sun, and diſpoſer of the Moon, Venus, and Jupiter, and lord alſo of the twelfth houſe, the houſe of private enmity and malice, indicates private rancour and enmity in a ſubordinate commander; and, as Mercury is poſited between the two ſignificators, Venus and Mars, evilly dignified, and combuſt, ſo he denotes the perſon repreſented by him will infallibly be governed by malevolent principles, and uſe his influence to retard the object of the buſineſs in hand. The truth of this indication has, I think, been too well eſtabliſhed to need any further illuſtration from me.

The enemy, as I have before obſerved, is repreſented by Mars, who is poſited in the tenth houſe, the houſe of honour, and in the ſign of his triplicity, but in the dignities of Jupiter; and this ſhews that the enemy would as much as poſſible avoid cloſe action, but would take the advantage to ſhift from fighting; and Mars, being in his fall, deprives the enemy of their honour, and clearly proves, that, if a cloſe and well-connected action had been kept up, and continued without ceaſing, a deciſive victory would have followed on the part of the Engliſh, becauſe Jupiter is in conjunction with Venus and the Moon, which diſpoſes of Mars; but, as Mars has the watery triplicity aſſigned him, he ſhews the enemy ſhould take the advantage of that element to run away.

We find alſo, in the above figure, a quartile aſpect of Saturn and Mercury, a configuration which is always known to produce tempeſtuous weather and ſtrong winds; and this we find was the caſe off Uſhant at the time of the above engagement. The poſition of Mercury in the firſt, where Saturn is ſituated, plainly indicates theſe winds to be highly conducive to the ſafety of the enemy, but of dangerous tendency to the Britiſh fleet, in caſe of a purſuit.

After duly weighing the natural influences and effects of the configurations in this figure, which are the true and genuine ſtate of the heavens at the time of the engagement, I heſitated not to declare, that both commanders had a ſtronger inclination to preſerve peace than to break it, and that a cloſe connected and deciſive action was not to happen, owing to Saturn being in the aſcendant on the ſide of the Engliſh, with too much thought and deliberation; and to Mars being in his fall in the dignities

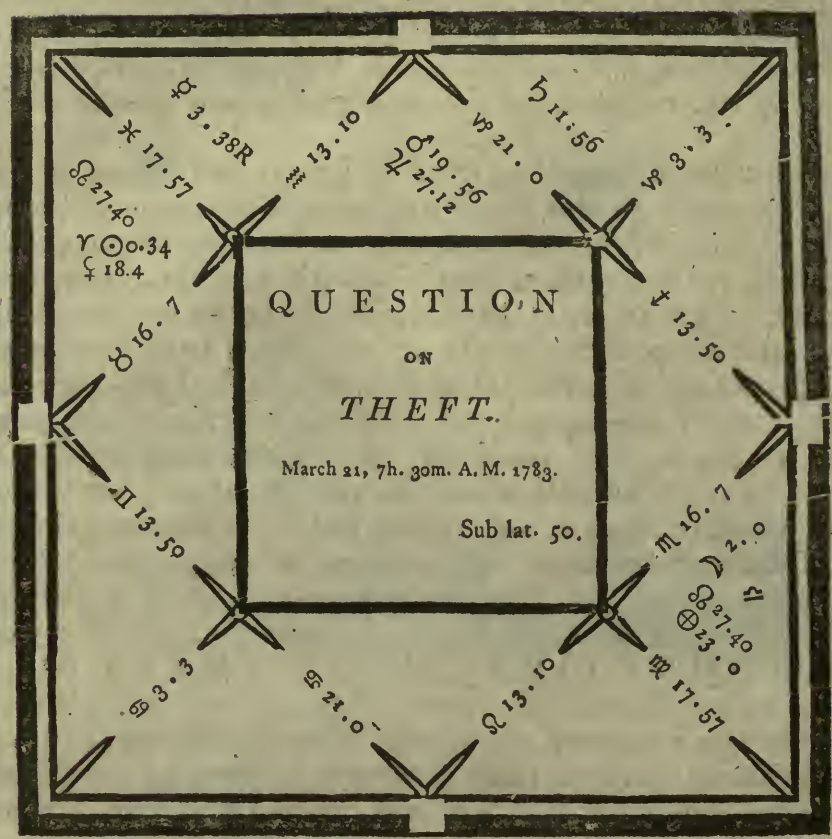
dignities of Jupiter, on the part of the French, which declares their watchfulnefs to run away. This judgment is likewife further confirmed by the two principal fignificators not forming a warlike afpect, but operating by one rather inclined to tranquillity and peace,

Whoever contemplates the preceding figure, and defines its afpects by the rules laid down in this or in any other Treatife on Aftrology, will find no point ftrained to effect the tendency of the foregoing judgment. The meaning put upon them here is uniform and natural, and no more than what they are and have been allowed to bear from the earlieft ages, and fuch as every profeffor of the art muft allow to be confonant to the ftricteft rules of the fcience. If this be admitted, I think it muft ftrike the fenfe of every intelligent man, that this pofition of the planets, on the famous 27th of July, could not have been configurated to defcribe the particular turns of that action, by mere accident, nor without having fome influence upon it.—A ftrong proof of planetary operation, as well as of the moral certainty of predicting by their means.

QUESTION XII. On THEFT.

Being once on a journey through the Weft of England, and particular bufinefs detaining me in a fmall town where fome of my friends lived, an atrocious robbery and burglary was, during that time, committed in the neighbourhood, in the houfe of a poor old blind decrepid man, who, by hard labour and rigid economy in his younger days, had faved up three hundred pounds to divide among his children at his death. This money was kept in a ftrong cheft by the bedfide where the poor old man lay; when fome villains, watching an opportunity in the abfence of his family, made their way into his apartment, broke open the cheft, and carried off all the money undifcovered. My friends hereupon made it known that I had fome knowledge of the occult fciences, and, if applied to, might poffibly give fome account how the money went; in confequence of which I received a letter the next day from the poor man's eldeft fon, earneftly entreating my affiftance in making a difcovery of the robbers, and to endeavour to get reftored to his father fome part at leaft of the little all he had been years labouring to fave up for his children. Moved with compaffion at fo cruel a circumftance, I determined to do my utmoft to ferve this diftreffed family, and for this purpofe projected the following figure.

The



The ſign Taurus, occupying the aſcendant, gives Venus for the querent's ſignificatrix; the Moon, lady of the fourth, repreſents the querent's father, and the ſeventh and tenth houſes are to denote the thieves; and, the reaſon I allot two houſes for them is, becauſe the ſeventh houſe of the figure is the natural ſignificator of thieves to the querent, who was heir to part of the money, and had been promiſed it by his father, and conſequently bore a ſhare in the loſs; and the tenth houſe being the father's ſeventh, reckoned from his firſt, or fourth in the figure, naturally denotes thieves to him; and therefore, as the ſon is querent, and the father had the principal ſhare in the loſs, both theſe houſes muſt be well conſidered, before any account can be given of the thieves.

Here I find Jupiter, lord of the eighth and twelfth houſe, poſited in the tenth, out of all his eſſential dignities, in his fall, and co-ſignificator with Mars; wherefore, I declared two perſons to be concerned in the robbery, and deſcribed them according to theſe ſignificators, viz. a middle ſtature, with dark brown hair, pale complexion, of a ſurly diſpo-

ſition,

ſition, one ſomewhat ſhorter than the other; and appeared to be ſons of a perſon who had worked with or for the querent's father.

My next buſineſs was to conſider what was done with the money; and, as there are two ſignificators in reſpect of the queſtion, namely, the ſeventh houſes and their lords, ſo there muſt be two to repreſent the diſpoſal of the money; and theſe are the fourth houſes and their lords. Accordingly I find the Moon, who governs the querent's fourth houſe, poſited in Scorpio, a watery ſign; and, being alſo underneath the ſign, I declared ſome part of the money was buried underneath a rock or ſtone over which the tide flowed, and near the habitation of the thieves, which I judged was not far diſtant from the ſea-ſide. Again, I find Mars lord of the father's fourth, poſited in Capricorn, a beſtial ſign, in conjunction with Jupiter, who governs corn, and with Saturn, who rules the fruits of the earth; and, as Mars is the lighter planet, and applies to Jupiter, and as Jupiter is in the term of Saturn, I concluded that another part of the money had been paid away to ſome huſbandman or farmer, who reſided about the diſtance of eight miles ſouth from the place where the robbers lived.

When theſe circumſtances were all thrown together, and each duly conſidered, ſuſpicion fell upon two perſons, who were brothers, in every reſpect anſwering to this deſcription, and who, upon enquiry, they found had paid one hundred pounds to a farmer three days after the robbery was committed, who lived in the ſituation above deſcribed, and who had for ſome time threatened the parties with an action, on account of their backwardneſs or inability to pay him. Upon this I was aſked, if the parties were taken up, whether any of the money would be recovered? To anſwer this, I referred again to the figure, and noted the ſituation of the two luminaries, both of which are afflicted. The light of time is poſited in the twelfth houſe, in conjunction with Venus, lady of the aſcendant, and ſignificatrix of the querent, which affords one ſtrong argument againſt recovering the money. The Moon is alſo greatly afflicted in the ſixth houſe, and in no aſpect either to the Sun or to the aſcendant, but on the contrary is applying to a trine of Mercury, lord of the ſixth, and this to a ſextile of Saturn, lord of the father's ſixth, and alſo the ſignificators of the two thieves; all which poſitions give the ſtrongeſt proofs of an utter impoſſibility of recovering any part of the property, particularly as both the ſignificators of the querent and his father are greatly afflicted by accidental poſitions, as well as by the part of fortune being in conjunction with the Moon's unfortunate

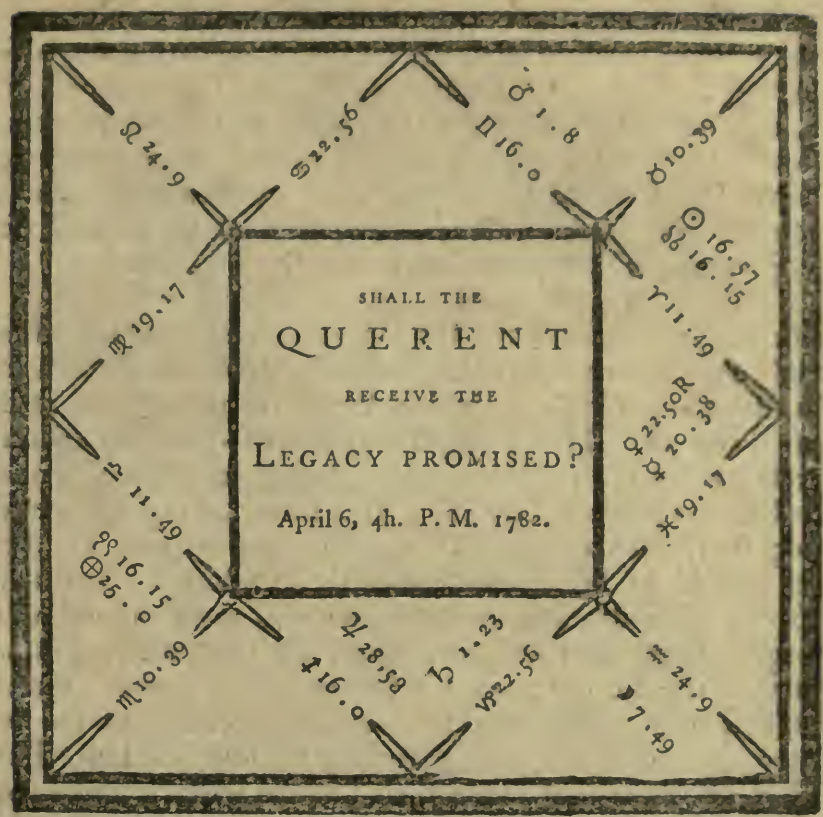
node, or Dragon's tail; wherefore I judged the money loſt beyond recovery.

Many circumſtances, however, afterwards concurring, to confirm this ſuſpicion of the two brothers above alluded to, they were in conſequence taken into cuſtody, and examined before ſeveral of the county magiſtrates, who found ſufficient grounds to commit them for trial at the next aſſizes. They were in conſequence arraigned; but, though ſuſpicion fell heavy upon them, yet, as no poſitive evidence could be adduced to prove they were caught in the fact, or to identify the money, they were both acquitted, notwithſtanding the long train of well-connected and concurring circumſtances, which came out upon the trial, left them guilty in the eyes of all the court.

QUESTION XIII. On LEGACIES.

A perſon of a free and convivial humour called upon me to enquire concerning a legacy which his wife's mother had often promiſed to leave them at her death; but, having had ſome high words, in conſequence of his looſe way of living, ſhe had lately reſcinded her former promiſes; and, as this lay upon his mind, and had vexed him for ſome days paſt, he was now deſirous to know, by the celeſtial intelligencers, whether this legacy would be left him or not. Finding the man ſincere in his wiſhes, and, deeming the queſtion perfectly radical, I proceeded to give my judgment upon the matter as follows.

Mercury



Mercury is here lord of the aſcendant, and ſignificator of the querent; he is ſituated in the ſeventh houſe, and diſpoſes of Jupiter, the ſignificator of his wife, who is poſited in the fourth, his own houſe, ſtrong and powerful, and in trine aſpect to the Sun. The Moon's fortunate node likewiſe falls in the wife's ſecond houſe, in ſextile aſpect to the part of fortune in the querent's ſecond; all which are very powerful teſtimonies that the querent's wife would not loſe her inheritance. This opinion is alſo ſtrengthened by the poſition of the benevolent planet Jupiter, who is lord of Piſces, and the wife's ſignificator, and lord alſo of the wife's tenth, and ſignificator of the mother, viz. the fourth houſe in the figure; which evidently ſhews a mutual love and attachment between the mother and daughter, that nothing but death can efface, and to which inheritance will follow.

The querent's ſignificator being in his fall in Piſces, a watery ſign, and in conjunction with Venus, ſhews him to be a man given up to drinking and conviviality, and perhaps to other ſpecies of intemperance, as

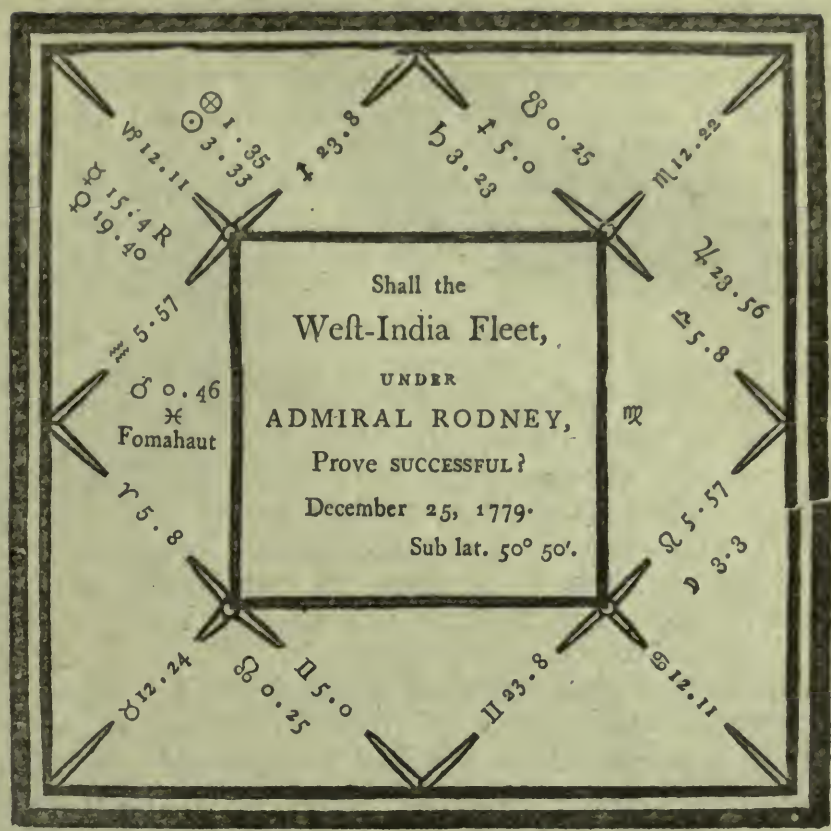
as is denoted by the quartile of Jupiter and Mercury; and further ſhews that it has in ſome meaſure been the means of alienating the wife's affections from him. And, as Mercury is diſpoſed of by Jupiter, in a feminine ſign, and poſited with a feminine planet, and being alſo controvertible in his nature to the quality of any planet he is in configuration with, plainly manifeſts the querent to be of an effeminate mind and ſpirit, content to give up all rule and government to his wife, ſo he has but the enjoyment of his friend and his bottle.

The ſituation of the Sun and the Dragon's Head in the wife's ſecond, or querent's eighth, denotes that he had heretofore received a legacy by the death of his wife's father; which being mentioned, he readily confeſſed that it was ſo. This legacy he appears to have ſquandered away, as is manifeſted by the part of fortune being in conjunction with the Dragon's Tail in the ſecond houſe. And now, taking all the foregoing aſpects together, and noting that the Sun, the natural ſignificators of fathers, is poſited in his exaltation, with the Moon's fortunate node, and free from all fruſtration or affliction; and notwithſtanding the querent had ſquandered away the firſt legacy by the father, and had lately fallen out with the mother; yet I heſitated not to declare, that, according to the beſt of my judgment, he would be certain of the legacy by the mother alſo; not out of any regard or love to him, but purely through her affection and anxiouſneſs for the welfare and happineſs of her daughter.

QUESTION XIV. On the Succeſs of a FLEET.

At the time Admiral Rodney ſet ſail for the Weſt Indies, with a grand ſquadron under his command, and a convoy of above three hundred ſail of merchant ſhips, exhibiting at once the pride, the glory, and the riches, of this great commercial empire, I was applied to by ſome naval gentlemen, who particularly requeſted me to give them my opinion on the ſucceſs of the admiral's expedition, and the ſafety of his fleet. Many opinions had for ſome time been in circulation relative to this equipment, and many of the firſt-rate connoiſſeurs in politics had undertaken to declare it too weak for the object of its deſtination, and that it would fall an eaſy prey to the enemy; I was therefore the more readily prevailed upon to project a figure for this queſtion, upon which I delivered my judgment as follows.

The



The watery ſign Aquarius, falling upon the aſcendant, gives Saturn for the admiral's ſignificator; and, as Piſces alſo falls intercepted in the firſt houſe, Jupiter, lord thereof, muſt have conſignification of all thoſe that accompanied him. The ninth houſe repreſents the voyage, the firſt houſe or aſcendant the port or ſtation from whence they ſet ſail, the ſeventh houſe the quarter to which they are deſtined, and the lord thereof denotes the obſtacles or enemies they ſhall meet with; the fourth houſe repreſents the completion of the voyage, and the accompliſhment and termination of the object or buſineſs of the expedition; the whole of which are to be ſeparated and diſtinctly contemplated.

Saturn, the ſignificator of the commander in chief, is poſited in the medium cœli, the houſe of preferment and honour; and, being at the ſame time in Sagittarius, a ſign of the fiery trigon, and contrary to his own nature, deſcribes him to be a man of a free, generous, and noble, ſpirit, ambitious of glory and applauſe; and, having been lately in conjunction with the Moon's unfortunate node, and now in the very degree of its exaltation, ſhews him to have been under great anxiety and diſ-

 treſs,

treſs, in regard to his private circumſtances. But this affliction appears only as a dark cloud, which, when the ſtorm is over, quickly gives way to the all-cheering and enlivening beams of the refreſhing Sun. And this is evinced by the admiral's ſignificator having juſt ſeparated from this malignant configuration, and afterwards forming a propitious ſextile aſpect in the zodiac, and a mundane trine aſpect to the ſecond houſe, the houſe of proſperity, fortune, and riches, aided by Mars, the lord thereof, who is ſituated in the firſt houſe, and in his own triplicity.

In examining theſe ſignificators, I find Saturn, who repreſents the admiral, is diſpoſed of by Jupiter, lord of the tenth houſe, the houſe of princes, which ſhews his appointment came from the king himſelf. Venus, lady of the enemy's houſe of ſubſtance, as well as all the ſignificators of the enemy, and part of fortune alſo, are diſpoſed of by Saturn, lord of the aſcendant; and Mars, the natural ſignificator of war, and lord of the Britiſh admiral's houſe of ſubſtance and riches, is poſited in the aſcendant, in trine to Scorpio, his own ſign, in the ninth, the houſe of ſea-voyages; and, being alſo in his own triplicity, ſhews that this voyage ſhall be proſperous and important. This judgment is greatly ſtrengthened by the poſition of the propitious fixed ſtar Fomahaut, in the firſt houſe; which, being of the nature of Venus and Mercury, and of the firſt magnitude, and joined with Mars in Piſces, declares great riches, honour, and preferment, ſhould be acquired by this voyage, and ſuch as ſhould place the noble commander above the frowns and malice of both his public and private enemies.

The ſign on the ſeventh houſe, and the intercepted ſign Virgo, ſhew the deſtination of the fleet; and the Sun and Mercury repreſent the enemies they ſhall meet with; and, as the lord of the ſeventh is poſited in a ſign that has more planets within its degrees than one, ſo it points out that the admiral ſhall be engaged with more fleets than one. Here is alſo a moſt remarkable reception between Venus and Mars in exaltation; Mars being poſited in the ſign of the exaltation of Venus, and Venus in the ſign of the exaltation of Mars; and, as Venus is lady of the enemy's houſe of ſubſtance, this reception declares that the Britiſh fleet will capture many rich and noble prizes, and make great havock with the ſubſtance or riches of the enemy. Mars being in ſextile aſpect with the part of fortune, and the Sun lord of the ſeventh, ſhews theſe prizes ſhall be taken with much fighting. And that the victory ſhall declare itſelf on the ſide of the Engliſh, is manifeſted by Venus, ſignificatrix of the enemy's ſubſtance, being diſpoſed of by Saturn, the lord of the aſcendant, and ſignificator of the Britiſh admiral.

After

After duly weighing the probable tendency of all these propitious aspects, and reflecting that the Moon, whose influence is considerable, is posited in the dignities of Saturn; and that Jupiter and Saturn dispose of all the planets in the figure; and likewise that Jupiter and Saturn are the grand significators of the British admiral and fleet, I boldly affirmed this expedition would prove fortunate and successful, crowning its commanders, and all under them, with honour, glory, and riches, and adding immortal fame to the annals of the British page. This is a fact that has accordingly happened, and such as comes within the cognizance of every individual.

QUESTION XV. On PLACES and PREFERMENTS.

A gentleman who had for some time been soliciting for promotion in the army, and having met with several unpleasant rebuffs, which made him almost despair of success, came to ask my opinion whether, if he persevered in his solicitations, he should eventually obtain the preferment he so much desired. I gave my judgment of this question from the following figure.

Here

Here the celeſtial Crab aſcends upon the horoſcope, and the Moon, ſignificatrix of the querent, is poſited in the ſign Leo. The tenth houſe bears ſignification of the querent's honour and promotion; and the eleventh denotes his friends and patrons. The Moon, lady of the aſcendant, being poſited in the ſecond houſe, out of all her eſſential dignities, declares the querent to be in diſtreſſed circumſtances, and that his failure hitherto has been greatly owing to the want of money. His patrons in the preſent buſineſs are deſcribed by Venus, who being poſited in the ſign Piſces, in every degree of her exaltation, ſhews them to be of ſufficient weight and intereſt to accompliſh his deſires; and as Venus is alſo in a propitious ſextile aſpect with Mars, and in trine to the aſcendant, it indicates that his petition ſhall be attended to, and his wiſhes gratified.

This judgment is abundantly confirmed by the following conſiderations. The Sun is poſited in the medium cœli, the houſe of his exaltation; and the fortunate node of the Moon is conjoined with him in the tenth alſo, which is an irrefragable argument of honour and preferment. It is alſo to be obſerved, that the Sun is lord of the ſecond houſe, and diſpoſes of the Moon, the querent's ſignificatrix; and thus ſhews that his preferment ſhould be in the military line. And as a watery ſign riſes upon his aſcendant, and occupies the cuſp of his ninth houſe, and as Mercury, lord of his third houſe, is poſited in his ninth, it declares he ſhall be ſubject to an employment upon water; and, being in Scorpio, a fixed ſign, denotes the querent ſhall be ſubject to a long continuance upon the water, and at a great diſtance from home. Venus being likewiſe in the ſame ſign, in the triplicity of Mars, and Mars in the triplicity of Venus, and in ſextile aſpect of each other, denotes he ſhall hereafter meet with a number of friends, and prove remarkably fortunate in his poſt. This poſt is repreſented by the ſituation of the Moon in Leo, and Mars in Taurus, and the Sun in Aries, to be a command on-board ſhip, over ſoldiers or marines; and this he acknowledged was what he had been ſoliciting for, and what I told him he would certainly ſucceed in.

He then requeſted me to aſcertain the length of time in which I ſuppoſed this command would be given him. I took notice of the degree the Moon was in, and what applications ſhe had made. I obſerved ſhe had lately been in trine aſpect of the Sun, which ſtrongly prompted the querent to puſh forward for promotion; and her next application, being to a trine with her fortunate node, declares this promotion ſhall be very ſhortly attained, though with difficulty, becauſe ſhe is at the ſame time

time forming a quartile aſpect with Mars, which ſhows that ſome perſon of conſequence is endeavouring to exclude him, in order to make way for another perſon. I further informed him, that the men under his command would prove faithful and obedient; and that he himſelf would be fortunate and ſucceſsful in executing his commiſſion, and gain conſiderable honour and applauſe. The truth of this prediction was very ſoon after exemplified in the rapid progreſs the querent made in all the acquirements of honour and proſperity, and I have frequently had the pleaſure of receiving his thanks for the information I gave him on the above occaſion.

QUESTION XVI. On IMPRISONMENT.

A perſon of credit, during the late war, being taken up on ſuſpicion of giving private information to the enemy, and of aiding and aſſiſting in ſuch a traiterous correſpondence, was committed for trial at the enſuing aſſizes; and his wife, under all the horrors of diſtreſs and affliction, came to inquire of me how the matter would terminate, whether her huſband would ſuffer death, or be acquitted of the crime laid to his charge.—The anxiety of the poor woman was a ſufficient proof of the ſincerity of her deſire; and therefore, having taken down the preciſe time of the day, I erected the following ſcheme to reſolve the queſtion:

Sagittarius being upon the cuſp of the aſcendant, Jupiter is lord thereof, and the querent's ſignificator. Gemini deſcends on the cuſp of the ſeventh, and gives Mercury as ſignificator of the huſband; the twelfth houſe ſignifies the priſon and the priſoner's proſecutors; the tenth houſe and its lord denote the judge; and the fourth houſe declares the trial, or termination of the matter.

Now Mercury, the lord of the ſeventh houſe, and ſignificator of the huſband, is poſited in the twelfth, the houſe of impriſonment, and is diſpoſed of by Mars, the ſignificator of private enemies, who is poſited in the tenth houſe, or medium cœli, which here ſignifies the houſe of juſtice and mercy. The aſcendant denotes the priſoner's open enemies or accuſers; and as Jupiter is poſited therein, ſtrong, and in conjunction of Saturn, lord of the ſecond, it ſhows his proſecutors are perſons of rank and power, who are poſſeſſed of every ability to carry on the proſecution againſt him. The Moon, lady of the houſe of death, being in the fourth, in trine to the aſcendant, ſhows that the accuſation or indictment is of ſuch a nature as threatens the priſoner's life. But finding the Dragon's Tail in the tenth, and the Part of Fortune in the ſixth, diſpoſed of by Venus, and, at the ſame time, in oppoſition to Mercury, the priſoner's ſignificator, I was clearly of opinion that the diſtribution of money among thoſe who appeared to be his friends would greatly tend to ſave his life and facilitate his enlargement.

Finding the Moon, lady of the eighth houſe of the figure, poſited in the fourth, and going to an oppoſition of Mars and Venus, I hereby imagined the priſoner would run a great hazard of his life in attempting to eſcape out of priſon, by being fired upon; and this I found afterwards happened, though no farther miſchief enſued. I next conſidered the application of the Moon, after her ſeparation from the above aſpects; and I found her going to a propitious trine aſpect with Jupiter, the ſignificator of his enemies, and thence applying to an oppoſition of the Sun, and to a ſign of Saturn; and as Saturn is lord of the eighth houſe, and the Moon lady of his ſecond, I judged that he would eſcape the hand of juſtice by being admitted an evidence, which, in the courſe of a few months afterwards really happened, to the preſervation of his own life, and the deſtruction of that of his accomplice.

Thus have I given ſufficient examples of the verity and utility of Aſtrology in the queſtionary way; which though not of ſo much importance, nor always attended with ſo much certainty, as the genethliacal, yet is not to be wholly diſregarded, ſince in many caſes, as we have abundantly

abundantly ſhown, it may ſafely be relied on. I ſhall, therefore, diſmiſs this part of the ſcience, with once more obſerving, that horary queſtions ſhould never be made uſe of when the querent's nativity can be had; as ſo much more certainty depends upon the one than upon the other, and of courſe affords greater ſatisfaction to every perſon who bends his mind to the knowledge of futurity.

Before I enter upon the management of nativities, it will not be improper, in this place, to give the rules by which the reader may be enabled to aſcertain the kind of perſon each planet repreſents when ſignificator, in all or any of the twelve ſigns of the zodiac. By the help of theſe, it is eaſy to determine what kind of a perſon the new-born babe will be, when it arrives to the years of maturity; and we can alſo, by the ſame means, as truly deſcribe the ſtature, complexion, make, and diſpoſition, of a perſon we never ſaw, provided the true time of birth be previouſly known. Theſe rules are, therefore, abſolutely neceſſary to be well underſtood by every perſon who is deſirous of calculating a nativity.

PERSONS deſcribed by SATURN in the TWELVE SIGNS of the ZODIAC.

SATURN in the ſign Aries repreſents a perſon of freſh ruddy complexion, ſpare and large-boned, full face, deep voice, dark hair, with little beard; addicted to ſelf-commendation and praiſe; and given to boaſting of valour and courageous undertakings, when there is but little cauſe; being generally a contentious quarrelſome bravado, and conſequently very ill-natured.

Saturn in Taurus deſcribes an uncomely perſon, of a heavy, lumpiſh, aukward, appearance, with dark hair, rough ſkin, middling ſtature, of a rugged uneven diſpoſition, inclinable to vicious and ſordid actions, unleſs the fortunate ſtars, by their propitious rays, modify and temper this otherwiſe baneful influence.

Saturn in Gemini repreſents a perſon of a moderately-tall ſtature, of a dark ſanguine complexion, oval viſage, and well-proportioned body, the hair either dark-brown or black. The native is generally very ingenious, but unfortunate in moſt of his undertakings; his diſpoſition is naturally perverſe, ſelfiſh, and crafty, and therefore warily to be dealt with.

Saturn in Cancer denotes one of a weak and infirm conſtitution of body, of a thin middling ſtature, rather ill-proportioned, and ſometimes crooked;

crooked; a pale meagre countenance, ſad brown hair, and languid eyes; of a moroſe and jealous diſpoſition, leaning to vicious inclinations, and very deceitful in his dealings.

Saturn in Leo gives a perſon of a moderate large ſtature, broad round ſhoulders, wide cheſt, light brown hair, of a ſurly auſtere aſpect, rather lean, and hollow-eyed, large bones and muſcles, and bends or ſtoops forward in going. The qualities of the mind and diſpoſition are tolerably good, and carry an appearance of nobleneſs and generoſity; though ſomewhat paſſionate, and eager of revenge, but neither courageous nor valiant when put to the teſt.

Saturn in Virgo repreſents a perſon of a tall ſpare body, ſwarthy complexion, dark brown or black hair, and much of it; a long viſage, and ſolid countenance, but generally an unfortunate perſon, much inclined to melancholy, and retaining anger long; a projector of many curioſities to little purpoſe, ſtudious, ſubtle, and reſerved; and, unleſs ſome other configurations of the planets contradict, is too much addicted to pilfering and indirect dealing.

Saturn in Libra deſcribes a perſon above the middle ſtature, tolerably handſome, brown hair, an oval face, a large noſe and forehead, a moderately clear complexion, yet not beautiful; not willing to entertain low or mean thoughts of himſelf; ſomewhat prodigal in expences, and conſequently rarely leave any conſiderable eſtate behind them for their children to enjoy; they are eaſily moved to controverſy and debate, and often come off victors.

Saturn in Scorpio repreſents a perſon of a middling ſtature, a ſquare, thick, well-ſet body, broad ſhoulders, black or dark hair, and uſually ſhort and thick; very quarrelſome and contentious, delights to create miſchief, and to promote violent and dangerous actions, though to his detriment and infelicity.

Saturn in Sagittarius uſually gives a full ſtature, brown hair, the body very conformable and decent, the complexion not much amiſs; a diſpoſition ſufficiently obliging, not courteous, but moderately frugal, rarely profuſe, but ſomewhat choleric, and by no means able to bear an affront, yet willing to do good to all, and ſometimes too apt to comply, and raſhly make ſuch promiſes as cannot conveniently be performed without prejudice; a real lover of his friend, and merciful to an enemy.

Saturn

Saturn in Capricorn perſonates a lean raw-boned perſon, with dark brown or black hair, a rough ſkin, a middle ſtature, rather inclined to brevity than tallneſs, an obſcure ſallow complexion, little eyes, long viſage, and an ill poſture in going; for the qualities of the mind, Saturn ſo poſited and ſignificator, uſually gives a diſcontented, melancholy, peeviſh, perſon, covetous of the goods of this life, not addicted to uſe many words, a lover of the earth, and all things of profit produced from thence, fearful, ſubject to retain anger, and rarely wants a reaſonable portion of gravity.

Saturn in Aquarius repreſents a full ſtature, a large head and face, the body rather inclinable to corpulency than otherwiſe, dark brown hair, and a clear complexion, a ſober graceful deportment, very affable and courteous, of an excellent ſearching fancy, and generally a very happy proficient in what he labours after, whether in ſciences or curious arts; apt to conceit and think well of his own powers and abilities, and therefore ſubject to no ill-becoming pride, but naturally a perſon of a very pregnant genius.

Saturn in Piſces repreſents a perſon of a middle ſtature, pale complexion, with hair tending to blackneſs, a large head, and a full eye, ſometimes the teeth diſtorted, not very comely, yet active, and too much inclined to diſſimulation, contentious, malicious, and prone to many ill actions, which abate as the perſon grows in years; not loquacious, but very deliberate; in fine, it denotes an uncertain fickle perſon in moſt things, one that is able to preſent a good outſide, but will prove in the end fraudulent and deceitful, and therefore warily to be confided in.

PERSONS repreſented by JUPITER in each of the TWELVE SIGNS.

Jupiter in Aries deſcribes a middle-ſtatured perſon, of a ruddy complexion, with light brown or flaxen hair, quick and piercing eyes, a high noſe, and ſometimes pimples in the face, an oval viſage, the body rather lean than corpulent; but generally a perſon of a noble and free diſpoſition, one that loves a good outſide, and to demean himſelf with much generoſity amongſt his friends and aſſociates, and conſequently very obliging and complacent.

Jupiter in Taurus gives a perſon of a middle ſtature, well ſet, a ſwarthy complexion, brown rugged hair, ſomewhat curling or frizzled, a well-compacted body, but not decent, the diſpoſition reaſonably good,

the judgment found, and a perſon of no contemptible deportment; a lover of the female ſex, and generally good-natured, and free to ſuch objects as deſerve charity and compaſſion.

Jupiter in Gemini repreſents a decent well-compoſed body, with ſanguine complexion not very clear, a perſon above a middle ſtature, rather tall than otherwiſe, brown hair; full becoming eyes, a graceful deportment, very affable and courteous, a gentle, mild, obliging, perſon, an admirer of the female ſex, eſpecially thoſe of the moſt refined wit and beauty, a general lover of learning; but, if Jupiter be near violent fixed ſtars, it renders the perſon raſh and unſtable in his actions, and conſequently inimical to himſelf, and unacceptable to others.

Jupiter in Cancer gives a perſon of a middle ſtature, a pale, unwholeſome, ſickly, complexion, fleſhy, or inclinable to corpulency, dark-brown hair and oval face, and the body moſtly diſproportioned; a buſy loquacious perſon, too apt to intermeddle with other men's affairs, conceited and high, has no mean thoughts of his own abilities, a great lover of women, fortunate by water, and delights to be thereon, and yet a perſon of very little courage or valour, unleſs his ſignificator be well beheld of Mars.

Jupiter in Leo repreſents a ſtrong well-proportioned body, tall of ſtature, light-brown or yellowiſh curling hair, ruddy complexion, full eye, and a perſon ſufficiently comely; in diſpoſition very noble-minded, courageous, magnanimous, lofty, delighting in valiant warlike actions and achievements, he proves a terror to his enemies, and a perſon that ſcorns to bend to an adverſary, but will encounter with any danger or hazard for the ſake of honour.

Jupiter in Virgo gives a perſon of a reaſonable full ſtature, brown hair tending to blackneſs, ruddy complexion, but not fair or clear, a well-built perſon, and one we term handſome, having a due proportion and conformity in all the members; in diſpoſition ſomewhat choleric, and ambitious of honour, inclinable to boaſting, ſtudious; yet covetous, and through raſhneſs ſubject to loſſes in ſtate; in fine, not eaſily wrought upon by any perſon.

Jupiter in Libra perſonates a complete body, and inviting countenance, a moſt clear complexion, a full eye, an upright ſtature, rather tall than otherwiſe, not groſs but ſlender, an oval face, light-brown hair, ſometimes

times flaxen, ſubject to pimples in the face; of very mild diſpoſition and winning behaviour, a great delighter in noble exerciſes and recreations, obliging to all perſons: and conſequently gains much honour and eſteem.

Jupiter in Scorpio repreſents a perſon of middle ſtature, a well-compacted body, brown hair, a full fleſhy face, a dull complexion; but in diſpoſition, a loſty, proud, ambitious, perſon; one that deſires and endeavours to bear rule over his equals, reſolute, and ill-natured, covetous, and guilty of too much ſubtlety in all his actions; and therefore ought warily to be dealt with by thoſe who ſhall be concerned with ſuch a perſon.

Jupiter in Sagittarius gives an upright tall ſtature of body, cheſnut-coloured hair, oval face, ruddy complexion, much beard, a good eye, a perſon every way decently compoſed; in diſpoſition very courteous and affable, of a moſt noble graceful deportment and behaviour, juſt in all his actions, and injurious to none, generally a great lover of horſes; and, in fine, a moſt accompliſhed perſon, deſerving commendation and more than ordinary reſpect from all perſons with whom he converſes and aſſociates.

Jupiter in Capricorn gives a mean ſtature of body, a pale complexion, thin face, little head, not much beard, a ſmall weakly perſon generally, yet ingenious; brown hair, ſometimes the beard lighter of colour than the hair of the head; in qualities and conditions not very commendable, low ſpirited, peeviſh, not very active, nor fortunate in the world, unleſs ſome other teſtimonies aſſiſt; in fine, a very helpleſs, indigent, harmleſs, perſon.

Jupiter in Aquarius perſonates a middle ſtature, brown hair, indifferently well ſet, a clear complexion, rather a corpulent body than otherwiſe, and well-compacted; in diſpoſition cheerful and affable, hurtful to none, but obliging to all, delights in decent and moderate recreation, very juſt and merciful, even to thoſe that are enemies; in ſhort, a very good-humoured, laborious, induſtrious, perſon, rarely guilty of any extravagance, but generally of a very commendable diſpoſition and deportment.

Jupiter in Piſces deſcribes a perſon of a middling ſtature, of a dark complexion, fleſhy body, and light-brown hair, a harmleſs creature, yet ſtudious

ſtudious in profound matters, and endowed with very excellent natural parts and acquirements, fortunate upon the water, and one that gains love from thoſe he hath converſation with; ſometimes proves a reaſonable good friend, and delights in good company, if the Moon dart her quartile or oppoſite aſpects.

Jupiter uſually ſignifies good teeth, as Saturn doth the contrary, and ſometimes produces ſome apparent mark in the fore-teeth: Jupiter, in an airy ſign, gives broad fore-teeth; in a fiery ſign, crooked, or diſtorted; in an earthy ſign, foul teeth; but, in a watery ſign, the teeth decay ſuddenly, and grow black or rotten, and this the more certain if Jupiter be in any bad aſpect of Saturn or Mars, or in conjunction with the Dragon's Tail.

When Jupiter is ſignificator, and poſited in a watery ſign, the perſon is fat and comely; in an airy ſign, more ſtrong and corpulent, with a decent comelineſs and proportion of body; in an earthy ſign, a well-compoſed body, not fat nor lean, but a mediocrity, provided he has not much latitude, and in no aſpect with other planets; but, if in a fiery ſign, the body is rather ſquare than corpulent. If Jupiter be ſignificator, and poſited in a watery ſign, the perſon has ſome impediment in his ſpeech, or ſpeaks with great deliberation: this is the more certain, if in quartile or oppoſition to Mercury.

PERSONS deſcribed by MARS in each of the TWELVE SIGNS.

Mars in Aries repreſents a perſon of a middle ſtature, of a ſwarthy complexion, well ſet, large bones, light hair, or ſometimes red and curling, and an auſtere countenance; if Mars be occidental, the complexion is more ruddy, and the body more ſmooth; if oriental, the perſon is taller of ſtature, and the complexion not ſo ſwarthy, and it renders the native more comely and valiant; in diſpoſition, Mars in Aries ever ſhows a bold, confident, undaunted, perſon, choleric, loſty, deſirous to bear rule over others, and ſcorns to ſubject himſelf to any perſon; a true lover of war, and often gains preferment and great advantage thereby.

Mars in Taurus gives a middle-ſtatured perſon, well ſet, rather ſhort than tall, pretty corpulent, of no clear complexion, brown or black rugged hair, a broad face, wide mouth, generally a well-ſet body, ſometimes ruddy, and marked in the face; it repreſents a profligate perſon, one that gives himſelf much liberty in all manner of vicious actions, as gaming, drinking.

drinking, wenching, &c. and, in fine, a very treacherous, debauched, ill-natured, unfortunate, perſon, unleſs the fortunes interpoſe their friendly rays. If Mars be near the Pleiades, this deſcription is aggravated.

Mars in Gemini perſonates a reaſonably tall ſtature, black or brown hair; the beginning of the ſign gives it lighter; if it falls near Aldebaran, the complexion is tending to ſanguine, the body well proportioned, and the members conformable, but a very unſettled perſon in moſt of his actions, yet ingenious in many things, though unfortunate in all; and generally lives in ſome mean condition, ſhifting here and there, exerciſing his wits for a livelihood.

Mars in Cancer gives a ſhort perſon, of bad complexion, brown hair, and much of it; a diſproportioned body, ſometimes crooked, and the condition of the mind for the moſt part as crooked; a dull ſottiſh perſon, of few or no commendable actions, unfortunate, always engaged in ſome ſervile or mean employment, and is rarely capable of better.

Mars in Leo gives a ſtrong able-bodied perſon, of a ſun-burnt complexion, tall, with light flaxen hair, large limbs, and great eyes; a haſty choleric perſon, whoſe paſſion too often over-ſways his reaſon; delights in warlike exerciſes, as ſhooting, riding, fighting, &c. but naturally a noble, generous, free-ſpirited, perſon, eſpecially to ſuch as obſerve him, and endeavour to oblige him.

Mars in Virgo gives a middle-ſtatured well-proportioned body, black or dark brown hair, the complexion ſwarthy, and ſometimes a ſcar or blemiſh in the face; a haſty revengeful perſon, too ſubject to paſſion, and apt to retain an injury a long time in his memory; very humourſome, and difficult to be pleaſed; conceited, but generally unfortunate in all or moſt of his actions.

Mars in Libra gives a well-proportioned body, ſomewhat tall, light-brown hair, oval face, and ſanguine complexion; a briſk cheerful aſpect, a lover of the female ſex, conceited of his own abilities, inclinable to boaſting, delights in noble recreations, loves neatneſs in his apparel, and is generally beloved of women, but often to his prejudice.

Mars in Scorpio gives a well-ſet middle ſtature, black curling hair, broad face, corpulent body, and ſwarthy complexion; in diſpoſition a

very ill-humoured perſon, paſſionate, quarrelſome, unſociable, raſh, revengeful, and ungrateful; but, notwithſtanding his ill-nature, he has ſome good qualities intermixed with them; a perſon of quick and ready apprehenſion, and becomes excellent in any thing his active fancy leads him to the inſpection of.

Mars in Sagittarius gives a tall perſon, with a well-proportioned body neatly compacted, ſanguine complexion, brown hair, oval viſage, quick eye, a perſon of a large heart, and of a choleric haſty diſpoſition, yet a cheerful, merry, jovial, companion, active, courageous, loquacious, delights in neatneſs, and loves to hear himſelf applauded by others, and is, in fine, of no contemptible humour or temper.

Mars in Capricorn gives a mean ſtature, a lean body, an ill complexion, and black lank hair, a thin face, little head, but an ingenious perſon, and of a reſolute good diſpoſition, a penetrating fancy, and generally very fortunate, and happy in moſt of his undertakings.

Mars in Aquarius deſcribes one of a well-compoſed body, reaſonably corpulent, reddiſh or ſandy-coloured hair, a moderately clear complexion, middle ſtature, but of a turbulent ſpirit, too much addicted to controverſy, many times to the detriment of body and eſtate, if other teſtimonies do not occur.

Mars in Piſces gives a mean-ſtatured perſon, rather ſhort and fleſhy than otherwiſe, no handſome body nor good complexion, a light brown or fair flaxen hair, a ſottiſh kind of debauched perſon, very dull and ſtupid, yet a lover of women, a mere diſſembler, an idle companion, not a friend to himſelf or others.

If Mars be in conjunction, quartile, or oppoſition, of Saturn, or with the Dragon's Tail, and they in angles, then the native is more fierce and violent; in fiery ſigns he is choleric and haſty, and many times hath a falling in of the cheeks; in other ſigns the face is more full and fleſhy; Mars in earthy ſigns renders the native of a ſullen temper, not courteous or affable; in airy ſigns, more free and obliging; in watery ſigns, ſomewhat ſtupid and ſottiſh, unleſs he be well beheld of Jupiter, Sol, or Luna; their friendly aſpects do ſomething meliorate the aforeſaid ſignifications, which muſt be warily conſidered by the ingenious artiſt in his judgment; as alſo the nature of thoſe fixed ſtars that are joined to the particular ſignificator.

PERSONS

PERSONS deſcribed by the MOON in each of the TWELVE SIGNS.

The Moon in Aries deſcribes a perſon of an indifferent ſtature of body, a round face, light brown or flaxen hair, reaſonably corpulent or fleſhy, and a moderately-good complexion; in diſpoſition a mutable perſon, raſh, and paſſionate, ambitious of honour, and of an aſpiring fancy, but rarely fortunate, or at leaſt continues but a ſhort time in ſuch a condition.

The Moon in Taurus gives a well-compoſed body, of a middle ſtature, rather inclinable to brevity, a corpulent ſtrong body, of no clear complexion, brown or black hair; a perſon of a gentle diſpoſition and obliging temper, of ſober carriage and deportment, juſt in all his actions, and conſequently gains reſpect from all perſons he converſes with; and alſo eaſily attains preferment in the world, ſuitable to his degree and quality of birth.

The Moon in Gemini perſonates a well-compoſed body, and tall, brown hair, good complexion, not ſanguine or pale, but between both; the members well proportioned, and the body very upright and comely; the diſpoſition not commendable, but rather offenſive; an ingenious ſubtle perſon, remarkably crafty, yet generally unfortunate, unleſs other teſtimonies aſſiſt.

The Moon in Cancer repreſents a middle-ſtatured perſon, well-proportioned and fleſhy, a round full face, brown hair, pale duſkiſh complexion; in diſpoſition flexible, jocular, and pleaſant; often addicted to good fellowſhip, very harmleſs, and generally well beloved; fortunate in moſt affairs, yet mutable and uncertain in his reſolves, but free from paſſion or raſh actions.

The Moon in Leo denotes a perſon ſomewhat above the middle ſtature, a well-proportioned body, ſtrong and large-boned, ſanguine complexion, light brown hair, full faced, large eyes; in diſpoſition a lofty, proud, aſpiring, perſon, very ambitious of honour, deſirous to bear rule over others, but abhors ſervitude or ſubjection, and rarely proves a fortunate perſon.

The Moon in Virgo ſignifies a perſon ſomething above the middle ſtature, brown or black hair, an oval face, ſomewhat of a ruddy complexion; in diſpoſition an ingenious perſon, melancholy, very reſerved, covetous, unfortunate, and rarely performs any commendable action.

The

The Moon in Libra ſignifies a well-compoſed body, neatly compacted, moderately tall of ſtature, ſmooth light brown hair, and ſanguine complexion mixed with white; the diſpoſition no leſs pleaſant, a very jocund perſon, a lover of mirth and recreation, as alſo very well reſpected of the female ſex in general. If a woman, ſhe will be admired, or at leaſt courted by many lovers; yet ſubject to misfortunes, unleſs Venus be well placed, and in good aſpect to the Sun, Moon, or Jupiter.

The Moon in Scorpio repreſents an ill-faſhioned perſon, thick and ſhort, fleſhy, and of a very obſcure complexion, brown or black hair, and, in ſhort, a very ill-diſpoſed perſon, and rarely qualified with any good humours; ſottiſh, malicious, and treacherous, unleſs alleviated with good education, or the Moon be in ſome good aſpect of the fortunes; if a female, ſhe rarely lives free from ſevere cenſure, and not without deſert, except the Moon be befriended by ſome benevolent configuration of good planets.

The Moon in Sagittarius gives an handſome well-proportioned body, an oval face, bright brown hair, and ſanguine complexion; a generous free-ſpirited perſon, paſſionate for a ſhort time, ambitious, aiming at great things, generally of an obliging temper, and conſequently gains reſpect of ſuch perſons as he or ſhe aſſociates with.

The Moon in Capricorn ſignifies a perſon of a low ſtature, and of an ill complexion, a ſpare thin body and face, brown or black hair; ſometimes a defect or weakneſs in the knees, and at beſt no ſtrong-bodied perſon; one of ſmall activity or ingenuity; inclinable notwithſtanding to debauchery and mean actions, which renders him a perſon of but low eſteem; yet, if the Moon receives the friendly rays of Jupiter, the Sun, or Venus, from good places of the figure, the diſpoſition is thereby much corrected.

The Moon in Aquarius gives a perſon of a middle ſtature, not tall or ſhort, but between both; the body well proportioned, but rather corpulent; brown hair, and clear ſanguine complexion; an ingenious perſon, of a very affable courteous diſpoſition, inoffenſive to all, loves curious and moderate recreation, apt for invention, which conſequently ſhows an active fancy, a pregnant brain, and is rarely guilty of any unworthy action.

The

The Moon in Pisces describes a person of a mean or low stature of body, and the complexion rather pale than otherwise, the hair a bright brown, the body plump or fat, a person not much delighting in action, unless those of the worst kind, and unfortunate in most undertakings, neither good for himself, or others; the disposition may be somewhat meliorated, provided the Moon be posited in a good place of the figure, and in aspect with good and adjuvant planets, which must also be considered of all the planets in their particular significations, especially of the disposition and qualities of the mind, throughout all the twelve signs.

PERSONS represented by VENUS in each of the TWELVE SIGNS.

Venus in Aries gives a middle stature, rather slender than gross bodied, light hair, and usually some marks or scars in the face, a good complexion, but generally a very unfortunate pensive person, neither lucky to himself, or to any other he has concerns with, the reason is, because Venus receives her detriment in Aries.

Venus in Taurus gives a comely person, of mean stature, a ruddy complexion, but not clear, brown hair, and plump body, not gross, but decently composed, a mild-tempered person, of a winning disposition, fortunate in most of his actions; injurious to none, but rather obliging to all, thereby gaining a general respect from most persons he converses with.

Venus in Gemini usually gives a person above a middle stature, reasonably tall, a slender well-composed strait body, brown hair, and a moderately-clear complexion; in disposition a good-humoured loving person, very liberal to such as appear fit objects of charity, and is easily wrought upon to do good, being a lover of all just actions, and rarely guilty of any thing which is dishonourable or unworthy.

Venus in Cancer generally represents a short stature, round face, sickly pale complexion; light-coloured hair, and a reasonably corpulent body; in disposition an idle slothful person, too much addicted to good fellowship and recreations of the meaner sort; but puts the best side outward, and seems to be in earnest when he is not; in fine, it shews a very mutable inconstant person in most of his actions.

Venus in Leo gives a reasonably tall person, and the members well compacted, clear complexion, round face, full eye, sometimes freckles

in the face, light brown or flaxen hair, and many times of a ſandy red; in diſpoſition not to be diſliked, moderately paſſionate, ſoon angry, and quickly appeaſed; of a generous free diſpoſition, a little addicted to pride, but not in the extreme; often indiſpoſed in body, but not much prejudiced thereby; a ſociable good-humoured perſon in general.

Venus in Virgo gives a tall well-proportioned body, an oval face, ſad brown or black hair, dark complexion, an ingenious perſon and a good orator, but ſomewhat unfortunate in moſt of his affairs; a ſubtle active perſon, of an aſpiring fancy, but rarely attains his deſires.

Venus in Libra gives an upright tall perſon, a decent compoſed body, and a conformity in all the members; ſanguine complexion, brown hair, ſometimes freckles in the face, and dimples in the cheeks; in diſpoſition, a perſon of an obliging deportment, and generally well beloved of moſt he has any dealings or converſation with.

Venus in Scorpio repreſents a well-ſet body, reaſonably corpulent, a broad face, duſkiſh complexion, and ſad brown or black hair; but in diſpoſition a very debauched perſon, too ſubject to contention and envy; guilty of many vicious actions, and this the rather if Venus happens to be in any ill aſpect with Saturn or Mars.

Venus in Sagittarius gives a perſon rather tall than otherwiſe, of a moderate clear complexion, tending to ſanguine, brown hair, oval viſage, and a very proportionable body in general; in diſpoſition very generous, one that aims at no mean or baſe things; a commendable deportment, ſomething proud, and a little paſſionate; yet in general of a good temper, and no way to be diſliked, delighting in harmleſs recreations; and, in fine, a very obliging fortunate perſon.

Venus in Capricorn repreſents a mean ſtature, rather inclining to brevity than otherwiſe; of a pale ſickly complexion, thin faced, dark hair tending to black; in diſpoſition none of the beſt, a general lover of women; or, if a woman, a delighter in the courtſhip and dalliance of men; one that loves pleaſure; not fortunate, but too ſubject to change his ſtation, and ſuffer ſudden cataſtrophes in his affairs.

Venus in Aquarius perſonates a handſome decent-compoſed body, reaſonably corpulent, clear complexion, and brown hair generally, but ſometimes of a flaxen colour; in quality and diſpoſition exceeding good and

and commendable; a very affable courteous perſon, inclinable to few or no vicious actions, one that loves civil recreation, a peaceable quiet perſon, obliging to all, fortunate in his affairs, and well reſpected by his friends and acquaintance in general.

Venus in Piſces perſonates a middle-ſtatured body, of a moderate good complexion, between pale and ruddy, a round face, brown hair, ſometimes flaxen, with a dimple in the chin, a fleſhy plump perſon; in diſpoſition a good-humoured creature, juſt in his actions, very mild and peaceable: ingenious, but ſomewhat mutable in his reſolutions, and moderately fortunate in the world.

PERSONS deſcribed by MERCURY in each of the TWELVE SIGNS.

Mercury in Aries gives a body of a mean ſtature, ſpare and thin, an oval face, light-brown hair, ſubject to curling; no clear complexion, a very ill-diſpoſed mind, and much addicted to theft, and ſuch like unworthy actions.

Mercury in Taurus gives a perſon neither tall or very ſhort of ſtature, but a well-ſet corpulent body, of a ſwarthy ſun-burnt complexion, brown hair, ſhort and thick; in diſpoſition a very ſlothful idle perſon, one that loves his eaſe and his belly well, and takes pleaſure amongſt women to his own detriment and misfortune.

Mercury in Gemini gives a reaſonably tall perſon, an upright ſtrait body, every way well compoſed, brown hair, and good complexion; in diſpoſition very ingenious, a good orator, and ſometimes becomes a very cunning lawyer, or a perſon dealing in books, &c. In ſhort, Mercury in Gemini gives a perſon that well underſtands his own intereſt, and is rarely overcome by the moſt ſubtle politician, nor deluded by the moſt crafty knave that he may have occaſion to encounter with; but generally out-wits the moſt cunning ſophiſtry, eſpecially if Mercury be no way afflicted.

Mercury in Cancer perſonates a low or ſhort ſtature of body, of an ill complexion, ſad hair, thin face, ſharp noſe, and little eyes; and in diſpoſition a mere diſſembler, a ſottiſh kind of pot-companion, and light-fingered; alſo an ill-natured perſon, unleſs the Moon and Jupiter be in good aſpect with Mercury.

Mercury

Mercury in Leo gives a perſon of a pretty large ſtature of body, but no clear complexion, rather ſwarthy or ſun burnt, light brown hair, round face, full eye, and a broad or high noſe; in diſpoſition a haſty, choleric, proud, conceited, perſon, ambitious of honour, a boaſter, and too often ſubject to contention.

Mercury in Virgo deſcribes a tall, ſlender, well-proportioned, perſon, dark brown or black hair, no clear complexion; a long viſage, and an auſtere aſpect; in diſpoſition and qualities of mind a moſt ingenious perſon, a profound wit, and ſearching fancy, capable of attaining divers languages, beſides other rare accompliſhments; and this in a greater degree, provided Mercury be free from affliction. But it muſt be underſtood, that every perſon who has Mercury for their ſignificator, and ſo poſited, muſt not expect ſuch qualifications, for the capacity of birth, parents, and education, muſt alſo be conſidered, and guide every judicious artiſt in his judgment.

Mercury in Libra deſcribes a decent compoſed body, rather tall than otherwiſe, light-brown ſmooth hair, ruddy or ſanguine complexion, the body reaſonably corpulent; in diſpoſition a very juſt and virtuous perſon, prudent, a lover and promoter of learning. In ſhort, a perſon moſt happily qualified with both natural and acquired accompliſhments.

Mercury in Scorpio gives a perſon of a mean ſtature, well ſet, broad ſhoulders, ſwarthy complexion, brown hair curling, with an ill compoſed body; ſuch a perſon is very ſubtle, a lover of the female ſex, inclinable to company, and does many acts of good fellowſhip, ingenious, and ſtudious for the promotion of his own intereſt.

Mercury in Sagittarius perſonates a tall ſtature, a well-ſhaped body, not corpulent, but rather large-boned and ſpare, an oval face, brown hair, ruddy complexion, and large noſe; for qualities and conditions, paſſionate, but ſoon appeaſed; too raſh in his actions, which many times occaſion his own detriment, but good-conditioned in general, and delights in noble things, yet rarely attains his ends.

Mercury in Capricorn ſignifies a perſon of mean ſtature, thin face, brown hair, and duſkiſh complexion, ſometimes bow-legged, or ſome defect in thoſe members; in diſpoſition peeviſh, diſcontented, and unfortunate, unleſs other teſtimonies concur; in fine, an impotent dejected perſon.

Mercury

Mercury in Aquarius denotes a perſon of an indifferent ſtature of body, reaſonably corpulent and fleſhy, a good clear complexion, brown hair, full face; in diſpoſition an ingenious obliging perſon, inclinable to the ſtudy of arts and ſciences, of a pregnant wit, and apt to find out many curious inventions.

Mercury in Piſces gives a perſon of a low ſtature, brown hair, thin face, of a pale and ſickly complexion, generally very hairy upon the body; in diſpoſition a repining diſconſolate perſon, yet a lover of women, and addicted to drinking; and conſequently the greateſt enemy to himſelf.

PERSONS deſcribed by the SUN in each of the TWELVE SIGNS.

The Sun poſited in Aries, which is accounted his exaltation, deſcribes a perſon of a reaſonable ſtature of body, ſtrong and well compoſed, a good complexion, though not very clear, light hair, flaxen, or yellowiſh; a noble ſpirit, very courageous and valiant; delights in all warlike actions, gains victory and honour thereby; appears a terror to his enemies, and makes himſelf famous in his generation, ſometimes even beyond his capacity of birth.

The Sun in Taurus repreſents a ſhort well-ſet perſon, with brown hair, not very comely, a dark complexion, wide mouth, great noſe, broad face, a good confident bold perſon, ſufficiently ſtrong, and not a little proud, delighting much in oppoſing others, and generally becomes conqueror.

The Sun in Gemini repreſents a well-proportioned body, of ſanguine complexion, above the middle ſtature, brown hair, a perſon of a good diſpoſition, affable and courteous to all, not very fortunate in any affairs, ſubject to the checks and controlment of others, and patiently paſſes over ſlight abuſes, which ſhows him to be a very mild-tempered perſon.

The Sun in Cancer perſonates or repreſents a mean ſtature, of an ill complexion, with ſome deformity in the face, very unhealthy aſpect, brown hair, and an ill-proportioned body, but very harmleſs and innocent, cheerful, and a lover of the females; alſo an admirer of muſic, dancing, and ſuch kind of recreations; but cares not to follow any employment, to all kinds of which he appears indiſpoſed and averſe.

The Sun in Leo gives a ſtrong well-proportioned perſon, of a very ſanguine complexion, light brown or yellowiſh hair, full face, and large eyes, ſometimes a mark or ſcar in the face; a very honeſt perſon, faithful to his friends, punctual in the performance of his promiſe, yet delights to take his pleaſure, is ambitious of honour, whether in war or otherwiſe; and uſually promotes all things in order thereto.

The Sun in Virgo gives a perſon ſomewhat above the middle ſtature, a well-proportioned body, not corpulent, but rather ſlender; good complexion; the hair brown, and much of it; in diſpoſition an ingenious cheerful perſon, enjoying all decent recreations, particularly thoſe which delight the ear and the palate.

The Sun in Libra gives an upright ſtrait body, an oval face, and ruddy cheerful complexion, light hair, full eyes, and ſometimes pimples in the face; a very unfortunate perſon in all or moſt of his actions, eſpecially in warlike affairs; for therein he is ſure to come off with diſhonour, if he eſcapes other dangers, unleſs his ſignificator be befriended by ſome potent benign planet.

The Sun in Scorpio gives a ſquare body, full face, cloudy complexion, ſun-burnt, brown hair, a very plump fleſhy body in general; in diſpoſition an ingenious perſon, but of a rugged nature; ambitious of honour; one that would not willingly admit of an equal; fortunate upon the ſeas, or in the practice of phyſic.

The Sun in Sagittarius gives a tall, well-proportioned, comely, perſon, with an oval viſage, ſanguine complexion, and light-brown hair; for qualities and diſpoſition, a very lofty proud-ſpirited perſon; aiming at great things, and too ſevere in the exerciſe of his power; yet ſome honourable exploits are performed by him, which add much to his commendation, and render him conſpicuous.

The Sun in Capricorn uſually repreſents a mean ſtature, a ſickly complexion, brown hair not curling, an oval face, a ſpare thin body, not decently compoſed, but rather a diſproportion in the members thereof; in diſpoſition very juſt in his actions, thereby gaining love and friendſhip; ſometimes paſſionate, a favourer of the female ſex, and, in general, a good-humoured perſon to thoſe he hath converſation with.

The Sun in Aquarius deſcribes a perſon of a middle ſtature, a corpulent body, decently compoſed, a round full face, light brown hair, and generally

generally a clear complexion; the diſpoſition moderately good, but ſubject to oſtentation, and deſirous to bear rule, but free from malicious actions againſt any one.

The Sun in Piſces gives a perſon rather ſhort of ſtature; a round face, and an indifferent good complexion; light brown hair, ſometimes flaxen, a reaſonably plump or corpulent body; a general lover of the female ſex, and of all kinds of pleaſure; addicts himſelf to gaming and feaſting, many times to his own detriment; yet a perſon very harmleſs to others, and one who injures none but himſelf, which he often does by too much extravagance and prodigality.

Brief OBSERVATIONS in drawing a Deſcription from the PLANET that is LORD of the ASCENDANT.

I. If no planet be in aſpect with the lord of the aſcendant, then judge of the native by the lord of the aſcendant wholly, without any regard to the ſign in which he is poſited.

II. If the lord of the aſcendant be retrograde, or in his fall or detriment, then deſcribe the native with due reference to the nature of that ſign in which he is ſo poſited.

III. If the lord of the aſcendant behold the aſcendant at the time of birth, then judge of the native by the quality of the ſign upon the cuſp of the aſcendant.

IV. If two planets happen to be in aſpect with the aſcendant, take your judgment from him who is moſt perfect in partile, and poſited in his own houſe, rather than from him who is in his exaltation.—Theſe obſervations are to be conſidered as well in regard to the diſpoſition and qualities of the mind as in the deſcription and formation of the body.

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The ART of CALCULATING NATIVITIES made PLAIN and EASY.

A NATIVITY, or Geniture, is the very moment of birth, or precise time of the child's coming into the world, and in which he is made a visible member of the creation. In this moment it is that the stars begin to act and operate their influence upon the new-born infant, by the power or intervention of those angels who rule and govern the constellations then level with the horizon, or that ascend upon the horoscope, according to that saying of St. Jerome, in his comment upon the eighteenth chapter of St. Matthew, where he says, *Great is the dignity of souls, for every one at their first coming into the world have an angel appointed for their custody and safety.* And, as it is from these configurations that we are enabled to point out the incidents of the native's future life, so is it absolutely necessary that the very instant of birth should be well and minutely ascertained, in order to arrive at correctness and certainty in these speculations. It must be obvious to every one, that the celestial bodies are in perpetual motion, and therefore every quarter of an hour must considerably vary their position; as does also different parallels from any one given point of the heavens; and hence it is that the latitude, as well as the true time of birth, becomes so absolutely necessary in calculating or bringing up the directions of a nativity.

By knowing the place of birth, the latitude is easily ascertained; but to determine the precise time of a native's emerging from the womb is a circumstance that has been always found difficult and precarious; not only on account of the inattention of nurses and midwives to this most interesting event, but also by reason of the difference and uncertainty of almost all clocks, watches, and dials, in reference to the Sun. Wherefore the ancient professors of this art, to remove the errors in the common or estimate time of birth, have contrived several ways of rectifying a nativity; and have given such rules for this purpose, that the true time of birth may be thereby correctly ascertained. This rectification may be effected three different ways; first, by the *Trutinam Hermetis*, or Trutine of Hermes; secondly, by the Animoder of Ptolomy; and, thirdly, by the *natural accidents of the native.* These three methods I shall explain fully, when I come to treat of the *rectifications* of nativities; suffice it here to say, that the method mostly in use, and which is found liable to the least error, particularly in the genitures

genitures of grown perſons, is that of rectifying by ſuch accidents as might have befallen them during their paſt life.

As the doctrine of nativities is the very eſſence of Aſtrology, and the principal criterion by which mankind will judge of the utility and reaſonableneſs of the ſcience, it will be requiſite for me in this place to be as plain and circumſtantial as poſſible. It cannot be unentertaining, nor wholly uſeleſs, even to a commom reader, much leſs to thoſe who mean to ſtudy the art, to know the true grounds upon which this part of the ſcience is founded; together with thoſe aſpects or configurations at birth, from which our predictions are framed; and the time alſo when their influence and effects will viſibly operate upon the body or affairs of the native. In elucidating this ſubject, I ſhall be principally guided by the Quadripartite of the great Ptolomy; the truth and excellency of whoſe doctrine the experience of many ages, and the obſervation of the moſt intelligent profeſſors of this art, have fully eſtabliſhed and confirmed.

It is manifeſt to the moſt ſuperficial obſerver, that a certain ſecret power is diffuſed through all things that are near the earth, according to the nature and properties of the firmament, and circumambient air, and to the power and influence of the luminaries and other celeſtial bodies. The Sun, being the ſuperior luminary and the fountain of life, governs all things that bear relation to the earth, not only by varying the ſeaſons, and bringing to perfection the ſeeds of animals, and the fruitfulneſs of plants, the flowing of waters and the mutation of bodies, but alſo the changes of the day, of heat and moiſture, of dryneſs and cold, as it hath reſpect to the meridian, or mid-heaven.—The Moon alſo, being neareſt to the earth, diſtils down an amazing influence, by which things animate and inanimate are affected and changed. Rivers are augmented and diminiſhed according to her light; the tides vary as ſhe riſes and ſets; plants and animals, in whole or in part, increaſe and decreaſe with her. In the ſame manner the ſtars, fixed and erratic, as they keep on their uniform courſe, cauſe many appearances around us, for they produce cold and heat, and wind and rain, by which alſo things on earth are ſuitably governed; and their mutual configurations, as their influences co-operate with or oppoſe one another, produce variations accordingly.

The power of the Sun is on all hands admitted to be moſt *prevalent*, as it is obviouſly moſt univerſal. The other heavenly bodies, according

to the variety of their aſpects with the Sun, unite with, or reſiſt, his influence, agreeable to the nature and force of ſuch aſpects. This happens moſt frequently, and moſt forcibly, with the Moon, at all the changes. But theſe affections in the ſtars operate more obſcurely, and employ longer time, according to their declination, or as they appear or diſappear in our horizon. Hence then, by the rules of nature, and the teſtimony of our own reaſon and experience, it muſt be admitted, that of all the planets, the influence of the Sun is the moſt powerful; and that the influence of the other planets have moſt energy, when the beams of the Sun co-operate with them. The Moon likewiſe, by reaſon of her ſwiftneſs, and proximity to the earth, modifies and conveys theſe influences to ſublunary bodies, with a force ſuperior to all the other ſtars. And theſe influences are always moſt powerful, and moſt viſible in their effects, when this mediation of the Moon is exerciſed in conveying the influences of the ſtars to the Sun, or of the Sun to the other ſtars, and thence to the earth. But in defining theſe varying properties and effects, particular regard muſt be had to the latitude, declination, riſing, and ſetting, of the ſtars, both fixed and erratic, eſpecially thoſe which approach neareſt to the ecliptic.

Whoever contemplates theſe premiſes, and attentively obſerves the aſpects, will find that not only conjoined bodies are ſubject to the configurations of the ſtars, but alſo the buddings and perfection of ſeeds are framed and formed according to the quality with which the heavenly matter and circumambient air is endued. The obſervant huſbandman and ſhepherd preconjecture the proper ſeaſons for ſeed-ſowing, planting, and procreation of animals, by conſulting the ſtate of the winds and the face of the ſky. The ſkilful mariner likewiſe prepares againſt the dangers of an approaching ſtorm by ſimilar obſervations; but they are frequently deceived for want of better experience, and an adequate knowledge of the courſes and effects of the heavenly bodies, which, when exactly underſtood, conduce to an almoſt certain preſcience herein. For it is found, that he who correctly knows the motions of the ſtars, and their configurations with the Sun and Moon, and is not ignorant of the times, nor the place, nor the aſpects, and is well ſkilled in the ſimple ways of nature, can admirably foretel, in any ſeaſon, the proper ſtate and temperature of the air, as that it will be hotter or moiſter, or colder or drier, according to the nature and properties of the reſpective rays of the ſtars and Moon configurated with the Sun. And, as theſe ſpeculations are founded upon the moſt ſimple principles of nature, as that the Sun is hot and dry, and the Moon is cold and moiſt, and the obſerva-

tions deduced herefrom are ſeldom known to vary; ſo, by ſimilar qualities and obſervations, and by rules equally well ſounded, we obtain a legal and an extenſive preſcience reſpecting man. For, from the natural ſtate of the ambient and heavenly matter at the time of the conſtruction of the body, it is eaſy to know in general, the quality and temperature of each perſon born; that ſuch ſhall be the formation of his body, and ſuch the diſpoſition of his mind, and ſuch the future events, advantageous or diſadvantageous, of his life, according to the ſtate of the heavens at that particular time, whether qualified for the production of ſuch a temper, or whether inimical to it. Thus, a preſage is not only poſſible by the laws of nature, but proper and neceſſary to the wiſdom and well-being of ſociety.

The errors of thoſe who do not underſtand the fundamental principles of this learning have doubtleſs afforded ſtrong and plauſible reaſons to the bulk of mankind for diſcarding it altogether, and for conſidering thoſe events which others have more ſucceſsfully aſcertained to be the effects of mere chance. But ſurely a doctrine is not to be rejected, becauſe ſome of its followers are vicious or ignorant. In this ſpeculation, above all others, reaſonable allowances ſhould be made, as well for the weakneſs of human comprehenſion, as for the great and undefinable extent of the contemplation. Much depends upon the ability of the phyſician, in modifying and proportioning his preſcription, not only to correſpond with the ſtate of the diſeaſe, but alſo with the temperature and conſtitution of the patient. In this ſubject under conſideration, a judgment no leſs ſagacious is abſolutely neceſſary; becauſe the quality of the heavenly matter is often conjectural, and the mixture of different aſpects and influences are ſometimes ſo complicated, that the brighteſt underſtanding can ſcarcely arrange them with preciſion.

But the conſideration of Nativities, in points which relate to the particular temper and diſpoſition of reſpective perſons, hath other cauſes in nature too apt to be forgotten, or perhaps lightly paſſed over as circumſtances of no moment. But it is undeniably true, and muſt be admitted on all hands, that the place of birth will often make conſiderable difference in thoſe who are born; and though the ſeed be the ſame from which they are procreated, and though the conſtitution of the heavens be the ſame, yet the diverſities of countries wherein they are born will naturally produce a difference in their bodies and minds. Beſides this, a different education and cuſtom will form a different diſpoſition and manner of life; as does alſo the different ſituation or claſſes

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in which mankind are brought up, and to which they are accuſtom.de Therefore he who does not attentively conſider each of theſe diſtinctions. and unite them judiciouſly with the cauſes produced by the ambient and heavenly matter, will meet with great uncertainty in his concluſions. For, although the power of heaven is confeſſedly the greateſt, and with theſe all the others are conceived as adjuvant cauſes, yet they do not always aſſume the circumambient matter as a concauſe; conſequently thoſe who attempt to predict from the motion of the heavenly bodies alone without due reference to theſe conſiderations, will entail contempt upon themſelves, and diſgrace upon the ſcience.

But that aſtrological predictions are poſſible, and to be defined with great preciſion, when properly managed, is an aſſertion moſt true, and which, I flatter myſelf, I have already made manifeſt. It remains, therefore, that we ſpeak of the advantages of this benevolent diſpenſation of Providence; for if a foreknowledge be advantageous or neceſſary to the ſafety and future happineſs of the ſoul, what can be more ſo in reſpect to the body, ſince it affords not only temporal delight, happineſs, and pleaſure, but enables us to underſtand things both divine and human? Whatever happens in the courſe of nature, either neceſſarily or accidentally, that materially affects our proſperity or adverſity, and either prolongs life or deſtroys it, if they happen ſuddenly and unexpectedly, confound with fear, or tranſport with joy; but, if they are foreknown, they fortify the mind by ſuch foreknowledge, and prepare it for ſuſtaining the beſt or worſt occurrences with calmneſs and ſerenity. In what reſpect therefore is man ſuperior to the irrational part of the creation, if he cannot bear to know the hour of his diſſolution? The terms of our exiſtence, as every day's experience repeatedly ſhews, are that we muſt ſuffer death. Where then, to minds fraught with reaſon and integrity, can be the horror, the diſtreſs, or calamity, of knowing the time when that certain event ſhall take place? To men of a virtuous habit, ſuch a knowledge muſt be invaluable; and to thoſe of leſs ſcrupulous principles, it cannot be unwelcome, provided reaſon or philoſophy make up any part of their conſtitution. To men of the moſt exemplary conduct, it affords fit opportunity of adjuſting their temporal concerns, and relieves them under the diſtreſſes and afflictions of this life, by aſcertaining the period of their ſufferings, and by giving them hopes of retribution and reward in that which will ſucceed. To the inconſiderated and worldly minded, it not only gives the ſame advantages, but begets in them a proper ſenſe of the more important concerns of that endleſs ſtate of exiſtence, "from whence no traveller returns." For theſe grand

purpoſes

purpoſes chiefly, the all-wiſe and benevolent hand of Providence ſeems to have pointed out to mankind the Art of Preſcience and Prediction; not to ſay any thing of the innumerable leſs important concerns of human affairs, which may oftentimes afford ſingular advantage and happineſs to individuals, as well as to ſtates and ſocieties, by being thus timely forewarned of what ſhall hereafter come to paſs. And ſurely I need not mention a ſtronger inſtance of the advantages of preſcience, than what will naturally ariſe from the obſervation of every man of experience, when he looks back upon the occurrences of his paſt life, and recollects but half the loſſes and inconveniences he has ſuſtained, only for want of that foreknowledge in worldly affairs which the art of prediction ſupplies.

We are not however to believe, that the accidents and events of life ſo befal men, as though a law were ſet over them by ſome indiſſoluble cauſe from above, by which they are of neceſſity brought to paſs, no other cauſe being able to oppoſe or prevent them. It were unphiloſophical and abſurd thus to imagine; for the motion of the heavenly bodies is immutable by divine law, and the mutation of earthly things is diſpoſed of and revealed by a natural generation and order, which the ſuperior cauſe follows by accident. It is alſo to be obſerved, that many things happen to man, not only by reaſon of the natural and proper quality of the heavenly matter, but alſo by the operation of ſome more univerſal cauſes; as by great mutations and mixtures of the elements, plagues and peſtilences, and floods and conflagrations, are produced, by which multitudes are at once ſwept away, and periſh under one common fatality. Thus greater cauſes always overcome the leſſer, and the ſtronger the weaker; and, whenever the ſtronger power prevails in any great mutation, the more general effects we have been ſpeaking of happen.——— Other things likewiſe happen to individuals, becauſe the natural property of each is overcome by the contrariety of the circumambient matter, whether the antipathy thereof be ſmall or fortuitous. Now this being admitted, it becomes apparent that of thoſe things which happen generally and particularly, be the accident whatever it may, whoſe firſt cauſe is ſtrong and irreſiſtable, and no other cauſe having power to withſtand it, come to paſs wholly by neceſſity. But thoſe accidents which have a weaker cauſe are overthrown, if any other cauſe, able to withſtand it, is found; and if ſuch a reſiſting cauſe appears not, then thoſe accidents happen agreeable to the nature and impulſe of their firſt cauſe; and they are produced, not through the ſtrength of the cauſe, nor by neceſſity, but becauſe the antipathy by which it might have been deſtroyed is neither known nor to be defined. Thus it happens to all things that have a natural cauſe and beginning, as metals, ſtones,

plants, animals, wounds, ſickneſs, affections, &c. ſome of which work neceſſarily, and others not, except when ſomething is found of ſufficient ſtrength to oppoſe their efficient power. Hence it is demonſtrable, that, though ſimple cauſes have natural properties peculiar to themſelves, yet there are other cauſes equally ſimple, which operate in contact with thoſe of the former, and by which the bare ſimple nature of each is changed by mutation into a third quality, which differs in nature from either of the former; according to which ſuch ſimple natural properties are either partly or wholly changed, or otherwiſe fruſtrated or diverted. As for example, in the weather, the Sun, in his own ſimple nature, is the fountain of light and heat; but, being joined with Saturn, never fails, if not prevented by ſome other apparent cauſe, both in winter and ſummer, to produce cold and cloudy weather. But, if Mars happens to be joined in configuration with them, the caſe is altered, and, inſtead of cold, the weather will not fail, in ſummer to be hot and ſultry, though at the ſame time cloudy, corruſcuous, and diſorderly; and in winter, remarkably cloſe and warm, though lowering and turbulent; more eſpecially if attended with a new or full Moon. Theſe are facts founded upon a rational hypotheſis, and proved by long experience and conſtant obſervation.

Theſe preliminaries being laid down, and conſidered as the groundwork of Aſtrology, it follows that thoſe, who would wiſh to be proficient in it, ſhould learn to predict futurities after a natural way, by ſuch preſcience as nature has pointed out, and not by an inconſiderate or vain opinion that this ſhall happen, becauſe it hath many great and efficient cauſes which it is impoſſible to reſiſt; or that this ſhall not happen, becauſe it hath reſiſting affections. Calculators of nativities, therefore, when they ſpeak of thoſe things which may come to paſs, can do it in no other way conformable to truth and nature, but by the power and effects of the circumambient matter or aſpects, which, being more or leſs inclined to ſuch a temperature, will produce ſuch an accident, ſtature of body, or diſpoſition of mind. As when a phyſician aſſerts that an ulcer will eat away or putrefy, or a naturaliſt that the loadſtone will attract iron; not becauſe it is neceſſary that the ulcer ſhould eat away or putrefy, or the loadſtone attract; but, if the contraries are not known, nor their effects prevented, theſe circumſtances will aſſuredly happen, according to the cauſe and conſequences of things, as they have been from the beginning of the world. Thus it happens, and thus we ought to judge, in the calculation of nativities; for thoſe events which perpetually fall in upon all human affairs are produced according to the ſucceſſion of natural order, either becauſe things that may oppoſe and prevent

prevent are not found, or becauſe they are not known. And again, events known naturally, and according to order, and thoſe things being found which diſagree and oppoſe, they are then either wholly prevented or elſe come to paſs with very ſmall effect, and are ſcarcely viſible in their operation.

Now, ſeeing there is both in generals and particulars ſuch a conſequence, it is curious to remark, that, though many people believe in *generals*, and allow it is poſſible to prognoſticate upon that ſyſtem, and alſo think it advantageous towards preſervation and health, yet in *particulars* they will not allow the ſame operations to have any force. For many confeſs they know the proper ſeaſons, and the ſignification of the fixed ſtars, and the aſpects of the Moon, and they obſerve them for the eſtabliſhment of their health, and to reduce their conſtitutions to a good and regular temperature, in ſummer by cooling medicaments, and in winter by heating. They alſo obſerve the ſignifications of the fixed ſtars for the purpoſes of navigation, and they plant, and ſow, and forward vegetation, by obſerving the different aſpects of the Moon; and no one ſuppoſes theſe general effects either impoſſible or uſeleſs. But in particulars, as of cold or heat, which increaſe and decreaſe in their proper temper, and by the properties and mixtures of other matter, they neither believe it poſſible to foretel, or conceive that we may be preſerved from, the conſequences attending them. But the cauſe of this opinion, is the difficulty of knowing particulars, and the management of them with preciſion and truth; and, becauſe men are ſeldom found of ſo penetrating a comprehenſion, that none of the contraries be hidden from their view, hence the oppoſing power or influence, for the moſt part, not being joined with a foreknowledge in the effect produced by firſt cauſes without impediment, they judge of things ſimply, as though immutable and impoſſible to be prevented. But, as in the art of prediction its poſſibility appears worthy of conſideration, although it is not altogether infallible, this preſervative part is certainly worthy of particular regard, ſince it may bring relief to many, though not a perfect cure to all. For this reaſon the Egyptians, finding the efficacy of this art, every where joined phyſic to prognoſtic aſtronomy; and hence it is apparent, that, if they had thought futurities could not be removed or diverted, they would never have preſcribed certain remedies and preſervatives againſt the effect of the ambient, preſent or to come, whether in general or particular caſes; they therefore ſought out a method at once advantageous and profitable, that, by aſtrology, the quality of the ſubjacent temperaments, and the accidents which come to paſs by the influence of the heavenly bodies, might be diſcovered and known; but by the

the medical art to diſtinguiſh the ſympathies and antipathies of each, and to underſtand the natural cure of preſent diſeaſe, and the true mode of preſervation from future. For, without this ſpecies of aſtronomic knowledge, the medical art is found in many caſes to fail; though I am ready to allow that there are not remedies to be found for all bodies and diſeaſes.

Theſe obſervations become clear and obvious, from a conſideration of the planets and their aſpects. The Sun is found by nature to cauſe heat and dryneſs in a moderate degree. His power and influence are moſt viſible to our ſenſes, by reaſon of his magnitude, and the manifeſt mutation of the ſeaſons; for, by how much the nearer he approaches to our vertical point, by ſo much the more he ſtirs up heat in us, and ſubjects us to his nature. But the nature of the Moon is chiefly moiſtening; for, being nearer the earth, ſhe exhales the vapours of all moiſt bodies, and thus evidently affects all moiſt things, and putrefies them; but, becauſe of her analogy with the Sun, ſhe moderately participates of heat. The planet Saturn cools and dries, becauſe he is far diſtant from the heat of the Sun and vapours of the earth; but he cools moſt abundantly, and dries moſt moderately. The other planets alſo receive virtue according to the configurations they make with the Sun and Moon. Mars drieth much, and burns, becauſe of his hot and fiery nature; but the influence of Jupiter is temperate, becauſe he moves between the coldneſs of Saturn and the heat of Mars. Venus hath nearly the ſame temperature, but in a different meaſure, becauſe of her vicinity to the Sun; ſhe moiſtens moſt, as does the Moon, through the greatneſs of their light, by which they aſſume the moiſture of the vapours of the earth. Mercury ſometimes dries, and ſometimes moiſtens; according to his poſition and configuration with other ſtars. Hence ariſe the four principal humours, whence all bodies are engendered. Two of them are generative and active, the hot and the moiſt; for by theſe are all things joined together, and increaſed: and two are corruptive and hurtful; the dry and the cold; for by theſe all things are diſſolved and deſtroyed. Wherefore two of the planets, viz. Jupiter and Venus, are defined to be benefics, becauſe of their benevolent temperature, and becauſe heat and moiſture equally abounds in them; and likewiſe the Moon, for the ſame reaſons. But Saturn and Mars, being of an oppoſite nature, and defined to be of a malevolent and deſtructive influence, by reaſon of the extreme cold of the one and the violent heat of the other. But the Sun and Mercury, being of a controvertible nature, are found to produce both theſe influences, according to the nature, force, and quality, of the aſpects or configurations they make with other bodies.

As

As there are four diſtinct humours or qualities incident to the planets, ſo are there two primary ſexes by which they are diſtinguiſhed, namely, the maſculine and the feminine. The feminine planets partake principally of moiſture; therefore the Moon and Venus are termed feminine, becauſe moiſture chiefly abounds in them. But Saturn, Jupiter, Mars, and the Sun, are maſculine, becauſe they heat and dry with the greater energy. Mercury, in point of ſex, is conſidered indifferently, becauſe he equally dries or moiſtens as occaſion may be. The ſtars are likewiſe conſidered, as to ſex, according to their poſition with the Sun. When they are oriental, and going before the Sun, they become maſculine; but, when they are occidental, and follow the Sun, they are feminine. The two apparent diſtinctions of time, called day and night, are alſo divided into ſexes. The day, becauſe of its heat and activity, is termed maſculine; and the night, becauſe of its moiſture, and conveniency for reſt, feminine; therefore the Moon and Venus are nocturnal, and the Sun and Jupiter diurnal; but Mercury is in this reſpect alſo indifferent, diurnal when in an oriental ſituation, and nocturnal when occidental. But the two malevolent planets, Saturn and Mars, are conſidered diurnal and nocturnal, not according to their quality and nature, as heat to heat, but contrary; for a good temperament, taking its like, maketh the good greater; and unlike, mixed with evil, deſtroys much of that evil; therefore Saturn, as cold, is joined to the heat of the day; and Mars, as dry, to the moiſture of the night. So each of them, becoming moderate in their influences, will appear conſonant to the conditions which give the temperament. It is alſo to be remarked, that a planet is *diurnal*, when in a diurnal nativity above the earth and in a nocturnal nativity under the earth; but *nocturnal*, when in a nocturnal nativity above the earth or in a diurnal nativity under the earth.

Now the influences and effects of the planets have ſmaller or greater force, according to their aſpects and configuration with the Sun; for the Moon along her increaſe, from her firſt appearance to the firſt quarter, is moiſtening; from the firſt quarter to her full, ſhe warms; from the full to the laſt quarter, ſhe dries; and, from the laſt quarter till ſhe is hid, ſhe is cold. The planets matutine to the firſt ſtation are more moiſt; from the firſt ſtation till they riſe at night, they are more heating; from their riſing at night to the ſecond ſtation, they dry more; and, from the ſecond ſtation, they cool more. The firſt ſtation is when a planet begins to be retrograde; and the ſecond ſtation, when from retrogradation it becomes direct; and they begin to riſe at night when in oppoſition to the * Sun. Thus the power of theſe various

* The riſing and ſetting of the ſtars are threefold; coſmical, achronical, and heliacal.—— Coſmical riſing is, when a ſtar or planet aſcends the horizon with the ſame degree and minute

rious affections, being mixed among themſelves, produce many differences of quality in the circumambient matter which continually ſurrounds us; the proper and diſtinct power of which, alternately prevailing, is changed more or leſs by the force of other configurations. To theſe effects, the operation of the fixed ſtars in general contribute not a little. Thoſe of the greateſt magnitude are the moſt powerful and efficacious; and thoſe in or near the ecliptic have more energy than thoſe remote from it. The bright ſtars have more influence than the dull and languid; thoſe of a red colour partake of the quality of Mars; thoſe of a lead colour operate with ſimilar effect to Saturn; and ſo of the others, according to their affinity with the planets, as hath been already explained. Stars which have northern latitude and declination affect us moſt; and with ſouth latitude, the more ſouthern. Thoſe ſituated in the zenith influence more than thoſe which are more remote; and ſuch as are in partile conjunction or antiſcion of any planet, or which riſe or ſet, or culminate, with any planet, have a more than ordinary power and influence: but of themſelves the fixed ſtars emit no rays.

The four angles of the horoſcope, or cardinal houſes of heaven, from whence the general winds take their riſe, muſt likewiſe be conſidered. The oriental angle is poſſeſſed of great dryneſs; for when the Sun arrives there, thoſe things which were moiſtened by the night begin to dry; and the winds which blow from thence, commonly called eaſt-winds, are very drying, and without moiſture. The angle of the ſouth is moſt hot, becauſe the Sun, being there culminate, burns and heats with greater energy, becauſe our mid-heaven declines to the ſouth; wherefore the winds proceeding from thence, commonly called ſouth-winds, are hot and filling. But the occidental angle is moiſt, becauſe, when the Sun arrives there, thoſe things which were dried in the day begin to be moiſtened; conſequently the winds blowing from thence, commonly called weſt-winds, are free from thickneſs or moiſture. The northern angle or point lying towards the bears, is moſt cold, becauſe the culminating Sun, in reſpect to that part of the earth which we inhabit, declines moſt from it; for which reaſon, the winds blowing from that quarter are generally cold and freezing. The perfect knowledge of theſe things is very neceſſary to enable us to diſtinguiſh the mixture of particulars; for it

nute of the ecliptic in which the Sun is; and coſmical ſetting is, when a ſtar or planet ſets exactly when the Sun riſes. Achronical riſing is, when a ſtar riſes above the horizon at Sun ſetting; and achronical ſetting is, when a ſtar ſets with the Sun. Heliacal riſing is, when a ſtar, which before was hidden by the rays of the Sun, begins to appear in the eaſt; and heliacal ſetting is, when a ſtar, which before was ſeen, is hidden under the Sun-beams, and diſappears.

it is apparent, that, according to the conſtitution of the ſeaſons, of ages, and of the angles, the efficient power and influence of the ſtars vary; and, when there is no contrary conſtitution, the ſtars have a ſtronger influence, becauſe it is unmixed; for, in heating, they that are moſt hot are moſt powerful; and, in moiſt conſtitutions, thoſe are the moſt powerful which are of a moiſtening nature. But, when the conſtitution is contrary, they are weaker, by reaſon of the temperament and mixture of contrariety, affected by the heating ſtars in cold conſtitutions, and by the moiſt in dry. In the ſame manner each of the other conſtitutions have power, according to the proportions of their mixtures. To theſe we may join the mutual properties of the twelve ſigns of the zodiac; for their general temperatures are agreeable to the ſeaſons ſubject to each ſign; and they obtain ſome other qualities ariſing from their analogy to the Sun, Moon, and ſtars; and theſe conſiderations of the agreement or diſagreement of the natures and mixtures of the various influences of the ſtars, ſigns, and parts of heaven, are of no ſmall conſequence in aſtrological contemplations.

Of the twelve ſigns, ſome are termed tropics, ſome equinoctial, ſome fixed, and others bicorporal. The tropics are two; the firſt from the ſummer ſolſtice, the thirty degrees of Cancer; and the other from the winter ſolſtice, the thirty degrees of Capricorn. Theſe are called tropics, becauſe, when the Sun is poſited in the beginning of theſe ſigns, he turns back out of the courſe of latitude or declination, to the contraries, making ſummer by his entering into Cancer, and winter by his paſſage into Capricorn. There are alſo two of the ſigns equinoctial; one from the vernal equinox, which is Aries; the other from the autumnal equinox, which is Libra. Theſe are ſo termed, becauſe, whenever the Sun enters the beginning of them, he makes the days and nights equal all the world over.

Of the other eight ſigns, four are fixed and four bicorporal. The fixed are thoſe which follow the tropical and equinoctial; becauſe, when the Sun is poſited in any of theſe, the cold or heat, or dryneſs or moiſture of the ſeaſons, which began while the Sun was in the tropics or equinoctials, more ſtrongly affects us, and the conſtitutions of the ſeaſons is more forcibly felt; not becauſe their condition is naturally ſuch, but becauſe we, being no longer under ſuch a conſtitution, become more ſenſible of its power. The bicorporal follow the fixed; and, becauſe they are between the fixed and the tropics, they partake of the nature of both conſtitutions.

Again,

Again, ſix of the twelve ſigns are named maſculine and diurnal; and ſix feminine and nocturnal. And becauſe the night is always next to the day, and the feminine is joined to the maſculine, they are placed one after another by turns. The beginning is taken from Aries, becauſe the moiſture of the ſpring is the beginning of the ſeaſons; and becauſe the maſculine virtue is predominant, and the active power before the paſſive; therefore the ſigns Aries and Libra are eſteemed maſculine and diurnal; for theſe deſcribe the equinoctial circle; and the prime mutation, and ſtrongeſt motion of all, is cauſed by them. The other ſigns are alternately placed one after another in their proper order; and from the form and quality of them, ſome are termed four-footed, others terreſtrial; ſome commanding, and others fruitful. And, to renew them in the mind of the reader, it may not be improper to diſtinguiſh them here. Aries, Gemini, Leo, Libra, Sagittarius, and Aquaries, are maſculine and commanding. Taurus, Cancer, Virgo, Scorpio, Capricorn, and Piſces, are feminine and obeying. Aries, Taurus, Leo, Sagittarius, and Capricorn, are four-footed. Taurus, Virgo, and Capricorn, are terreſtrial. Cancer, Scorpio, and Piſces, are fruitful. Again, Aries, Cancer, Libra, and Capricon, are termed moveable. Taurus, Leo, Scorpio, and Aquaries, fixed. Gemini, Virgo, Sagittarius, and Piſces, common. Aries, Taurus, and Gemini, vernal. Cancer, Leo, and Virgo, eſtival. Libra, Scorpio, and Sagittarius, autumnal. Capricorn, Aquaries, and Piſces, hyemnal. Aries, Leo, and Sagittarius, are hot, dry, and fiery. Taurus, Virgo, and Capricorn, are cold, dry, and earthy. Gemini, Libra, and Aquaries, are hot, moiſt, and airy. Cancer, Scorpio, Piſces, Gemini, and Leo, are moiſt and watery; and Virgo is barren.

Now from this diſpoſition and temperature of the ſigns, are brought about the great ends and purpoſes of nature, by means of the aſpects and poſitions of the planets configurated in them; and it is upon theſe aſpects and configurations that the art of predicting is grounded, and the events of futurity ſought out and known. Theſe aſpects are of two ſorts, or claſſes, viz. zodiacal and mundane. The principal zodiacal aſpects are the ſextile, quartile, trine, and oppoſition; and, though the conjunction cannot properly be termed an aſpect, yet it may come under the more general name of a familiarity, common to all the aſpects. The conjunction is formed by two planets being bodily joined, or meeting in the ſame degree and minute of a ſign. The ſextile is formed by two planets when they are two ſigns, or ſixty degrees, aſunder; the quartile, when three ſigns, or ninety degrees, aſunder; the trine, when four ſigns, or one hundred and twenty degrees, aſunder; and the oppoſition, when ſix ſigns, or one hundred and eighty degrees, aſunder; which

which, being just one half of the great circle, places the planets exactly facing one another. The lesser or inferior zodiacal aspects are the semiquadrate of forty-five degrees; the quintile, of seventy-two degrees; the sesquiquadrate, of one hundred and thirty-five degrees; and the biquintile, of one hundred and forty-four degrees. And these are either partile or platic; partile, when the conjunction or aspect is made in the same degree and minute, and platic when not configurated in the same degree and minute, but only within the orbs of the aspecting planet. Moreover, these aspects are either dexter or sinister; dexter when contrary to the succession of the signs, as a planet in Leo casts a sextile dexter to another planet in Taurus. Sinister aspects are according to the succession of the signs; agreeable to which, a planet in Aries casts his trine sinister to another in Leo; or one in Leo casts a trine sinister to another in Sagittarius.

Mundane aspects are those which are made in the meridional circle in reference to the earth, and consist of only the sextile, quartile, trine, and opposition; though there are other familiarities which we call parallels, and these both mundane and zodiacal. Of these familiarities, the conjunction is good with benevolent stars; but, with malevolent, bad. The quintile, biquintile, sextile, and trine, are also good and fortunate; but the semiquadrate, sesquiquadrate, quartile, and opposition, are evil and unfortunate. These good and evil influences proceed more from the nature and quality of the stars than from the nature of the signs they possess; for it is found that even good aspects of malefic planets will produce mischief, though not in so great a degree as the evil configurations.

Zodiacal Parallels are what are commonly called Antiscians, and are nothing more than parallels of declination, or two points in the heavens at equal distances from the beginning of any of the tropics, or equinoctial points. For example; one planet in ten degree of Aries, and another in twenty degrees of Pisces, are in zodiacal parallel to each other; or, in other words, one planet in twenty degrees of Pisces casts its antiscian, or one parallel, to ten degrees of Aries, and its contra-antiscian, or another parallel, to ten degrees of Libra. But, in taking these, particular attention must be had to each of the planets' latitude, for want of which, great errors have been frequently made. For suppose the Moon to be posited in twenty-two degrees of Taurus, with five degrees of north latitude, her antiscian, or zodiacal parallel, taken in the common way, would fall in eight degrees of Leo, and her contra-antiscian in eight degrees of Aquaries; whereas the true antiscian falls in ten degrees of Cancer, which is no less than twenty-eight degrees from that

 obtained

obtained in the common way, for there is exactly that difference between the ecliptical longitude of twenty-two degrees of Taurus, without latitude, and twenty-two degrees of Taurus, with five degrees of north latitude.

A planet thus considered, as having latitude, hath four zodiacal parallels; one at its body, one at its antiscional point, and the other two at their opposite points. And hence, according to the example above stated, the Moon's parallels at her body fall in twenty degrees of Gemini, and at the antiscional point in ten degrees of Cancer; and their opposite points or contra-antiscians, fall in twenty degrees of Sagittarius, and in ten degrees of Capricorn. These antiscians, and contra-antiscians, are always of a benign and friendly nature, when formed by the benefic planets; but they are equally unbenign and unfortunate, when made by violent and malevolent stars.

As zodiacal parallels are only equal distances from the tropical and equinoctial circles, so Mundane Parallels, by a parity of reason, are nothing more than a like equal distance from the horizontal or meridional points or circles. For example, a planet on the cusp of the twelfth house is in parallel to the cusp of the second house, because it is exactly at the same distance from the ascendant or horison that the twelfth is; and likewise in parallel to the eighth house, as being exactly the same distance from the tenth house or meridian that the twelfth is. And, as the zodiacal parallels are measured by the circle of the zodiac, so the mundane parallels are measured by the diurnal or nocturnal arches; for just so long as the Sun or any other planet will be in proceeding from the cusp of the twelfth house to the cusp of the tenth, just so long the same Sun or other planets will be in proceeding, on the same day, from the cusp of the tenth to the cusp of the eighth house; and just so many hours and minutes of time as there are between the sun-rising and noon, just so many hours and minutes are there, the same day, between noon and sun-setting; hence the distance between the Sun's rising and setting is nothing but the diurnal arch, which the meridian, or Sun's place at noon, cuts into two equal parts; and the distance between the Sun's setting and rising constitutes the nocturnal arch. These mundane parallels have a two-fold consideration in directions; first simple, and according to natural order; and secondly, according to the *rapt motion* of the earth, or primum mobile, both of which must be attended to in the calculation of nativities.

Now there are signs dissociate and separate; and these are such as have no familiarity by any of the ways before mentioned; for they neither

ther command nor obey, nor mutually behold each other, nor are of equal power; but they are configurated by one or five ſigns, and do not at all partake of the aſpects, either by oppoſition, trine, quartile, or ſextile. Hence they are termed *inject*; for, being configurated by one ſign's diſtance, they are as it were diſtorted from each other; and thoſe which behold by five ſigns divide the whole circle of the zodiac into unequal parts. The ſigns under this deſcription, are Aries, Gemini, Libra, and Sagittarius, which have no familiarity or aſpects with Taurus or Scorpio; and the ſigns, Cancer, Virgo, Capricorn, and Piſces, have no familiarity with Leo or Aquaries.

But the planets have familiarity with all parts of the zodiac by Houſes, Trigons, Exaltations, and Terms. Cancer and Leo, approaching nearer to our vertical point than either of the others, and thereby producing heat and warmth, are for that reaſon defined to be the houſes of the two great and primary luminaries: Leo is attributed to the Sun as maſculine, and Cancer to the Moon, as feminine. Hence the ſemicircle of the zodiac from Leo to Capricorn is termed ſolar, and from Aquaries to Cancer lunar, in order that each planet ſhould poſſeſs one ſign for its houſe in each of its ſemicircles; the one bearing configuration to the Sun, and the other to the Moon, according to the motion of the ſphere of each, and to their natural qualities. Saturn, therefore, being in nature cold, and inimical to heat, occupying the higheſt orb, and being at the greateſt diſtance from the luminaries, takes for his houſes the ſigns which are oppoſite to Cancer and Leo, namely, Aquaries and Capricorn, becauſe theſe ſigns are by nature cold and winterly, and the aſpects which are made by oppoſition do not combine to any good or benevolent purpoſe. Jupiter, becauſe his orb is next below that of Saturn, aſſumes for his houſes the two next ſigns, Sagittarius and Piſces, which are windy and fruitful, by reaſon of their trigonal reſpect to the luminaries, which is a ſituation proper for the production of good. Mars, being next in order to Jupiter, and dry by nature, takes for his houſes the two next ſigns, Aries and Scorpio, which are ſimilar in their effects to Mars, by having malefic and miſchievous radiations with the luminaries. Venus, being temperate, has for her houſes the two next ſigns, Taurus and Libra, which are of a fruitful and prolific nature, and correſpond with the luminaries by a ſextile ray, and is never more than two ſigns diſtant from the Sun. Mercury, being circumſcribed by the orbs of all the other planets, takes for his houſes Gemini and Virgo, and is never more than one ſign diſtant from the central Sun, being the firſt planet next him.

The

The familiarities by triplicity are next to be conſidered by calculators of nativities; for, whereas a triplicity and figure of equal ſides obtain an agreement, ſo the circle of the zodiac is circumſcribed by three circles, the equinoctial and the two tropics, and is divided into four equilateral triangles, which conſtitute theſe triplicities. The firſt is formed by the three maſculine ſigns, Aries, Leo, and Sagittarius; and it has for it lords, the Sun, Jupiter, and Mars; but, Mars being of a contrary nature to the ſolar influence, he is excluded from bearing any government in this triplicity, and therefore the Sun has the rule by day, and Jupiter by night. Aries occupies the equinoctial circle, Leo the eſtival, and Sagittarius the winter. This Trigon is principally northern, by reaſon of the dominion of Jupiter; and it is windy and fruitful. It is alſo north-weſt, and receives a mixture of the north-weſt winds, becauſe it is the houſe of Mars, which planet ſtirs up and governs thoſe winds.

The ſecond triplicity, which conſiſts of Taurus, Virgo, and Capricorn, is under the government of the Moon and Venus. The Moon governs by night, and Venus by day. Taurus is in the eſtival circle, Virgo in the equinoctial, and Capricorn in the winter. This triplicity, becauſe of the dominion of Venus, is ſouth; for this ſtar being endued with a warming and moiſtening power, produces ſouth winds; and becauſe Saturn has his houſe in Capricorn, in this triplicity, it likewiſe partakes of a mixture of the eaſt winds; for Saturn being familiar to the oriental parts, by reaſon of the condition of the Sun, produces and governs the eaſt winds.

The third triplicity is formed of the ſigns Gemini, Libra, and Aquaries, three maſculine ſigns, and is placed under the government of Saturn and Mercury; Saturns rules by day, and Mercury by night; Gemini is ſituate in the ſummer circle, Libra in the equinoctial, and Aquaries in the winter. This triplicity is chiefly eaſtern, on account of the government of Saturn; but it becomes partly north-eaſt, by the influence of Jupiter, on which account it aſſumes a mixture of the north-eaſt winds.

The fourth triplicity, conſiſting of Cancer, Scorpio, and Piſces, is chiefly under Mars, who derives an influence here, on account of having his houſe in Scorpio; but, becauſe the ſigns in this triplicity are feminine, the Moon by night, and Venus by day, rule jointly with Mars, and intermix their qualities and influence together. Cancer is ſituate in the eſtival circle, Scorpio in the winter, and Piſces in the equinoctial.

equinoctial. This triplicity is weſtern, becauſe of the dominion of Mars and the Moon; but, aſſuming a mixture by the rule of Venus, it becomes in ſome meaſure ſouth-weſt.

The familiarities by exaltation are thus occaſioned; the Sun, when he enters Aries, makes his tranſit into the high and northern ſemicircle; but, when he enters Libra, he paſſes into the low and ſouthern ſemicircle. For this reaſon, the Sun has his exaltation in Aries, in which the days begin to lengthen, and the heating nature of the Sun begins to increaſe; and for the contrary reaſon he receives his fall in Libra. Saturn, being of an oppoſite nature to the Sun, has an exaltation in Libra, and his fall in Aries; for, wherefoever heat is increaſed, cold is diminiſhed; and, where there is an augmentation of cold, heat is leſſened. So the Moon, becauſe ſhe makes her conjunction with the Sun in Aries, and makes the beginning of the increaſe of her light in the firſt ſign of her triplicity, which is Taurus, that is aſſigned for her exaltation. So Jupiter, the producer of northern and fruitful winds, when in Cancer, becomes more northerly, and acquires a greater increaſe of power; he therefore takes Cancer for his exaltation, and Capricorn for his fall. And ſince Mars is chiefly of a burning nature, and becomes moſt heating in Capricorn, becauſe he is then in his moſt ſouthern declination, he hath his exaltation in Capricorn, oppoſite to that of Jupiter, and his fall in Cancer. Again, Venus is naturally moiſtening, but moſtly ſo when in Piſces; for which reaſon ſhe aſſumes her exaltation in that ſign, and takes her fall in Virgo. But Mercury being of an oppoſite nature, and moſtly dry, takes the oppoſite ſign Virgo for his exaltation; for then autumn, the drieſt part of the ſeaſon, appears; and he has his fall in the ſign Piſces.

Familiarities by terms have been already largely explained in the former part of this work. But it is neceſſary to remark, that the beginning of the ſigns, and of the terms alſo, ought to be made from the beginning of the equinoctial and tropical ſigns; and this is manifeſt, becauſe we ſee their natures, and powers, and familiarities, have not any other cauſe, but from the tropics and equinoxes; for, if other beginnings are appointed, we ſhall either be neceſſitated to uſe the nature of the ſigns no longer in the theory of judgments, or, if we do admit them, we ſhall commit error by corrupting the diſtances, and dividing thoſe from which influences are afforded them.

Beſides theſe familiarities of the ſtars and ſigns, they alſo poſſeſs what are called their faces, thrones, and the like. Their proper face is when

each ſtar keeps the ſame figure with the Sun and Moon which its houſe bears to their houſes. This is done when Venus makes a ſexangular figure to the luminaries; and to the Sun when ſhe is occidental, and to the Moon when oriental, according to the ſucceſſion of houſes. They are alſo ſaid to be in their thrones, when they have a power in the place they poſſeſs, according to the foregoing prerogatives, by two or more teſtimonies; for then their energy and influences are increaſed, becauſe the familiarity of the ambient twelve ſigns co-operates therewith. They are likewiſe ſaid to be in their joy, when, although they have no familiarity with the ambient ſigns, yet are ſo in reſpect to others of the ſame condition with them, and by which likeneſs there is found a communication by ſympathy. So again, when they are found of an unlike and contrary condition, much of their power is diminiſhed by a new and mixed virtue ariſing from the different temperature of the ambient ſigns. Hence let it be underſtood, that, when Mercury is one ſign diſtant from the Sun, he is in his face; Venus, when two ſigns diſtant; Jupiter, when four ſigns diſtant; and Saturn, when five ſigns from the Sun.—The ſame obſervation holds good in reſpect of the Moon, but then the rule muſt be made in ſigns antecedent to her; as, if the Moon were in Virgo, then Mercury would be ſo dignified in Leo, Venus in Cancer, Mars in Gemini, &c. The thrones of the planets are theſe: Saturn's throne is in Aquaries; Jupiter's in Sagittarius; Mars's in Scorpio; the Sun's in Leo; Venus's in Taurus; Mercury's in Virgo; and the Moon's in Cancer.

The familiarities, by application and ſeparation, are likewiſe to be conſidered in the Doctrine of Nativities. Thoſe planets which precede apply to thoſe which follow; and they that follow ſeparate from thoſe which precede. Theſe applications and ſeparations are likewiſe to be conſidered with reſpect to their latitude; for the ſmaller the latitude of planets in conjunction is, the more powerful will be their influence; and, if two planets in conjunction have conſiderable latitude of different denominations, their influence will be thereby much leſſened. This obſervation likewiſe holds good in directions; for, the nearer any planet is to the ecliptic line, the greater will his influence be. Moreover, their effects are either ſtrong or weak, in reſpect of the horizon; for, when they are poſited in the mid-heaven, or paſs into the place ſuccedent to the mid-heaven, they are very ſtrong and powerful; the ſame alſo if they are in the horizon itſelf, or in any of the ſuccedent houſes, and more particularly when in oriental parts. But, when they are in the imum cœli, or otherwiſe poſited under the earth, their influence is very weak, and of but little effect.

From all the foregoing conſiderations, it is evident that the efficient power of the ſtars is deduced from their peculiar and natural aſpects, or proportional diſtances, conſidered in reſpect of the Sun, the angles, and the quality of the ambient ſigns; and by the power and influence of theſe aſpects are all aſtrological ſpeculations governed. But how theſe aſpects were firſt diſcovered, and their virtues and proportions aſcertained, does no where appear; though it might be no difficult taſk to account for both upon philoſophical and mathematical principles, ſince nature every where, as well in the motions and effects of the heavenly bodies as in all other arithmetical and geometrical reſpects, particularly celebrates thoſe proportions above all others. Picus, ſpeaking of the aſpects, thinks mankind were led to the knowledge of them by obſerving the different phaſes of the Moon; for, when ſhe is new, horned, in her quarters, gibboſſity, or at full, her forms are ſtill changed at theſe proportioned diſtances from the Sun; beſides which, it is to be obſerved, that in her annual revolutions ſhe is conſtantly found about the trine of her own place in the beginning of the former year.

Other aſtronomers, of eſtabliſhed reputation, have likewiſe obſerved, that nature particularly points to every configuration, while we conſider the motions of the other planets. Abohazer judiciouſly affirms that the two inferior planets, in their ſtations, deſcribe the arch proper to a quartile aſpect; and Pliny alſo recommends to our obſervation the trine aſpects, conſtantly formed by the ſtations of three ſuperior planets. But, above all, it cannot be conſidered without great admiration, how wonderfully nature hath nobilitated all the aſpects in the motions of Saturn and Jupiter. For as their conjunctions are rare, and happen but once in twenty years, ſo hath nature evermore diſpoſed theſe conjunctions in the moſt remarkable parts of the zodiac, that is, in ſuch ſigns only as behold each other in an equilateral triangle inſcribed. For, between any two great conjunctions of Saturn and Jupiter, there are nineteen Egyptian years, three hundred and eighteen days, and thirteen hours, in which ſpace of time thoſe planets are moved from the place of their former conjunctions eight ſigns and almoſt three degrees; which exceſs of three degrees is the cauſe why, after ten conjunctions, they paſs from one triplicity to another, and one triplicity continues one hundred ninety-eight equal years, two hundred and ſixty-five days, (the intercalary day of every fourth year omitted,) and ten hours. But the revolution of all the triplicities is finiſhed only once in ſeven hundred ninety-four equal years, three hundred thirty-one days, and ſixteen hours; or otherwiſe in ſeven hundred ninety-four Julian years, one hundred thirty-three days, and ſixteen hours; which, being doubled, amounts to one

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thouſand five hundred and eighty-eight, which number of years thoſe authors are thought to have reſpected who conſidered the year 1588 from the birth of Chriſt would prove ſo fatal.

From hence therefore it is, and not without ſufficient cauſe, that they are termed great conjunctions, both happening rarely, and abiding in one triplicity almoſt two hundred years together, and not compleating all the triplicities of the zodiac in much leſs than eight hundred years: conſequently they have not yet gone through all the triplicities eight times ſince the beginning of the world. Neither are the other aſpects formed by theſe planets to paſs unnoticed; for whoever obſerves when Saturn and Jupiter behold each other by an oppoſition or quartile aſpect, they will evidently perceive that they ſtill carry ſuch a regard to the ſigns or places of their preceding and next conjunctions, as ever more to irradiate the one and the other with an oppoſition, ſextile, quartile, or trine aſpect; which I think is a ſufficient proof that nature hath allured us to the conſideration of the archs formed by theſe aſpects in the particular motion of each reſpective planet.

To confirm the virtues and effects of theſe aſpects, we need only conſider what phyſicians are taught by experience, namely, that the criſis of all acute diſeaſes has a palpable and extraordinary ſympathy with all theſe five configurations of the Moon, made to her place at the beginning of the diſeaſe. Or, as a further proof, we need only refer to what has already been ſaid relative to the tides, which conſtantly obſerve the motions of the Moon, their ſpring and higheſt floods always concurring with their conjunction and oppoſition to the Sun, as the neaps and loweſt tides always do to her quarters. And it is equally remarkable that the ſeas, in their daily ebbing and flowing upon every coaſt, have reſpect only to ſuch azimuthal circles, as are in a quartile poſition when the Moon paſſes by them. Again, the Sun moſt evidently manifeſts great effects by the quartile aſpect, ſince he modifies and governs the viciſſitudes of ſeaſons, or four quarters of the year, by his ingreſs into the four equinoctial and tropical points of the zodiac.

The power of theſe aſpects is not injudiciouſly ſtated by Julius Firmicus, in the arithmetical obſervation which he makes of the number of ſigns agreeable to the aſpects, 1, 2, 3, 4, 6, anſwering in progreſſive order to the conjunction, ſextile, quartile, trine, and oppoſition; for theſe numbers only, and no others, will divide the zodiac, conſiſting of twelve ſigns; for which reaſon he makes them the only aliquot

aliquot parts of a circle. Ptolemy alſo added not a little to the dignity of theſe irradiations, when he firſt diſcovered the geometrical proportion which the ſubtenſes of each of theſe arches bear in reſpect to the diameter of a circle. Others again, with no leſs ingenuity, have obſerved, that amongſt all regular or ordinate figures that may be inſcribed in a circle, though the ſame be infinite, there are none whoſe ſides and angles carry away the prerogative at the circumference and centre, but thoſe whoſe ſides and angles are anſwerable to the ſubtenſes and arches of their aſpects. For amongſt all ordinate planes that may be inſcribed, there are no two whoſe ſides joined together have pre-eminence to occupy a ſemicircle, except the hexagon, quadrate, and equilateral triangle, anſwering to the ſextile, quartile, and trine irradiated. The ſubtenſe therefore of a ſextile aſpect conſiſts of two ſigns, and joined to the ſubtenſe of a trine, compoſed of four, being regular and equilateral, take up ſix ſigns, which is a complete ſemicircle. In like manner, the ſides of a quadrate inſcribed, ſubtending three ſigns, and twice reckoned, alſo occupy the moiety of a circle. And what the foregoing figures are ſaid to perform, either doubled or joined together, may alſo be found in the aſpect of oppoſition; for the diametrical line which paſſes from the place of conjunction to the oppoſite point, divides a circle into two equal parts, a circumſtance which cannot be found in any other inſcripts. For example, the ſide of a regular pentagon ſubtends ſeventy-two degrees; of an octagon but forty-five; the remainders of which arches, viz. one hundred and eight, and one hundred and thirty-five, degrees, are not ſubtended by the ſides of any ordinate figure.

And thus, as the ſubtenſes of theſe aſpects are the ſame with the ſides of the foregoing inſcripts, and only take up the circumference of a circle; ſo it is evident, that the angles at which they concur, are the ſame wherewith the ordinate planes take up the whole ſpace about the centre. For if we conſider the angle of a ſextile aſpect at the earth, it is all the ſame with that of an equilateral triangle conſiſting of ſixty degrees, and contains two-thirds of a right angle; but ſix times two-thirds of a right angle make four right angles; wherefore ſix ſextiles, equal to ſix equilateral triangles, fill the whole ſpace about a point, which is equal to four right angles. Secondly, every angle of a quartile is a right angle, and the ſame with the angle of a rectangle quadrilater figure, four of which fill a whole ſpace. Thirdly, the angle which two ſtars in a trine make at the centre of the earth, is meaſured by an angle of one hundred and twenty degrees, which is equal to the angle of a regular hexagon, conſiſting of a right angle and one-third; and, taken three times, makes four right angles; wherefore three equila-

teral hexagons, or three trine aſpects, alſo fill the whole ſpace about the centre. To theſe we may likewiſe add the aſpect of oppoſition, which conſiſts of two right angles, and therefore, being doubled, will perform the like operation with the reſt; whilſt any other figure of many angles, however joined together, will either fall ſhort of four right angles, or elſe exceed them. For inſtance, the angle of a pentagon contains a right angle and one fifth over, wherefore three ſuch angles placed about a point will fall ſhort of four right angles by two-fifths of a right angle; whilſt on the other hand, four ſuch angles will exceed four right angles by four-fifths.

Theſe ſpeculations therefore duly conſidered, it were ſenſeleſs to imagine that nature hath ſo many ways diſtinguiſhed theſe remarkable irradiations of the ſtars in vain, or admoniſhed us to a particular regard of them, by ſo many rare and ſecret operations, as well in the motion of the planets, as in their effects and proportions, if they were not endued with more force and virtue than any of the others. Hence it has given ſcope to the ingenuity and abilities of the learned to aſſign a cauſe, why theſe few configurations, above all the others, ſhould be endued with ſuch extraordinary efficacy. Nor has any reaſon yet been given, with more apparent probability, than that theſe proportions, whereof the aſpects are found to conſiſt, are preciſely the ſame with thoſe which are found in harmonical concords; for which reaſon it is ſuppoſed no leſs probable, that the rays of the ſtars in theſe proportioned diſtances, ſhould powerfully affect the matter of all ſublunary things, by the ſame rule that the like geometrical ſymmetry in ſounds and voices ſhould ſtir up the ſenſe and paſſions of the hearer. And it is an eſtabliſhed obſervation throughout the productions of nature, that where due proportion is not wanting, there ſhe never fails to endue all her effects with ſuch an height of perfection, as cannot but ſtrike the ſenſe and underſtanding of every obſerver. And thus it is even in artificial compoſitions, and in medicines; for we know thoſe only to be moſt kind and ſovereign, which obſerve a competent ſymmetry or temperature of the active and paſſive qualities. With great propriety, therefore, and with every appearance of truth, moſt of the learned agree with Ptolomy, that the cauſe of this wonderful efficacy in the foregoing aſpects proceeds in a great meaſure from harmonical proportion.

But more clearly to demonſtrate this ſimilitude or affinity between the proportions of the aſpects and the like diſtances obſerved in muſical concords, we muſt underſtand that all harmony whatſoever originally ſprings from three ſuch terms of numbers as reſpect each other in ſuch a

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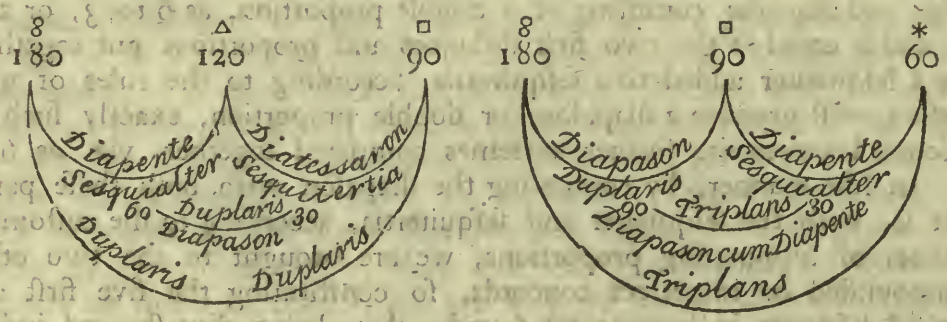
manner, that their differences invariably retain the ſame proportion as is found between their extremes. For inſtance, in theſe three numbers, 6, 4, 3, anſwering to the ſigns of the oppoſition, trine, and quartile configurations, it is evident, if we compare the extremes with the mean, that 2 will be the difference between 6 the firſt, and 4 the ſecond, number; and 1 is in like manner between 4 the middle or ſecond, and 3 the third, number; but 2 being double in proportion to 1, therefore 6, the firſt number, reſpect 3, the third number, with the like proportion. The analogy of which proportions, as before ſtated, is found to be the baſis of all muſic, ariſing wholly from theſe three ſimple concording diſtances, which by muſicians are termed *diapente*, conſiſting of a ſeſquialter proportion, as 6 to 4; or, which is all the ſame, of three to two; *diateſſaron*, compounded of a ſeſquitertia, as 4 to 3; and *diapaſon*, conſiſting of a double proportion, as 6 to 3, or 2 to 1; and is equal to the two firſt diſtances and proportions put together. For a ſeſquialter added to a ſeſquitertia, according to the rules of proportion, will produce a diapaſon, or double proportion, exactly ſuch as is found between the former extremes compared together, viz. as 6 to 3. In like manner, by comparing the diapaſon with both theſe parts, that is, with the ſeſquialter and ſeſquitertia, according to the cuſtomary manner of ſupputating proportions, we are brought to the two other compounded or imperfect concords, ſo conſtituting the five firſt and natural diſtances in harmonical ſounds, that, being diverſly and judiciouſly varied between themſelves, produce an infinite variety of all kinds of melody.

After the ſame manner we find it, with regard to the light and influence of the heavens. For although there are other aſpects attributed to the ſtars, both zodiacal and mundane, yet theſe five were anciently, and are even now, obſerved as being moſt apt to action, and moſt powerful in their effects, namely, the conjunction, oppoſition, trine, quartile, and ſextile; and there is nothing more certain, than that by the harmonical mixture of theſe proportioned beams, the generation and corruption of this mortal world is infinitely varied and governed. Wherefore, as the force of all harmony, ſo likewiſe the effectual reaſon of all action in the influence of the ſtars, is properly deduced from the aforeſaid ſymmetry of theſe diſtances. But more fully to illuſtrate that the angles of the aſpects, compared between themſelves, concur with theſe harmonic proportions in muſic, let it be remembered, that ſtars in an oppoſite or diametrical aſpect, are disjoined by the ſpace of two right angles, which are meaſured with the arch of ſix ſigns, or one hundred and eighty degrees of circumference; and that the trine, conſiſting of four ſigns, or

one

one hundred and twenty degrees, conſtitutes one right angle, and one third of another; alſo, that the quartile aſpect takes up one entire right angle, and is ſubtended with the arch of three ſigns, or ninety degrees; and likewiſe that a ſextile is conſtituted but of two ſigns, or ſixty degrees, which is two thirds of a right angle. This being admitted, if we now compare the two right angles of the oppoſition, taken together with the angles of the reſt of the aſpects, and either the trine placed between the oppoſition and the quartile, or the quartile between the oppoſition and the ſextile, we ſhall find either way three numbers which admit all the laws of harmonic proportion, as becomes evident by the following figures.*



The firſt figure ſufficiently explains itſelf; but in the ſecond, let the oppoſition be compared with the ſextile, and it will be found to have a triple proportion to the ſame, compounded of a double and ſeſquialter proportion, as diapente is with diapaſon in muſic; and hence it is found no ſimple or perfect aſpect, but exactly anſwerable to B flat, the firſt imperfect or compounded concord in muſic, being a ſixth from G *ſol re ut*; which is nevertheleſs in ſome reſpects eſteemed perfect, becauſe it bears the ſame diviſion compared to D *ſol re*, as the perfect concords do; for it is half a fifth, and ſituate in the centre between r *ut* and D *ſol re*. Again, the ſextile aſpect compared with the trine, is juſt one half thereof, which has been already proved to be in a ſeſquialter proportion to the oppoſition, as D *ſol re* is to r *ut*, and therefore exactly correſponds with the diapente in muſic; which I here take occaſion to mention

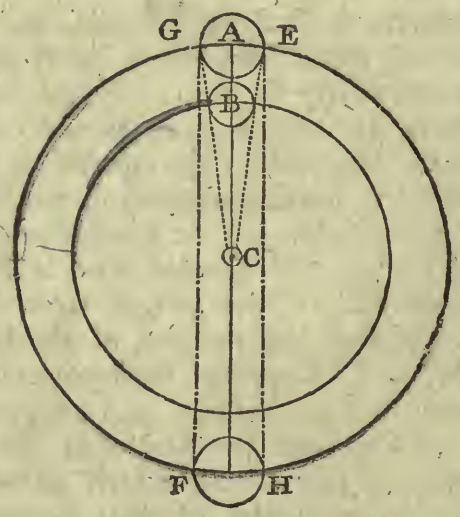
* The firſt figure proves the three concords to have three perfect aſpects; and the ſecond ſhews the ſextile to be an imperfect aſpect, agreeable to *diapente cum diapaſon*, that is, a triple proportion, as 60 is to 80.

again,

again, becauſe I may hereafter allude to it, when I come to ſpeak of the new aſpects. What I have already ſaid, will ſuffice to ſhew the philoſophical ſpeculation of thoſe who have aſcribed the efficacy of the planetary irradiations to the harmonical proportions which are found between them. And ſince it is obvious that theſe aſpects do really bear the ſame mutual reſpect one towards another, as all harmonical concords are found to retain among themſelves, what reaſon can be aſſigned, why nature's operations in the lights and influences of the heavenly bodies ſhould not be governed by this ſymmetry of proportion, in the ſame manner as we find to be univerſally admitted in the ſcience of muſic?

But all this rather ſerves to illuſtrate a ſimile, and to prove that nature has indeed diſtinguiſhed theſe proportions with extraordinary virtues above any other, than to ſatisfy the mind *why*, in the infinite variety of ſounds and lights, theſe proportions only ſhould correſpond ſo ſweetly in muſic, and be moſt effectual in the operations of nature. Kepler, with a ſhew of plauſibility, has endeavoured to demonſtrate, that God, in the creation of the world, obſerved the ſame proportion in the magnitude and diſtance of the celeſtial ſpheres, that is found in the regular ſolids which in geometry have their origin from the ordinate planes; and therefore concludes, that the motions of the heavenly bodies correſpond moſt ſweetly, and co-operate moſt powerfully together, when the nature of ſublunary things, endued, as he ſuppoſes, with a ſenſitive faculty, apprehends and receives the beams of the ſtars by their concurrence at the centre of the earth; which anſwers to the ordinate planes, from whence the regularity of theſe proportions is derived, as the impreſſed characters of that admirable ſymmetry which God is ſaid to have obſerved in the creation of the world. And hence he ſuppoſes that, as often as any earthly ſubſtance meets with theſe proportions, it is affected as it were by this idea, and exerciſed in ſuch a manner, that what it but ordinarily performs at other times, it will now produce with much more effect. Not that theſe proportions work any thing of themſelves; for in muſic, it is neither the ſounds, nor the proportion of the concords, that work any thing of themſelves, or beget any delight in the hearer; but the ſoul, approaching to the organs of ſenſe, there firſt entertains the ſounds inwardly, then regards their proportions, and, finding the ſame good and geometrical, laſtly exhilarates itſelf, and moves the body wherein it is, as with an object wherein it takes delight. Such alſo is the ſympathy between the heavenly influences, and all ſublunary matter, animate or inanimate.

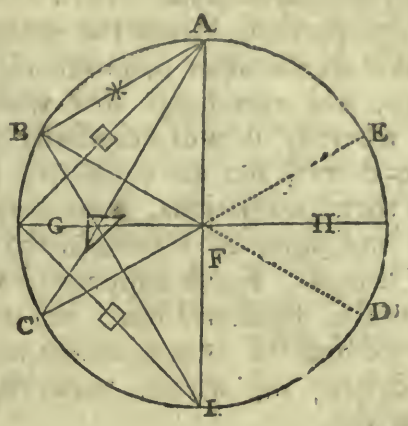
But be this conceit of Kepler's as it may, we are not without ſufficient geometrical demonſtration, to ſhew the reaſon why theſe proportions, or irradiations of the ſtars, are more effectual than any others. For ſince it is admitted that an union of beams affords the greateſt influence; ſo it is allowed that the conjunction and oppoſition are for this reaſon the moſt potent and powerful configurations of all others; as is ſhown by the following figure, where we find the beams, as well incident as reflected, to be united.



For let A be ſuppoſed in conjunction with B, it is firſt manifeſt that all the beams flowing from G and E the points of touch in the circumference of A, ſhall unite themſelves with the beams that are ſent from B to C the earth's centre. Secondly, we are alſo to obſerve, that in this caſe the beam AC, or BC, coming from the centre of the ſtars, reflects only into itſelf, as being perpendicular; whereas thoſe beams which are ſent from the points E and G make an acute angle at C, and reflect the one into the other at equal angles; as GC reflect from C to E, and EC from C to G. Laſtly, the union that happens in an oppoſition is manifeſt without any illuſtration, where the beams ſent from the oppoſite points make but one ſtraight line, as G F, and EH, in the foregoing figure.

In

In like manner, in my contemplation, the configurations of the ſextile and trine have a concurrence of their beams at the earth, and a mutual reflection of the one into the other, and ſo an union by reflection, as in the following figure is manifeſt.



For admit A B C to be three ſtars, A and B in a ſextile configuration, and A C in a trine; then for ſo much as B F, the beam incident of the ſextile, falls obliquely in reſpect of A F, and makes an acute angle therewith, it is evident to any one who has the ſmalleſt underſtanding in optics, that B F ſhall reflect to C, and ſo be united to C F, the incident of the ſtar C, which is in a trine configuration with A. For the ſame reaſon C F ſhall reflect to the ſtar in B, and be alſo united with B F, the incident of the ſtar at B. And hence ariſe the grounds of that familiarity in theſe arches of heaven, which Ptolomy has laid down as the moſt apt for the apheta of life, or the houſes of the figure.

But the quartile aſpect, whoſe beams only cut each other *ad angulos rectos*, and ſo reflect into themſelves, derives its principal virtue from the exact proportion of its angles in taking up the centre of the earth; and hence the myſtery of theſe configurations wholly conſiſt in this, that theſe irradiations only, and thoſe that are derived from them, are proportionable unto all patible matter, and therefore moſt effectual. For that theſe irradiations only are every way proportionable, has been already abundantly proved, whether we reſpect their taking up the circumference, the power and proportion of their ſubtenſes unto the diameter, or, laſtly, and principally, their occupying of place at the centre of the earth by their angles, whereby they muſt needs ſhine upon all elementary

matter with a due and even mixture of light and influence. And ſince no other arches, ſubtenſes, or angles, are found to enjoy theſe prerogatives, it is evident that theſe, above all others, have that ſymmetry of proportion which is neither defective, interrupted, nor redundant; but ſuch are the arches, ſubtenſes, and angles, of theſe irradiations, that theſe, and no other, are exactly proportionable. Now as that which is defective, and wants equality of proportion, leaves the action fruſtrate, and without effect; ſo that which on the other hand offends in exceſs, muſt needs incur the contrary fault, and overcharge that which either nature or art intended to perform; whereby it will neceſſarily follow, that wherever there is no defect, nor exceſs, but an equal and juſt mixture of the influence of the ſtars in theſe irradiations, theſe only can be apt and proper to produce perfect and agreeable effects in the formation and temperature of all ſublunary things. For it happens in theſe effects which are produced by the mixture of light and heat, juſt the ſame as in chemical operations, where a defect of heat produces nothing: while, on the contrary, exceſs will deſtroy the whole, either by ſublimation, vitrification, eruption, or the like.

Having thus ſatisfactorily ſhewn how the points of the ordinate planes, whereunto theſe configurations have been compared, often reiterated, do take up place, I ſhall now ſet forth how the beams of any two ſtars in any one of the former configurations ſhall occupy more ſpace than that which is comprehended between their incidents or beams of true motion; and how by their beams, either incident, reflected, or oppoſite, they occupy and poſſeſs the whole centre of the earth at one inſtant with proportionable angles. To demonſtrate this, in reſpect to the conjunction and oppoſition, whoſe force rather depends upon union than proportion, I need only refer the reader to a view of the laſt diagram but one, where he will find that the united beams of ſuch ſtars as are in conjunction and oppoſition, ſurround the centre, and all elementary matter whatſoever, ſubject to the actions of heaven. With regard to the quartile, whoſe beams incident and oppoſite traverſe the centre of the earth at four right angles, viz. at AFG, GFI, AFH, and HFI; and ſeeing four points of a rectangle quadrilater figure have been already proved to occupy place, I likewiſe need no other proof in this configuration, than that the reader will in the laſt figure obſerve how theſe four right angles, made by one quartile aſpect, take up the centre of the earth. But concerning the trine and ſextile aſpects, we have yet more to conſider; for ſuppoſe two ſtars, A and B, in the laſt diagram, irradiate the earth with their ſextile beams; although it be true, that by protracting the oppoſite beam from B to F, the centre of the earth ſeems occupied with proportionable

tionable angles, BFA being ſubtended by the arch of ſixty degrees, which is before declared to be the angle of an ordinate equilateral triangle, and ſo leaves the outward angle BFI equal to the angle of an ordinate hexagon, ſubtended here by the arch of one hundred and twenty degrees, which is the arch of a trine; and the like being alſo found in the angles made by the oppoſite beams *ad verticem*; yet, nevertheleſs, we muſt here conſider how the incident beam of B, viz. BF, reflects into C, and ſo takes up the whole ſemicircle ABCI with three ſextiles, viz. AFB, BFC, and CFI. In like manner, if we ſuppoſe C to be in a triangular configuration with A, it is evident that as the oppoſite beam of H, viz. FI, makes a ſextile with the incident beam of a ſtar at C, viz. CF; ſo CF, being the beam incident of the ſtar at C, reflects alſo to the point B, and ſo makes the ſame three ſextile aſpects wherewith the aforeſaid whole ſemicircle is occupied, as above demonſtrated. Theſe conſiderations will undoubtedly ſatisfy the reader how any two ſtars, in either of the aſpects above alluded to, proportionably occupy the whole centre of the earth in the ſame moment of time, without reiterating the ſame angle.

I have hitherto only ſpoken of what are termed old configurations, which are indiſputably the moſt excellent; but I ſhall now mention what are called the new ones, as introduced by the ingenious Kepler, namely, the *quintile*, conſiſting of ſeventy-two degrees; the *biquintile*, of one hundred and forty-four degrees; and the *ſeſquiquadrate*, of one hundred and thirty-five degrees; which aſpects being added to the former, make eight configurations, anſwering to the eight conſonant ſtops in a monochord. Theſe new additions are by no means improperly made, ſince many eminent practitioners of this ſcience have experienced their utility in ſpeculations on the weather and meteors, as well as in bringing up the accidents of a nativity. Neither is there any want of philoſophical or mathematical demonſtrations to ſupport them; for as in muſic there are but three perfect concords, namely, the diapaſon, diapente, and diateſſaron; ſo in aſtrology there are but three perfect aſpects anſwerable to them, viz. the oppoſition, the trine, and the quartile; the ſextile having already been proved an imperfect aſpect, anſwering exactly to B flat, the firſt among the imperfect and compounded concords. Wherefore, conſidering that the firſt three perfect concords are found to have their perfect aſpects anſwerable unto them, and that B flat, being an imperfect concord, is alſo found to agree exactly in proportion with the ſextile, being an imperfect aſpect, this undoubtedly gave Kepler ſufficient reaſon to conceive that the other harmonical proportions contained in the ſame monochord might alſo have their aſpects, namely, the quin-

 tile,

tile, biquintile, and ſeſquiquadrate, which are preciſely found to correſpond with them, and are in a ſimilar degree effectual in their mode of operation.

Thus having explained what the aſpects or configurations of the planets really are, and proved that their power and influences are grounded upon philoſophical and mathematical principles, I ſhall now proceed to ſhew their applications in the iſſues of human life, from conception to the grave.

It is, I believe, univerſally admitted, that the beginning of human generation takes place at the time of conception; and therefore we ought to be exact in aſcertaining this time, and in conſidering the effective power of the configurations of the ſtars, as they then happen to be poſited, and from thence contemplate the qualities of the mind and body. For in the beginning, although the ſeed at once aſſumes a quality by the communication of the circumambient matter, which at other times of its formation and increaſe becomes different; yet naturally, as it increaſes, it retains its own proper matter, and is rendered more like the peculiar nature of the firſt quality, with which it was impreſſed at the time of conception. But if it be of ſome importance to know the time of conception, it is infinitely more ſo, to know the true time of birth; for by the firſt, the accidents only before birth are known; but by the ſecond, the incidents of our whole lives are to be diſcovered. Wherefore one may be called a beginning, and the other an after-beginning; the firſt, the generation of human ſeed; the ſecond, that of man. For in this ſtate the infant aſſumes many things which it had not when in the womb, and theſe peculiar to human nature alone, and the formation of the body. And although the properties of the celeſtial and elementary matter ſeem to confer nothing at the time of birth, in reſpect to the formation of the child, yet it operates moſt forcibly upon it in other reſpects; for nature, after perfecting the formation, diſpoſes the enſuing effect according to the ſtate of the former at the beginning. Hence it is reaſonable, in thoſe whoſe time of conception is unknown, that the configurations of the ſtars formed at their birth ſhould be ſignificative; not that it wholly contains an effective power, but becauſe it neceſſarily hath a power by nature ſimilar to the effective. But it is always beſt, if the time of conception can be had, to compare it with the time of birth; for the time of conception ſhews what ſhall happen to the infant while in the womb; as whether it ſhall be ſtrong or weak, firm or infirm, perfect or imperfect, male or female, ſingle or twins; or whether it ſhall arrive to the full and perfect time of birth. But the occurrences of life after birth are to be conſidered from the poſition of the heavens at the birth only.

Now

Now ſince nothing can be predicted in aſtrology without this fundamental guide, namely, the radix, or true time of birth, various methods have been invented in different ages, for the purpoſe of aſcertaining this point with preciſion, after the eſtimate or ſuppoſed time is given. And this is termed the *rectification of nativities*, becauſe the times uſually noted down by parents or midwives is ſeldom correct, either through inattention, or from errors in clocks; but by theſe rules the difference between the eſtimate or ſuppoſed time, and the real, is diſcovered and corrected. This rectification is done by various ways; firſt, by the Trutine of Hermes; ſecondly, by the Animoder of Ptolomy; and thirdly, by accidents of the native's life, which is alſo fivefold; firſt, according to Argol; ſecondly, according to Kepler; thirdly, according to Morinus; fourthly, by the luminaries; and fifthly, by a new and more correct method.

By the Trutine of Hermes, erect the figure to the eſtimate time of birth, and rectify the Moon's place thereto; then take her diſtance from the aſcendant, if ſhe be under the earth; or from the ſeventh houſe, if above the earth, by ſubtracting the angles from the Moon's place; adding thereto the three hundred and ſixty degrees of the zodiac, if ſubtraction cannot be made without; then with the remainder enter the following Table under the column of the Moon's diſtance, and even with it, in the ſecond column if the birth was in February, in the third column if January or December, in the fourth column if in April or September, or in the fifth column if in March, May, June, July, Auguſt, October, or November, will be found an equation of days to be added to, or ſubtracted from, the day of birth, according to the letters A or S, at the top of each reſpective column, whoſe ſum or difference gives the day of the month, in the month of conception; always obſerving, that if the year of birth be a leap year, one day more muſt be added,

The TABLE.

The Moon under the Earth.	☽ dist	A	A	A	S	The Moon above the Earth.	☽ dist	A	A	A	A
	0 0	3	2	1	0		6 0	0	1	2	3
	0 13	2	1	S	1		5 17	1	2	3	4
	0 26	1	S	1	2		5 4	2	3	4	5
	1 9	S	1	2	3		4 21	3	4	5	6
	1 21	1	2	3	4		4 9	4	5	6	7
	2 4	2	3	4	5		3 26	5	6	7	8
	2 17	3	4	5	6		3 13	6	7	8	9
	3 0	4	5	6	7		3 0	7	8	9	10
	3 13	5	6	7	8		2 17	8	9	10	11
	3 26	6	7	8	9		2 4	9	10	11	12
	4 9	7	8	9	10		1 21	10	11	12	13
	4 21	8	9	10	11		1 9	11	12	13	14
	5 4	9	10	11	12		0 26	12	13	14	15
	5 17	10	11	12	13		0 13	13	14	15	16
	6 0	11	12	13	14		0 0	14	15	16	17

If the birth was in January, the month of conception was April; if February, the month of conception was May; if March, June; if April, July; if May, August; if June, September; if July, October; if August, November; if September, December; if October, January; if November, February; and if December, March. Then bring the Moon's place, the day of conception, to the sign, degree, and minute, ascending, at the estimate time, for the true time of conception. Or thus; Subtract the right ascension of the Sun at the estimate time of conception, from the right ascension at the estimate time of birth, (taken in the Table of Houses against the Moon's place, under the ascendant, adding the three hundred and sixty degrees of the zodiac as before, if subtraction cannot otherwise be made;) the remainder, converted into time, is the true hour and minute of conception. The degree and minute of the sign in which the Moon was posited at conception is the true degree and minute ascending at birth, according to the Trutine of Hermes.

To

To rectify by the Animoder of Ptolomy, erect the figure as near as possible to the estimate time of birth, and consider in what sign, and in what degree of that sign, the new Moon happened that last preceded the birth; or, if a full Moon more nearly preceded the time of birth than a new, then note the degree of the sign wherein either of the luminaries were posited that were above the earth; but, if one of the luminaries be exactly rising, and the other setting, prefer that which is rising. Then observe which of the planets hath most dignities by triplicity, house, exaltation, term, or configuration, in the degree of such preceding new Moon, or in the degree of the luminary above the earth, or that ascends, at such preceding full Moon; and also what sign and degree then ascends upon the horizon, or that culminates or possesses the cusp of the tenth house; and if the degree of the planet, dignified as above, be situated nearer the degree ascending than to the degree culminating, place the same degree in number of the sign ascending, upon the cusp of the ascendant, that such ruling planet possessed of the sign he was in. But on the contrary, if the planet be nearer the degree on the cusp of the tenth house or medium cœli than to the ascendant, then the degree culminating, or possessing the cusp of the mid-heaven, must be made the same with the degree the said planet was in; and so, according to the sign and degree thus ascertained, must the other houses of the figure be varied; and this will be the true time of the native's birth. But if it should happen that two planets have equal dignities in the degrees aforesaid, prefer that which is posited the nearest to the ascendant. Ptolomy further observes, that what sign the Moon is in at the time of birth, is the very sign which ascended at the conception; and again, whatever sign the Moon is in at conception, that or the opposite will be the sign ascending at birth.

To rectify by accidents, according to the method of Argol, set the scheme exactly to the estimate time, and draw it into a speculum; then run down the columns in the speculum, belonging to the ascendant and medium cœli, considering what directions might most probably signify the accidents given, observing the ascendant for accidents befalling the body; the medium cœli for things relating to credit or reputation, as trade, honour, dishonour, preferment, &c. and convert the time of the accident into an arch of direction, by Naibod's measure of time; and then finding the true, right, or oblique, ascension of the promissor with latitude, if he hath any, from which subtracting the arch of direction, the remainder will be the right ascension of the medium cœli, or oblique ascension of the ascendant. If it be the oblique ascension of the ascendant, subtract ninety degrees from it, the remainder will be the right

aſcenſion of the medium cœli corrected, between which, and the right aſcenſion of the medium cœli of the ſuppoſed time, take the difference; which add or ſubtract to or from the ſuppoſed time, according as the right aſcenſion of the medium cœli did increaſe or decreaſe, and the ſum or difference is the true time of birth required.

Secondly, according to Kepler, gather a table of the Sun's place, for eighty, ninety, or one hundred, days, more or leſs, immediately ſucceeding the day of birth; then having the time of the accident, number ſo many days of the Sun's motion as there were years elapſed from the birth, making proportion for the odd days, and find the Sun's place at that time, with the right aſcenſion thereof, which ſubtract from the oblique aſcenſion of the promiſſor denoting the accident, added to two hundred and ſeventy degrees, the remainder is the right aſcenſion of time corrected; where note, that having ſet the figure to the eſtimate time, calculate the Sun's place thereto, and find the difference between that and his place at noon the day of birth; which, if it exceeds his place of birth, ſubtract the aforeſaid difference from his place at noon, agreeing with that day ſignifying the number of years in which the accident happened; but, if it be leſs, add; ſo ſhall the difference or ſum be the Sun's direction for years complete; then, for the odd days of the accident, if any be, find the Sun's diurnal motion, in the ſaid collection againſt the day ſignifying the ſaid number of years, and ſay, As three hundred and ſixty-five days ſix hours is to the Sun's diurnal motion, ſo are the ſaid odd days to the odd minutes, which are to be added to the Sun's direction aforeſaid; which ſum is the Sun's true place at the time of birth. But to rectify it by an accident compared with the medium cœli, ſubtract the right aſcenſion of the Sun, found by the former rule, for the year and day of the accident, from the right aſcenſion of the promiſſor, by adding three hundred and ſixty degrees, if ſubtraction cannot be made without, and the remainder is the right aſcenſion of time corrected.

Thirdly, according to Morinus, to rectify the aſcendant, or medium cœli, by a direction to the conjunction or oppoſition of the promiſſor of any accident, is exactly the ſame with Argol; but if it be to the ſextile, quartile, or trine, of any ſuch promiſſor; firſt, find their latitude, and then in all reſpects follow the ſame method as is above given in the directions of Argol.

Fourthly, to rectify by the luminaries, proceed as follows: If no direction of either angles will anſwer to the accident given, and it be eminent, consider

consider the position of the luminaries, and see what direction of either of them might most probably signify the same; which done, find the luminaries' pole of position exactly for its place in the estimate figure, under which pole direct the said luminary to the said probable promissor, and find the difference between that and the time of the accident converted into an arch of direction; then make a second supposition at the pole of position, working as before; and, noting the difference between the arches of the two directions, say, As the difference of these two arches is to the difference in the poles of position, so is the first aforesaid difference to the difference between the first supposed pole of position and the true pole of the luminary proposed; but it is necessary here, that the estimate time be given pretty exact. Thus, having found the true pole of position, it gives the true oblique ascension or descension of the luminaries, with its distance from the meridian; by which may be found the medium cœli correct, and thereby the true time of birth.

Besides these, there are several new methods of rectifying nativities by accidents. For instance, fifthly, set the figure to the estimate time, and draw a speculum thereto; in which, besides the aspects of the planets, insert also the aspects which the ascendant and medium cœli make with every sign; this done, consider what promissors occur to a conjunction, sextile, quartile, trine, or opposition, of the ascendant, or medium cœli; and for every year account one day in the Ephemeris, to the year current in which the accident happened; find that promissor's place (in that day adhering to the year current) for the estimate time of birth; saying, As twenty-four hours is to the planet's diurnal motion, so are the hours and minutes elapsed from noon to the minutes to be added or subtracted to or from the planet's place at noon that day; according as the said planet was either direct or retrograde; then lastly, As three hundred and sixty-five days six hours are to that promissor's diurnal motion, so is the number of days elapsed from the birth (at the termination of which the accident fell out) to the minutes to be again added or subtracted to or from the aforesaid place of the said promissor, as he was direct or retrograde; to which very degree and minute the ascendant or medium cœli must be brought. But, if there be no direction of the ascendant or medium cœli to signify that accident, consider what other significator, being directed to any likely promissor, might effect the same; and in the Ephemeris, against that day signifying the number of the years current for the estimate time of birth find the place of the said promissor; then say, As three hundred and sixty-five days six hours are to twenty-four hours, so are the days elapsed (in which the accident happened from the birth-day) to their proportioned part. Secondly, As twenty-

twenty-four hours are to the ſignificators' diurnal motion, ſo is the aforeſaid proportional part to the minutes and ſeconds, which are to be ſubducted out of the place of the aforeſaid promiſſor; and the remainder is the exact place of the ſaid ſignificator at the true time of birth. In this caſe it will be neceſſary to have the eſtimate time very near; and that the Sun, Venus, Mercury, or the Moon, be ſignificators; and Saturn, Jupiter, or Mars, or their aſpects, promiſſors; otherwiſe, if the more weighty planets be ſignificators, take the diurnal motion of the promiſſor, and work as before; ſubducting theſe minutes and ſeconds from the ſignificator, and the remainder is the exact place of the promiſſor at the true time of birth. If yet no direction appears which may ſignify the given accident, conſider the Moon's directions on the right-hand page of the Ephemeris, againſt the day ſignifying the year current in which the accident happened; and, allowing two hours for a month, ſubtract the days elapſed from the birth-day from the hours and minutes, adhering to the lunar aſpect, and the remainder will be the hour and minute of birth corrected. The ſame obſervation likewiſe holds good with reſpect to the mutual aſpects.

But the ſhorteſt, eaſieſt, and moſt ſimple, way of rectifying a nativity, and which includes all the perfections of the foregoing, provided the eſtimate time does not exceed two hours of the real, is as follows.—Having erected the figure to the eſtimate time, obſerve whether either of the luminaries be poſited in the centre of any one of the three prime angles, namely, the aſcendant, medium cœli, or ſeventh houſe, or near them; and if ſo, bring either of them to the cuſp of the angle, and the degree and minute they were in is the true time of birth. But, if neither of theſe are found thus centrically poſited, nor near the cuſps of either of thoſe angles, then bring them to a right parallel from angles, and that will be the true time. If their poſitions will not admit of this, obſerve the two benefic planets Jupiter and Venus, and note whether either of them be ſituated as above ſpecified, namely, in the centre of the angles, or in a right parallel with either of the luminaries, that is to ſay, with the Sun by day, or the Moon by night; and either of theſe brought to the cuſps as before, will give the true time of birth. So likewiſe either of the malefic planets Saturn and Mars, if found poſited in the centre of the angles, or near their cuſps, or in parallel to either of the luminaries as above, will be the prorogator of life, and likewiſe ſhew the true time of birth; but theſe laſt poſitions are rarely if ever found in the ſchemes of grown perſons' nativities, becauſe their influences, if not corrected by the rays of benevolent ſtars,

ſtars, are of ſo deſtructive a tendency, that they generally cut off life in a ſhort time, either in infancy, or at leaſt in the firſt ſtage of life.

Now, having brought a nativity from its eſtimate or ſuppoſed time to that of the real, we are next to conſider its proper and contingent parts and ſignifications, ſo far as they relate to accidents before birth, and to thoſe after the ſubject comes into the world; as alſo to parents, brethren, and relations, of the native. The particular conſiderations before birth relate to ſex; as whether the infant be male or female; and likewiſe to number, as whether there be twins or not. The cauſes of deformity, of monſters, and of thoſe which periſh in the womb for want of nouriſhment, are alſo included in this part of the doctrine of nativities. But the particular ſubjects of enquiry after birth, relate to the length of life, and form of the body; to bodily diſeaſes, and accidental hurts and blemiſhes of the members; to the faculties of the mind, and mental affections. They likewiſe include the future fortune of the native, as well in poſſeſſions as in dignities; and alſo in the quality of his actions. Then concerning marriage and procreation; the harmony of friends, and animoſity of enemies; next of travelling; and laſtly, of death.—But the conſideration concerning death is naturally joined to that which relates to the ſpace of life, ſince it ſhews the quality and mode of its termination.

It may naturally be aſked, how theſe events are ſeverally and reſpectively diſtinguiſhed? To explain this, let it be always remembered, that for any particular event, we are to refer to ſuch peculiar place in the zodiac as is proper to that ſpecies of action in the geniture concerning which we are about to enquire. And whatever ſtar is found to have dominion in ſuch place, either by triplicity, houſe, exaltation, term, or configuration, ſuch ſtar ſhall have dominion of the event. But if two or more ſtars ſhall be found in theſe ſeveral poſitions, then that ſtar which has familiarity by moſt ways, namely, that has the majority of dignities, ſhall be taken as ruler of the event, and ſhall aſſume the dominion accordingly. The quality of the event is always known from the nature of theſe ruling ſtars, added to that of the ſigns in which thoſe ſtars are poſited, and the familiarities they have with the other ſignificant parts of the heavens. The extent and importance of the event is known from the lordſhips and dominions of theſe ruling ſtars, according to their ſtrength or weakneſs in reſpect of their aſpects in the world and the geniture. They are ſtrong in reſpect of the world, when they are in proper places, or oriental, or augmented; and in reſpect of the geniture, when they make their tranſits on the angles, or ſucceedent houſes;

but particularly when they occupy the cuſps of the aſcendant or mid-heaven. And they are deemed weak in reſpect of the world, when they are in occidental places, and ſlow, retrograde, and diminiſhing their courſes; but weak in reſpect of the geniture, when they are in cadent houſes, or falling from the angles. The general time of the event is known from theſe ruling ſtars being orientally or occidentally poſited in reſpect of the Sun and the horoſcope, and from their being in the angles or ſucceedent houſes; for, when they are matutine or angular, they are quick; but, when occidental or veſpertine, ſlow.

Theſe things being premiſed, it follows that the firſt conſideration upon the face of a geniture is that which relates to the parents of the native. The Sun, therefore, and Saturn, repreſent the perſon of the father; and the Moon and Venus that of the mother. And, as theſe are found afflicted among themſelves, or otherwiſe, ſo we underſtand the accidents appertaining to parents will be. The ſtars that are configurated with the luminaries ſhow what relates to their fortunes and poſſeſſions; for, if they are ſurrounded by the benefics, and by ſuch as are of the ſame nature, and in the ſame ſigns, or the ſucceeding, their fortunes will be illuſtrious and ſplendid; particularly if the Sun be configurated with oriental ſtars, or the Moon by occidental. If Saturn and Venus be orientally poſited, or angular, they foreſhow happineſs according to the particular circumſtances of each parent. If the luminaries are *void of courſe*, and in no good aſpect with the fortunate ſtars, a low condition, or an ignoble life, is prenoted. But if the luminaries are variouſly configurated with good and evil ſtars, a mediocrity and inequality in the fortunes of the parents is thereby demonſtrated; as when Mars aſcends to the Sun, or Saturn to the Moon, and the benefics in different conditions. Again, if the Part of Fortune in the nativity is found in a good poſition, with the ſtars configurated with the Sun and Moon, the affairs of the parents will be proſperous; but if it be diſcordant, and ſituated in a bad place of the figure, with malefic ſtars, their concerns will turn out injurious and unprofitable.

The length and ſhortneſs of life muſt be conſidered from other configurations. If Jupiter or Venus are any way joined in aſpect with the Sun or Saturn, or if Saturn hath an harmonizing configuration with the Sun, that is, if they behold each other by a ſextile or trine, and ſtrongly dignified in other reſpects, they promiſe long life to the father. But if theſe poſitions are found weak, with Mars dignified above the Sun, and Saturn in quartile or oppoſition, the father will be taken off in the early part of his life. The diſtinctions which relate to the mother, are theſe.

If Jupiter is configurated to the Moon or Venus; or Venus alone beholds the Moon by a ſextile or trine aſpect, the mother will enjoy health and longevity. But, if Mars be poſited in any of the angular or ſucceedent houſes, beholding the Moon or Venus with a quartile or oppoſition; or if Saturn is thus configurated with the Moon, ſlow in motion, and declining from angles; they induce the direct contrary effects, and proclaim a diſeaſed and ſhort life to the mother. Thus from the nativity of a child may the principal concerns of the father and mother be ſought out, and aſcertained; and ſuch is the ſympathy exiſting by this bond of nature and conſanguinity, that little difference will be found, if compared with the proper nativity of each parent.

But, to give judgment in ſuch caſes with correctneſs, ſeparate ſchemes muſt be erected for the father and mother, by the following rule.—In the figure erected for the father, if the nativity be diurnal, note the degree in which the Sun is poſited in the child's nativity, and make that the degree aſcending upon the horoſcope for the father; and conformable to that, order the cuſps of all the other houſes, by the rules heretofore laid down. If the figure be erected for the mother, then take the degree of Venus, inſtead of the Sun, and proceed in all other reſpects the ſame. But if the nativity be nocturnal, take the degree of Saturn for the father, and that of the Moon for the mother. And in all theſe caſes it muſt be obſerved, that the nativity of the firſt-born is to be preferred, then that of the ſecond, and ſo on. And that whatever is prenoted in relation to the parents from theſe figures, is only ſuch as ſhall happen to them after the birth of the child, and not to any thing before. The time in which any or each of theſe events will happen is to be ſought out by the arches of direction, or diſtances of that ſtar which hath the dominion, in reſpect of the Sun, and the angles of the world; and this I ſhall make perfectly eaſy to the meaneſt underſtanding, when I come to treat of directions in general.

Now the next conſideration in the native's geniture is the place of brethren; and this is taken from the ſign on the mid-heaven, and the maternal place, which is the poſition of Venus by day, and the Moon by night. For as this can only relate to children born of the ſame mother, this ſign, and that which ſucceeds it, being maternal, naturally conſtitute the place of brethren. This place, therefore, when configurated by benevolent ſtars, denotes plenty of brethren, becauſe the increaſe of brothers and ſiſters happens according to the multitude of ſtars, and from their being ſituated in doubled-bodied ſigns, or in thoſe of one form; but, if the malefics have ſuperiority in number or power, or are adverſe by

by oppoſition, paucity of brethren will happen, particularly if unbenign ſtars circumſcribe the Sun. If the contrariety of aſpects be in angular houſes, eſpecially in the aſcendant, Saturn will procure thoſe that are firſt nouriſhed, and firſt-born; and Mars will induce to fewneſs and death. Moreover, if the ſtars which give brethren are well affected according to mundane ſituations, the general fortunes of the brethren will be glorious and famous; but mean and obſcure if the contrary poſitions happen. If the malefics be ſuperior in number and ſtrength to the ſtars which give brethren, their conſtitutions will be puny, and their lives ſhort.

And here alſo we may obſerve, that from the geniture of one brother, the principal incidents of the life of another may be diſcovered, by conſtituting the place of the given planet as an horoſcope; that is, the planet which has principal rule in the houſe of brethren, whether by day or night. The method is, to place this ruling planet, with the ſame degree he is found in, upon the aſcendant, furniſhing the cuſps of all the other houſes by this ſtandard, as before ſtated in the caſe of parents. It muſt however always be remembered, that maſculine ſtars produce males, and feminine females. Alſo, if the ſtars which denote brethren and that which has rule in the houſe of brethren agree by any harmonious configuration, they will be affected towards each other, and live in friendſhip and concord; but, if theſe ſtars are found in contrary poſitions, and in ſigns inconjunct, enmity and hate will mark their conduct towards each other.

The foregoing ſpeculations are deduced from an inveſtigation of the poſition of the heavens at the time of birth; but, in order to know whether the infant be male or female, during the ſtate of pregnancy, the time of conception only muſt be conſidered. For this purpoſe, we muſt particularly obſerve the poſition of both the luminaries in reſpect to the horoſcope, at the time of conception, together with the ſituations of all the ſtars which have a regard to them; and whether the ruling ſtars are conſtituted of a maſculine or feminine nature. For the production of males and females is according to the diſtinction of maſculine and feminine ſtars, which I have already ſhewn proceeds from the nature of the ſigns in which they are poſited, and from their mutual and mundane reſpect; for, being oriental, they are maſculine; but, occidental, feminine. The ſame likewiſe in reſpect to the Sun; for, being oriental, they are referred to the male; and, occidental, to the female. Therefore thoſe which have the greateſt power in theſe reſpects at the time of conception will give ſufficient grounds to conjecture at the ſex of the infant for months before it is born.

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So likewiſe the ſame conſiderations hold good, in ſome reſpects, concerning twins, or more; for herein we are principally to regard the two luminaries and the aſcendant. For it happens through the mixtures which are occaſioned when they poſſeſs bicorporal ſigns, or when the ruling planets are ſituated in them, and many prolific ſtars caſt their rays to the ſame, that it will be a plural conception. The number then generated is known from the ſtar which induces the propriety of the number; but the ſex is determined by the ſtars configurated with the Sun, Moon, and horoſcope. For we find from obſervation, that, when both the luminaries are in the mid-heaven, twins are procreated; when Saturn, Jupiter, and Mars, have configuration with the aſſigned places in bicorporal ſigns, three males are generated; but three females, when Venus, Luna, and Mercury, are configurated in the ſame manner. Saturn Jupiter, and Venus, thus diſpoſed, produce two males and one female; but Venus, Luna, and Mars, two females and one male. Theſe configurations but rarely happening at the time of conception, render it a kind of phenomenon whenever they occur; and hence we generally find the births that follow in conſequence are ranked amongſt the wonders of the day in the public prints, though the cauſe has a radical foundation in nature. And hence too it is, that, as theſe configurations are more or leſs imperfectly made, ſo will be the quality of the conception, either bringing all into life uniform and perfect at the birth, or elſe bringing one with good conformation, and another with puny, imperfect, or monſtrous, members.

There are alſo certain configurations of the ſtars, which abſolutely produce moles or monſters, in every conception that takes place under them. Thus it happens when the luminaries decline from angles, and fall cadent, without any kind of aſpect to the aſcendant, and when he cardinal houſes are occupied by the malefic planets. But to deſcribe the ſpecies of unnatural birth, it is neceſſary, in theſe configurations, to obſerve the place of the laſt full Moon preceding the time of conception, together with the ruler thereof, and the lord of the luminaries; for, if the places of theſe ſignificators have no familiarity with the place of the ſaid preceding full Moon, what is then generated will be of unnatural conformation. If the luminaries are at the ſame time poſited in four-footed ſigns, and the two malefic planets in angular houſes, what is then conceived will not be in human ſhape; but if Jupiter or Venus interpoſe their benevolent rays, and give teſtimony to the luminaries, then what is conceived will be of human conformation, but of a fierce and ſavage nature. If Mercury correſponds with the luminaries, the diſpoſition will be agreeable to nature, but the form of the body will be

unnatural; or if the luminaries be in human ſigns, and the ruling planet diſcordant, then the offſpring will be of proper conformation, but monſtrous in quality. If one of the malefic ſtars give teſtimony in any of the foregoing poſitions, what is then generated will be irrational, or of ungovernable qualities; but, if Jupiter or Venus give teſtimony, the offſpring will naturally poſſeſs the mental accompliſhments, with an hermaphroditical conformation. If Mercury alone gives teſtimony to the aforeſaid poſitions of the luminaries, that which is procreated will be deaf, and perhaps dumb, though intellectually well qualified, and ingenious. Theſe ſpeculations are doubtleſsly abſtruſe, becauſe ſuch configurations ſeldom happen, and the reſult of them is very little known; but, to confirm their effect, I have only to recommend to thoſe who have their doubts, to be guided by obſervation, and to decide by the reſult; for the more we enquire into the pathleſs ways of nature, the more readily we deduce a radical cauſe for all her productions.

But here I muſt not omit to remark, that the time of conception, and that only, is to be referred to for the conformation or accidents of the child in the womb; and the time of birth for what ſhall happen after; notwithſtanding there is always ſuch a concurring agreement between the conception and birth, that whatever is produced by the former is in a great meaſure to be diſcovered from the latter, though not wholly correct, or to be relied upon as infallible. Thoſe, therefore, who are born in their natural ſhape, and afterwards become crippled and lame, even to a monſtroſity, yet, ſince not brought into the world with the native, they fall under the deſcription of blemiſhes, or bodily infirmities, rather than the reſult of monſtrous and unnatural conformations.

Diſtinct from this ſpecies of conception, is that which, though perfectly natural and well conformed, yet is void of ſtamina, and hence termed *an embryo not nouriſhed.* This kind of conception happens when one of the luminaries, in an angular poſition, is joined with a malefic ſtar, and that luminary giver of life. So likewiſe if the parallel of longitude between the malefic planet and the luminary be partile, or according to a figure of equal ſides, and none of the fortunes correſponding; and at the ſame time the lord of the luminaries be poſited in a diſcordant place, what is then generated cannot be nouriſhed, but decays in the womb, or expires ſoon after the birth. Or if they are not equilaterally configurated, but the two malefic planets nearly irradiate the places of the luminaries, afflicting both, or only one of them, no matter whether the malefics be ſuccedent or oppoſite, ſo one or both of them be in partile configuration with the luminaries; for whatever is born under

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ſuch influences will be of no duration, ſince the greatneſs of the power of the malefics will deſtroy what ſhould neceſſarily conduce to the nouriſhment of life.

It is particularly to be obſerved, that Mars afflicts the Sun by ſucceſſions, and Saturn the Moon; but by oppoſitions the contrary happens; for in theſe the Sun is afflicted by Saturn, and the Moon by Mars; and this affliction is the more eminent when the malefic ſtars are ſignificators, and by that means become ſuperior both to the luminaries and the horoſcope. From theſe obſervations ſubordinate effects have been aſcertained: for when there are two oppoſitions of the malefic ſtars, and the luminaries ſituated in angles, whatever follows that conception will be ſtill-born. But if at this time the luminaries are ſeparating from the benefic planets, or are in any other aſpect with them, caſting their beams at that time in a converſe direction, the fœtus will obtain animation, and be found alive and perfect at the birth; but will live only ſo many months, days, or hours, as there are degrees, minutes, or ſeconds, of the ſolar motion, between the beams of the Apheta and the neareſt malefic planet. But if the malefics caſt their beams to the parts preceding the luminaries, and the benefics to the degrees following, what is born will ſuffer great afflictions, and ſtruggle much with infirmities, but ſhall recover and live.

And hence the conſideration that naturally follows regards the duration or ſpace of life, which taking in the whole compaſs of human purſuits, and the duration and viciſſitudes of them, doubtleſsly becomes the moſt intereſting part of the doctrine of the ſtars. The mode of aſcertaining this important point, namely, the ſpace of duration of the native's life, is defined from a compariſon of the aphetic, hylegiacal, or prorogatory, places, with the killing or anaretical places in the genethliacal figure at the time of birth. The aphetic place is the ſituation of the Apheta, Hyleg, Prorogator, Significator, or giver of life, for they have all the ſame meaning; and the anaretic place is the ſituation of the Anareta, or killing planet; and whenever theſe ſhall meet together, or be conjoined in a bodily aſpect, the native will find a termination of life; conſequently the length of time, in which the Apheta and Anareta, as poſited in each reſpective figure of a nativity, will be in forming a conjunction, or coming together in the ſame point of the heavens, is the preciſe length of the native's life; and this period is aſcertained by what we term arches of direction, equated by the ſolar motion, and reduced to common time. The method of aſcertaining theſe aphetical and anaretical places, of finding the arches of direction, and of reducing them

them to the common meaſure of time, ſhall be copiouſly explained after we have taught the mode of aſcertaining the particular occurrences of the native's life, from the face of the horoſcope, or genethliacal figure.

Of the FORM and TEMPERATURE of the BODY.

If the ſpace of life appears likely to exceed childhood, we are next to conſider and define the ſhape and figure of the native's body, according to the rules heretofore laid down. The parts of the body are formed before the ſoul; and becauſe it is infinitely more groſs, hath a connate and almoſt apparent endowment of temper. But the ſoul, not being communicated to the body till the entire conformation thereof be wholly perfected, manifeſts by degrees an aptitude proceeding from the firſt cauſe, but much later than thoſe of the external accidents; and therefore it requires ſome length of time before the nature and progreſs of this mental aptitude can be known. As to the form and temperature of the body, that is generally deſcribed from the oriental horizon, and from ſuch of the planets as bear rule in it, or have the dominion thereof; together with the particular and reſpective configurations with the Moon; for according to the quality of theſe two places, and the nature of the ruling ſtars, the formative virtue, and the temperament in each ſpecies, with reference to the declination of the aſcending fixed ſtars, is the particular formation of bodies defined.

To what has been already ſaid, concerning the effects of each planet reſpectively, in giving ſhape to ſuch infants over whoſe nativities they preſide, we muſt likewiſe add the peculiar force and operative faculty of the luminaries, with which they may then happen to be configurated.—If the Sun co-operates, it contributes much towards the production of a more comely and majeſtic perſonage, and of a mild and good habit; and the Moon, when ſhe withholds her defluxion, cauſes a more proportionate, ſlender, and moiſt, temperament; but variouſly, according to the nature and qualities of her ſeveral quarters. Again, if the luminaries correſpond with oriental rays, they add to comelineſs and ſtature; or, if ſtationary, they make the native ſtrong and robuſt. But, when they accidentally concur, diſproportionate formations and evil temperaments are commonly the reſult.

In this ſpeculation, the different effects of the four quadrants are likewiſe to be conſidered; that from the vernal equinox to the ſummer

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tropic gives the native an excellent complexion, comely, of a good ſtature, abounding with heat and moiſture. But the quadrant from the ſummer tropic to the autumnal equinox gives but an indifferent complexion, though the body is well proportioned, healthy, and vigorous, abounding with heat and drineſs. That from the autumnal equinox to the winter tropic gives a ſanguine complexion, with a ſlender, lean, and ſickly, habit, abounding with drineſs and cold. The quadrant from the winter ſolſtice to the ſpring equinox gives a dark complexion, with a moderate ſtature, ſquare and ſtrong, abounding with cold and moiſture. This is to be underſtood in reference to the ſigns aſcending, and in which the Moon and other ſignificators reſpectively bear rule. But it is more particularly to be obſerved, that the ſigns which are of human form, both in the zodiac and without it, make bodies of a moſt excellent ſymmetry and proportion; while thoſe which are not of human form act contrariwiſe, deranging the proper rules of proportion, and influencing from the properties eſſential to an elegant ſhape to that of diſproportion and deformity.

Of the radical Cauſe of BLEMISHES and BODILY DISEASES.

From a ſimilar hypotheſis to the above, we derive the obſervation of external blemiſhes and bodily diſeaſes, with all the common accidents of the human frame, to which the native is expoſed during the courſe of his life. The moſt approved mode of aſcertaining and diſtinguiſhing theſe is by regarding the eaſtern and weſtern angles of the horizon, but particularly the weſtern, and the part preceding, which is the ſixth houſe, for that is inconjunct with the oriental angle. Theſe angles being properly taken, we ſhould next obſerve the malefic ſtars, and how they are configurated; for, if both or either of them are poſited upon the aſcending parts of the ſaid angles, either bodily or by quartile or oppoſition, there will be external blemiſhes, or bodily infirmities, inſeparable from the perſon then born. Or, if both the luminaries, or only one of them, be angular, as above deſcribed, either in conjunction or oppoſition, with a malefic ſtar aſcending, they will produce ſuch infirmities or blemiſhes as the particular places of the horizon and ſigns then aſcending, and as the nature of the malefic and ill-affected ſtars, ſhall reſpectively manifeſt; for in this caſe, as in all ſimilar ones, the degrees of the ſigns which are upon the afflicted part of the horizon will ſhew the particular part of the body wherein the infirmity is, whether it be a blemiſh or diſeaſe, or both; and the nature of thoſe ſtars will likewiſe point out the cauſe and quality of the ſymptom.

Blemiſhes and bodily hurts for the moſt part happen when the malefics are oriental; but diſeaſes when occidental. And, as their cauſe is different, ſo alſo is their effect; for hurt or blemiſh ſuffers pain only once, and is not prolonged; but a diſeaſe frequently comes by fits, or continually affects the patient, inducing a long and lingering diſſolution, or conſumptive habit. Theſe are general conſiderations; but the more particular doctrine of blemiſhes and diſeaſes hath another ſpeculation of figures, by which, for the moſt part, ſimilar accidents follow. For blindneſs of one eye is indicated, when the Moon is poſited in either of the aforementioned angles by herſelf, or at the preciſe time of becoming new or full; or when ſhe is configurated in a quartile aſpect, and applies to any of the nebulous converſions in the zodiac. The ſame misfortune happens when Saturn or Mars, being oriental, aſcend to the Moon, poſited in an angle; but, whenever they are thus configurated to both the luminaries, either in the ſame ſign or in the oppoſite, and orientally poſited in reſpect of the Sun, but occidental in reſpect of the Moon, they cauſe blindneſs in both the eyes. Mars uſually denotes blindneſs by the effects of a blow or thruſt, and by lightning, burning, &c. but, if configurated with Venus, it generally proceeds from an accident in play or exerciſe, or from the ſudden attack of aſſaſſins or deſperadoes.

Saturn produces blindneſs by cataracts and colds, or by pin and web, and by ſuch like accidents; but, if Venus be poſited in any of the above-mentioned angles, particularly in the weſt, configurated or joined with Saturn and Mars at the ſame time elevated, or in oppoſition, the males then born will be incapable of propagating their ſpecies, and the females either wholly barren, or ſubject to abortion, or to the bringing forth of ſtill-born children, or to ſuch as adhere to the womb, and are obliged to be ſeparated by manual operation, or brought away in pieces. This moſt commonly happens in the ſigns Cancer, Virgo, and Capricorn. But if the Moon be at the ſame time in the aſcendant, configurated with Mercury or Saturn, and applying to Mars, what are then born will participate in the nature of both ſexes, and perhaps be void of a natural paſſage. It is likewiſe found, that, if the Sun be configurated with Mercury, and both the luminaries diſpoſed after a maſculine manner, the Moon decreaſing, and the malefic ſtars aſcending in the following degrees, the males will be deprived of the members proper for generation, or be irreparably blemiſhed or inſufficient in them, particularly in the ſigns Aries, Leo, Scorpio, Capricorn, and Aquaries; and the females will be naturally barren all their lives.

Impediments

Impediments or blemiſhes in the ſpeech are found to ariſe from the configurations of Saturn and Mercury with the Sun, in the aforeſaid angles; particularly when Mercury is poſited in the weſt, and beholds the Moon either by an oppoſition or quartile aſpect. And, if theſe configurations happen to be made in mute ſigns, as in Cancer, Scorpio, or Piſces, the impediment will prove conſiderably greater. Again, if the malefic ſtars are poſited in angles, and the luminaries aſcend to them either by conjunction or oppoſition; or if the maleſics aſcend to the luminaries, and the Moon be in her node in hurtful ſigns, as Aries, Taurus, Cancer, Scorpio, or Capricorn, the defects of the body will be by lameneſs, gibboſity, diſtortion, or luxation. If the malefic ſtars are in conjunction with the luminaries, theſe affections will take place from the birth; but, if they are ſituated in the mid-heaven, elevated above the luminaries, or in oppoſition to them, they will ariſe from the concurrence of various accidents, ſuch as falls, blows, wounds, and the like, during their progreſs through life.

Blemiſhes happen for the moſt part when the Moon is in tropical or equinoctial ſigns. In the vernal ſigns they are chiefly occaſioned by morphew; in the ſummer, by tetters; in the autumn, by the ſcurvy; and, in the winter, by biles and other morbid eruptions. But diſeaſes moſtly happen when the malefic ſtars are configurated in the aforeſaid angles, but contrarily as to the luminaries, viz. occidental to the Sun, and oriental to the Moon. In theſe poſitions Saturn induces to unuſual coldneſs in the belly and reins, and ſubjects the native to phlegmatic humours, bloody fluxes, jaundice, and the whole train of hyſterical affections. Mars occaſions melancholy, diſeaſes of the lungs, fiſtulas, hot ulcers, and putrefactions. If Mercury co-operates with either of theſe ungracious planets, it is for the increaſe of evil, adding freſh violence to the diſorder, and perhaps ſooner inducing a fatal determination.

But the properties of ſome bodily diſeaſes ariſe form the variety of ſigns which poſſeſs the foregoing configuration upon the two angles.—For inſtance, Cancer, Capricorn, and Piſces, cauſe diſeaſes from putrefaction, tetters, ſcurvy, or king's evil; but Sagittarius and Gemini by falls, epilepſies, falling ſickneſs, and the like. If the planets are in the latter degrees of theſe ſigns, they produce bodily diſeaſes and blemiſhes in the extremities, by reaſon of luxations or injuries, from whence ariſe elephantiaſis, gouts, cramps, and rheumatic complaints. And here it muſt be carefully noted, that, if none of the benevolent planets are configurated with the maleſics which poſſeſs the cauſe of theſe various diſorders,

ders, nor to either of the luminaries in angular positions, then these bodily diseases will be wholly incurable, and the blemishes never to be removed; but, if the benefics possess a considerable share in the configurations which induce the cause, or overcome the malefic rays by an equal or superior power, then the diseases will be much more moderate, and the blemishes not so obvious, if more than barely discernable. It must here, as in all other cases of the like kind, be observed, that the stronger any ruling planet is, whether benefic or malefic, the more eminent and powerful its effects will be; and also that a planet is stronger when oriental than when occidental; wherefore a malefic planet orientally posited gives blemishes; but an occidental, diseases. It is likewise to be remarked, that, if the position of the planet inducing the cause be very strong, the defect will be from the birth; but, if weak, it will arise from some accident after birth.

Of the natural BENT and QUALITY of the MIND.

Such is the doctrine of bodily accidents, as deducible from the face of a genethliacal figure; but the qualities of the mind, as rational and mental, are judged of from the constitution of Mercury with regard to different signs and planets. That which appertains to the sense alone, or that renders it irrational, is considered from the more corporeal state of the luminaries; that is, of the Moon and stars configurated by separation or application. But, since the animal inclination is various, this speculation is contemplated from many and divers observations, according to the diversity of signs which contain Mercury and the Moon, or the rulings stars which have dominion in them, and that confer their influences to the temper and quality of the mind; together with the configurations of those stars which have respect to the Sun and the angles considered as to the proper and distinct nature with which each of them act upon the mental motions of each individual. It is therefore generally found that tropical signs render the native's mind highly ingenious, full of invention, eager in the pursuit of moral and political knowledge, and of great fortitude and perseverance. Double-bodied signs agitate the mind with a variety of whimsical and very useless pursuits, lead the tongue to loquacious habits, and induce to negligence and folly. Fixed signs mortify the mind with prudence and virtue, and give a bias to œconomy, chastity, and temperance. Again, oriental configurations produce mental qualities of a strong and ingenious nature, free, open, and undissembled, quick of apprehension, constant, judicious, benevolent, and chaste; but the occidental ones act upon the mind in

in a very oppofite manner, inclining the native to profligacy and intemperance, and impairing the intellect by a naturally vicious difpofition.

It is likewife a juft obfervation, that if the ftars which have dominion are pofited in good places of the figure, and well configurated, they render the mental endowments exquifitely perfect, and induce to a general good fortune. This is moft remarkably obvious in thofe genitures which have Mercury well configurated, and joined with the feparation or application of the Moon. But, if Mercury and the Moon are not thus difpofed, or are afflicted by the evil rays of the malefics, they will even then imprint the quality of their natures upon the foul, though not fo ftrongly, but in a lefs obvious and more obfcure degree; not tending fo much to good fortune and advancement in the common concerns of life. Hence the property of the ruling planet, whether good or evil, inftils its own nature into the animal fpirit, with a power and energy equal to its predominancy in the heavens at the hour of birth; and this energy is either ftrengthened or diminifhed according to the force and action of fubordinate configurations; for thofe who, by reafon of ftrong malefic rays, are prone to violence or injuftice, have not their vicious inclinations hindered, unlefs thefe evil rays are oppofed by fome contrary effect; but, if a contrary afpect oppofes this familiarity of the malefics, the evil inclination is then proportionably corrected, and the mind is more eafily brought to a proper fenfe of its intemperate purfuits. By the fame rule, thofe who are good and juft, becaufe born under a familiarity of benefic ftars, willingly and cheerfully purfue a life of rectitude and virtue; and, being naturally fortunate as well as prudent, their undertakings generally prove advantageous and profitable; but, if a contrary afpect oppofes this happy familiarity of the benefics, either a lefs exemplary conduct, or a more unprofitable purfuit of worldly concerns, is fure to mark the character of the native through all the different ftages of his life.

Thus far we have confidered the influences of Mercury and the Moon upon the mind of man, in a general way, unconnected with the operation or effect of any particular planet, which may happen to affume the dominion, and thereby imprint its own peculiar influences upon the mental faculties, in proportion to its fuperiority over the other planets. Let us now turn our obfervation to that prodigious variety of affections of the animal or intellectual part of man, which each diftinct planet is found to produce, when they alone govern the mind at the time of birth.

Saturn having alone the dominion of the mental faculties, and ruling Mercury and the Moon, if he be eligibly ſituated in reſpect of the world and the angles, will induce the native to an imperious and covetous diſpoſition, remarkably ſordid, ſelf-ſufficient, and envious; but, if he be but indifferently poſited in reſpect to the angles and the world, he diſpoſes the mind to treacherous inclinations, fraught with ſuperſtition, cowardice, and meanneſs. If he is found in a concordant familiarity with Jupiter, and both in good poſitions of the figure, they qualify the mind with better inclinations, and diſpoſe it to acts of benevolence, prudence, and magnanimity; but, if they are configured in evil places of the figure, they work a contrary effect, diſpoſing the mind to turbulence and cruelty, and to various acts of hyprocriſy and fraud. If Saturn be in good aſpect with Mars, and well poſited in the figure, he diſpoſes the inclination to great and arduous undertakings, remarkable for intrepidity and courage in war, and for a watchful, laborious, inflexible, and collected, mind, though much diſpoſed to acts of violence, tyranny, and oppreſſion; but, if they are found in bad poſitions of the figure, they produce a mind given up to every ſpecies of fraud and impoſition, and wholly abandoned to impiety and wickedneſs. If united to Venus, in elevated poſitions, he renders the mind libidinous and luſtful, given to diſſipation and intemperance, but ſubject to ſuſpicion and jealouſy in reſpect of women; but, if unhappily diſpoſed in the houſes of the figure, he will induce the mind to the moſt filthy uncleanlineſs, and to other acts of the baſeſt and moſt reproachful kind. If Saturn hath familiarity with Mercury, in a good poſition, he addicts the mind to the ſober ſtudy of the polite arts, or bends the inclination to the purſuit of ſome particular improvement or new diſcovery in the ſciences; and in general renders the diſpoſition ſedate, careful, and induſtrious; but, if they be configurated with each other in evil places, they incline to treachery and unfaithfulneſs, diſpoſe the mind to the recollection of paſt injury, and urge to malice and premeditated revenge. This variety of mental affections chiefly proceeds from the influences of Saturn, but they are moderated, and differently diſpoſed, according to the nature and force of thoſe rays, which, as we have ſeen, are reſpectively contributed by the preſence of other planets.

Jupiter having alone the dominion of his mind, and being well poſited in the figure, influences the animal ſoul to the moſt noble and exalted ideas of honour and rectitude, diſpoſing to magnanimity in the cauſe of morality and virtue, and leading the operative faculties to every praiſeworthy act of generoſity and benevolence, but, if Jupiter is poſited in any diſcordant part of the figure, his influences have leſs effect; for, though they

they imprint the ſame natural impulſe upon the mind, leading to all good and moral purſuits, yet it is in a much more faint and obſcure manner, being accompanied with a great degree of indolence and inactivity. If Jupiter hath configuration with Mars in a good poſition, he produces a fiery and impetuous diſpoſition, bold, daring and courageous, and given to the purſuit of great and arduous enterpriſes; but, if evilly diſpoſed with Mars in the figure, he induces to an unmerciful, ſeditious, and unſtable mind, prone to turbulence and faction, and given up to all the irregularities of an evil and diſſipated inclination. If Jupiter be in familiarity with Venus, and well poſited, he diſpoſes the mind to ſentiments of liberality and juſtice, gives ingenuity and perſeverance, and ſtrengthens the intellect by a capacious memory; but, if placed in diſcordant parts of the figure, he diſpoſes to the purſuit of ſenſual and laſcivious pleaſures, and gives a turn for looſe and diſorderly converſation. If Jupiter hath configuration with Mercury, and in good places, he diſpoſes the mind to the purſuit of learning and wiſdom, and gives thoſe natural endowments of a refined intellect, which produce the moſt accompliſhed politicians, orators, poets, painters, or mathematicians; and is indeed one of the moſt happy configurations that actuate and govern the mental faculties; but, if he hath an evil conſiguration with Mercury, he induces the mind to vanity and enthuſiaſm, leads to ſelf-conceitedneſs and ſuperſtition, and gives levity, loquaciouſneſs, and ſuperficial ideas.

Mars having alone the dominion of the mind, and well poſited in the figure, produces a bold, confident, and intrepid, ſpirit, given to violence and war, impatient, tyrannical, and arbitrary, intermixed with an external ſhow of rectitude and generoſity; but, if unhappily diſpoſed, he influences the mind to barbarity and malevolence, given to implacable hatred and inhuman revenge, and diſpoſes the ſoul to the perpetration of the moſt dark and malicious acts of cruelty and fraud. Having familiarity with Venus, and happily ſituated in the figure, he gives a mind fraught with liberality and cheerfulneſs, diſpoſed to ſincerity and friendſhip, to circumſpection and ſobriety, and fond of mirth and pleaſure; but, if in an evil poſition of the figure, he inclines to drunkenneſs and debauchery, and furniſhes a mind given to treachery, deceit, and every ſpecies of immorality. If Mars hath familiarity with Mercury in a proſperous ſtation, he gives a mind happily formed for the conducting of military or naval affairs, furniſhes the ſoul with a thirſt for great and noble actions, and fortifies it with temper, deliberation, coolneſs, confidence, and magnanimity; endowing the mind, at the ſame time, with the fineſt feelings of honour, generoſity, humanity, and benevolence; but, if

if evilly diſpoſed, he furniſhes a careleſs and inconſtant mind, prone to wicked and miſchievous practices, and fond of diſcord, ſtrife, and ſedition.

Venus alone having government of the intellectual faculties, and well placed in the figure, endows the mind with complacency and ſoftneſs, renders the ſentiments delicate, modeſt, and well diſpoſed, and the manners ſweet and engaging; but, contrarily ſituated, ſhe induces to wantonneſs, ſloth, and effeminacy, fraught with cowardice and profligacy. Having familiarity with Mercury, and in a proſperous poſition, ſhe leads the mind to a reliſh for philoſophy and ſcience, gives eloquence and ingenuity, and forms an intellect for divinity, law, or phyſic; but evilly diſpoſed, ſhe gives a treacherous and unſtable mind, bent on perverſeneſs and contention, and given to ſlander, hypocriſy, and intemperance.

If Mercury alone hath the dominion and government of the mind, he inclines it to the purſuit of prudence and wiſdom, gives a turn for ingenious ſpeculations, and taſte for poetry and ſcience; the retentive faculty is generally ſtrong, and the wit lively and penetrating; but, if he be poſited in an unpropitious part of the figure, he diſpoſes the mind to forgetfulneſs and indolence, and influences to the purſuit of mean and crafty objects; rendering the native mutable and unſteady in mind and judgment, and in moſt caſes raſh, inconſiderate, and ſubject to error.

The luminaries, likewiſe, have their pecular operations upon the mind and mental faculties of the native; for the Moon, being in her greateſt north and ſouth latitude, renders the motions of the animal ſoul more various, crafty, and mutable; but, when ſhe is in her nodes, ſhe makes them more quick, active, and ſprightly. In oriental poſitions, and increaſing in light and motion, ſhe gives a more open, free, and ingenuous, mind; but, if decreaſing, ſhe renders the imagination dull, languid, and heavy, and the temper changeable and uncertain. The Sun contributes his effects according to the familiarity or configuration he makes with the planet which is ruler of the mental faculties. If the aſpect be good, and in a fortunate part of the figure, he conduces to form the mind more honourable, juſt, and perfect; but, in the contrary poſitions, he influences to a more abject, cruel, and unworthy diſpoſition.

From the foregoing premiſes, the ingenious ſtudent will readily infer, that the qualities and affections of the mind are conſidered, firſt, from the places and poſitions of Mercury and the Moon; ſecondly, from the lords of the different places of the figure; thirdly, from the nature and

conſtitution

conſtitution of the planets with thoſe places, or their reſpect to the Sun with their lords; fourthly, from their oppoſition in reſpect to the angles; fifthly, from the nature and property of each ſtar in conjunction with, or beholding, thoſe places; and, ſixthly, from the power or debility of every ſuch ſignificator reſpectively conſidered. Nor ought the fixed ſtars of the firſt and ſecond magnitude, in or near the ecliptic, or that are nearly vertical to the place of birth, and in conjunction with the ſignificators, to be in any wiſe neglected.

We may likewiſe add, that Mercury in conjunction with the Sun produces a mind fitly formed for the prudent and ſucceſsful management of any kind of buſineſs; but, if they irradiate each other at a diſtance of twenty or twenty-four degrees, the mind will be altogether unfit for buſineſs, or any active line of life, but moſtly diſpoſed to ſtudy, or to a ſedentary calling. In equinoctial or tropical ſigns, Mercury has the ſame incitement to activity and public buſineſs as when bodily configurated to the ſun; but in watery ſigns he acts contrarily, in other ſigns more variouſly, but always beſt where beſt dignified.

If Mercury be afflicted with malevolent planets, the wit is always dull, ſlow, and ſtupid; if ſwift in motion, he renders the mind quick, but inconſtant; if retrograde, dubious, and unfixed; if under the Sunbeams, the mind will lean to the purſuit of uſeleſs and unprofitable ſpeculations; if poſited in oriental houſes, the diſpoſition will be open and ingenuous; but, if in occidental, it will be wily, ſubtle, and diſſembling. If Mercury be better dignified and ſtronger than the Moon, the reaſonable faculties will be ſtronger than the ſenſitive, particularly if Mercury be in ſigns of long aſcenſion, and the Moon in thoſe of ſhort aſcenſion; but, if Mercury be in commanding ſigns, and the Moon in obeying, the native's intellect will be naturally weak and impaired; and, if the Moon chance to be at the ſame time irradiated by the afflicting rays of either of the infortunes, the native will be irrational and a perfect idiot.

Of the NATURAL DISEASES incident to the MIND.

The affections and properties of the mind are of a ſeparate and diſtinct conſideration from the *diſeaſes* of the mind, ſuch as madneſs, inſanity, the falling ſickneſs, and the like; but are equally deducible from the face of the native's geniture. For this purpoſe we muſt again refer to the configurations of Mercury and the Moon, and obſerve how they are poſited in reſpect of each other, and in reference to the angular houſes,

and alſo to the malefics. For, if Mercury and the Moon are in an inconjunct poſition in reſpect of themſelves, or the oriental horizon, and are irradiated by contrary and malefic configurations, whereby ſuperiors rule or oppoſe, they thus conſtitute various diſeaſes in the qualities of the mind; the particular ſpecies of which is known from the qualities of the ſtars which poſſeſs the places. Hence it is obvious that the more moderate diſeaſes of the mind have their radical cauſe from an exceſs or defect of thoſe operations which induce the mental qualities; for, the predominancy of ſuch qualities naturally promotes an exceſs of evil, and conſtitutes a diſeaſe, in proportion as the ambient matter is unmixed, and above or below a proper mediocrity; but the more obvious and fatal diſeaſes of the mind ariſe from a diſproportion or defect of matter infinitely greater, and wholly beſide nature.

Thoſe who are born when Mercury and the Moon are inconjunct, either in reſpect of themſelves or the oriental horizon, Saturn and Mars being angular, and beholding the configuration, Mars by night, and Saturn by day, will be naturally ſubject to the falling ſickneſs all their lives; but, if Saturn happens to take this poſition by night, and Mars by day, the native will be ſubject to phrenſy and madneſs, more eſpecially if the aſpect fall in Cancer, Virgo, or Piſces. Again, if the Moon, being in her phaſis, is overcome by malefic rays, namely, by the concurrence of Saturn when approaching to a new, or by Mars at her full, either in the ſigns Sagittarius or Piſces, whoever is born under ſuch configurations will be ſubject to lunacy. Therefore the malefic ſtars, overcoming or predominating in any configuration, induce a variety of mental diſeaſes, which are either remarkably violent, or obſcure and latent, according to the nature and energy of each reſpective ruling planet.

If the benevolent planets Jupiter and Venus have familiarity, in oriental poſitions, and angular, with the malefics occidentally poſited, theſe mental diſeaſes, though ſtrong and violent, will be curable; if Jupiter preſides, they will be moved by medical help; but, if Venus, by the natural ſtrength of the mental faculties. But, if theſe poſitions happen to be reverſed, the malefic ſtars angular, and in oriental ſtations, and the benefics ſetting, the diſeaſes will become more manifeſt, and be wholly incurable. Hence we derive the cauſe of the ever-varying mutation of the animal ſpirits, which are always more or leſs affected in proportion as Mercury and the Moon are agitated by the good or evil influences of other concurring and adjuvant cauſes.

Such

Such are the morbid affections in the active part of the rational ſoul, produced by the planetary configurations; but the great change which ariſes in the patient, that is, in the irrational part of the ſoul,* is induced chiefly from exceſs or defect, according to the particular conformation of male or female, in which they either exceed, or are deficient, in the parts proper to their ſex. For it is found, that, if the Sun be configurated with the Moon in the place of Mercury, and Mars and Venus have familiarity with them, the luminaries being in maſculine ſigns, the men will exceed in that which is natural, having thoſe parts in exceſs that are proper to man; and the women will have a conformation of parts preternatural and mixed. But, if Mars and Venus ſhould be one or both conſtituted with them after a maſculine manner, the men will be ſubject to mixtures of ſex, and the women to violent luſt and intemperate wantonneſs. If Venus alone be diſpoſed after a maſculine manner, this ſenſation will be leſs ſtrong, and the parties will conduct themſelves with more decency and modeſty; but, if Mars and Venus both are ſo conſtituted, they will be moved to carnal embraces by the moſt violent and irreſiſtible ſenſations.

If the luminaries alone are configurated in feminine ſigns, the women then born will be of immoderate conformation, and will have ſtrong and continual deſires after men; but the men then born will be changed to that conformation which is inferior to nature, and will inherit an effeminate and tender conſtitution of body and parts. And, if Venus be diſpoſed with them in a feminine manner, the women will be more laſcivious and prone to venery; and, in whatever line of life they chance to glide, this paſſion will always be predominant, and moſt probably ſubject them to diſgrace and infamy. The men under this conſtitution are ſtill more effeminate and impotent; but, if Mars be thus conſtituted inſtead of Venus, they become robuſt and vigorous, and luſt after women. The oriental or diurnal configurations of Mars and Venus contribute to a more maſculine and robuſt conformation, but the occidental and veſpertine to their being more effeminate and debilitated. If Saturn happens to be configurated with them, he contributes to more luſt and wantonneſs, but in an unnatural way; if Jupiter irradiates the aſpect,

* To prevent the reader from being innocently led aſtray, and the deſigning critic from explaining away the author's meaning, it is juſt neceſſary to remark, that what is ſaid here of the mind and ſoul is not to be underſtood of the *ſupernatural ſoul, which never dieth*, but of the intellectual rational part of the *animal ſoul*, which is formed, ruled, and wholly governed, by theſe ſupreme and ſole ſecond cauſes, under God, the ſtars; but principally by the Moon and Mercury.

he

he conduces to more modeſty and decency; but Mercury influences to a greater mobility of paſſion, to a frequent change of objects, and to a continual love of variety, whether the native be male or female.

Of WEALTH and RICHES.

We have hitherto conſidered only ſuch parts of the native's geniture as relate to the accidents of his body and mind, and the general qualities incident to them, as well before as after the birth. From theſe the ſpeculations naturally follow which regard the contingencies of them; whereof thoſe appertaining to temporal poſſeſſions, ſeem peculiarly to agree with what concerns the body, and thoſe which relate to honour and dignity ſeem more particularly to flow from the qualities of the mind.

To aſcertain, therefore, the kind and quality of worldly poſſeſſions, in any rational degree, we are to conſider of the poſition of the Part of Fortune, with the nature and ſtrength of the planet which rules it, together with his configurations and poſitions in reſpect to other ſtars. For, whatever planet aſſumes the lordſhip of the Part of Fortune, if ſtrong and well dignified, he will aſſuredly contribute wealth and riches, but more abundantly and laſting when the luminaries give teſtimony to him by irradiating the place of his poſition. It is to be obſerved, that Saturn gives an increaſe of wealth by the improvement and cultivation of lands, or by buildings or navigation. Jupiter contributes riches by the confidence and love of friends which produce legacies and patrimony; alſo by preferment in the church. Mars conduces to wealth by warfare, intrepidity, and good generalſhip. Venus, by friendſhip, gifts, and marriage. Mercury by ſcience, oratory, or perſeverance in buſineſs.

Saturn having familiarity with the Part of Fortune, and configurated at the ſame time with Jupiter, promiſes lands and hereditaments; particularly if poſited in a ſuperior angle, and Jupiter occidental in a double-bodied ſign, or in application with the Moon; for then, being adopted, the native will become the heir of others. And, if thoſe ſtars, which are of the ſame nature with the ſignificator of the Part of Fortune, give teſtimony of dominion, the poſſeſſion will remain with the native; but, if thoſe of a contrary quality are elevated above the lord which has dominion, the poſſeſſion will be of no duration, and future riches precarious. The general time of theſe events is taken from the inclination of the ſtars which produce the cauſe in reſpect to the angles and ſuccedents. It may alſo be

he further obſerved, that if theſe lords of the Part of Fortune, commonly called ſignificators of riches, are in an angular poſition, the acquiſition of wealth will happen in youth; and, if on the cuſps of thoſe angular poſitions, ſtill earlier. If they are poſited in ſuccedents, the riches will preſent themſelves at a middle age; if in cadent houſes, either late or in extreme old age. The ſame circumſtances are likewiſe produced by oriental and occidental poſitions, in reſpect of the Sun and the World.

Of DIGNITIES and HONOURS.

Things which relate to honour and dignity are deduced from the diſpoſition of the luminaries, and the familiarity of the ſtars by which they are ſurrounded. Wherefore, if both the luminaries at the time of birth are found in maſculine ſigns, angular, and attended by the five planets, the Sun by oriental ſtars, and the Moon by occidental, thoſe perſons will aſpire to extraordinary power and dignity, and exerciſe authority and dominion over others, from whence great tribute and honour will flow. And if theſe ſurrounding planets are angular, or configurated to a cardinal houſe above the earth, they will be great and powerful in a ſuperior degree; but ſtill more ſo, if the attending planets make a dexter configuration to the angles above the earth, with the Sun in a maſculine ſign, and the moon in a feminine; for then the native will arrive to a power like that of princes, having abſolute dominion and government, diſpoſing, in a comparative degree, of the iſſues of life and death.

But if the luminaries happen to be thus poſited, and none of the ſurrounding planets are in angular ſtations, nor give teſtimony to the angles, the native will be great and honourable as a magiſtrate or general, but not as having dominion or princely dignity. So if the ſurrounding planets are ſome or moſt of them in angular ſtations, or configurated to the angles, yet, if the luminaries are not in angular poſitions alſo, the native will not arrive to ſuch illuſtrious preferment, and will but moderately excel in dignity and honour. But if neither of the attending planets is configurated to the angles, the native will be obſcure, and paſs his whole life without promotion or dignity; and if neither of the luminaries are at the ſame time found in a maſculine ſign, nor angular, nor attended by the benefic rays of good planets, the native's life will be abject and miſerable, and his fortune hard.

Thus the general conſideration and mutability of dignity and honour is ſought out and determined. But many things between the two extremes of dignified ſtation and abject ſervility muſt be taken into the account, before any reaſonable judgment can be formed from the native's geniture; for we muſt recollect, that every perſon born under the ſame propitious configuration cannot alike arrive to the ſelf-ſame height of dignity and honour becauſe the difference of birth and ſtation will at once deſtroy the poſſibility of it; not to ſay any thing of croſs aſpects, and other baneful familiarities, which may either cut the thread of life, or tend to leſſen the grateful influences of benefic configurations. It therefore follows, that we are not only to judge of perſonal honour and dignity, under certain reſtrictions, from the nature, quality, and place, of birth, but likewiſe from a due conſideration of all occurring and ſubordinate rays, which may in any ſhape be liable to affect the ſignicators of dignity. We muſt not however forget, that, when the ſignificators are ſo dignified in a nativity, that no evil rays, either mundane or zodiacal, or any ſubordinate parallels, conſpire to afflict or diminiſh their good influences, and the prorogator of life is ſtrong and durable, be the quality of birth what it may, and the obſcurity of the parents ever ſo remarkable, yet the infant thus brought into the world ſhall be exalted to a degree of eminence and grandeur infinitely beyond whatever could have been expected. And it is juſt the ſame in reſpect of riches, pleaſure, wedlock, children, friends, enemies, travelling, and all other events common to human life; for, if the place of the nativity proper to either of them be thus ſtrongly and happily configurated, the effects will be produced in an eminent and glorious manner; but, when there happen croſs and latent familiarities to oppoſe and afflict the reſpective ſignificators, and particularly if there are teſtimonies of ſhort life, death will of courſe enſue, and all inferior or dependent incidents naturally ceaſe, and are prevented.

Of natural INCLINATIONS or PROFESSIONS.

Since the conſequences of the fall produced that unalterable decree of heaven, that *man ſhould eat bread by the ſweat of his brow*; and ſince the increaſe of mankind upon the face of the earth rendered a variety of profeſſions neceſſary; ſo it is natural to believe, what obſervation has long confirmed, that the bent of every man's mind is more or leſs diſpoſed towards the purſuit of ſome particular avocation, by which the calls of nature may be ſupplied, and the decrees of heaven fully accompliſhed. And hence it is that the ſtars, as ſecond cauſes under God, derive the power

power of influencing mankind to a natural choice of theſe profeſſions; our propenſities to which are ſo deeply rooted, and ſo ſtrongly imprinted on the mental faculties, that no human bias is able to counteract them, nor the moſt elevated ſtation in life, not even that of majeſty itſelf, ſufficient to repel the inclination from an attachment to ſome branch of mechaniſm or ſcience, by which an advantage might in ſome meaſure be derived, either univerſally or individually.

To enter upon this ſpeculation, we muſt conſider the lord of the profeſſion or planet that aſſumes the dominion, which is taken two ways, either from the Sun, or the ſign upon the mid-heaven; wherefore we ought to obſerve the ſtar that makes an oriental appearance next to the Sun, or mid-heaven, but more particularly when approached by the application of the Moon; and if one and the ſame planet paſſes both, or makes the neareſt approaches to the Sun or mid-heaven, we take that planet for lord of the profeſſion. But if one planet be poſited before the Sun, and another in the mid-heaven, having familiarity with the Moon, both are to be conſidered, and that only preferred, as ſignificator, which is apparently the moſt ſtrong, and beſt dignified. In caſes where no planet is found approaching the Sun, nor poſited in the mid-heaven, then that ſhall be taken which hath dominion, or is lord of the mid-heaven.

To endeavour to aſcertain the very profeſſion or mechanical trade each native will follow, is an idle and abſurd attempt, and ſavours of folly and fanaticiſm. For, though it is poſſible to deſcribe the kind and quality of the profeſſion in reſpect to its general tendency and genus, yet it is impoſſible to aſcertain particularly whether a man ſhall be a common carpenter, a wheelwright, or cabinet-maker. What we are able to diſcover is made known by the properties of the three planets, Mars, Venus, and Mercury, conſidered in reſpect of the ſigns in which they are poſited. Mercury influences to the love of literature, and the polite arts; and, if he be lord of the profeſſion, will naturally incline the active qualities of the mind to ſuch purſuits as are conformable thereto, and which come under the various branches of the ſciences and philoſophy. He therefore produces excellent orators, ſtudents in law, phyſic, or divinity; eminent poets and hiſtorians; together with the whole train of dependent and inferior avocations of this claſs, which are diſcoverable by the preſence or aſſiſting rays of the other planetary configurations; for, if Saturn gives teſtimony to Mercury, the profeſſion will be of an inferior order; but, if Jupiter, they will be more excellent and honourable.

If

If Venus aſſumes the dominion of the profeſſion, ſhe will diſpoſe the native to the ſtudy of flowers, and of botany in general, and conſequently to the knowledge and preparation of unguents, tinctures, eſſences, ſpices, aromatic waters, wines, cordials, and other productions of herbs and flowers, ſome or other of which the native will probably deal in. If Saturn gives teſtimony to her, ſhe makes chemiſts, apothecaries, dealers in dyers and colours, or ſuch as deal in wearing apparel, or the materials of which they are compoſed. But, if Jupiter gives teſtimony, the native will aſpire after ſome eminent office, or place of truſt under govenment; or to ſome poſt of honour, or official department in the ſtate; or will obtain ſome honourable profeſſion in the navy or army by a perſeverance in that line.

If Mars is ruler of the profeſſion, and irradiated by the Sun, he leads to all thoſe branches of the mechanics which are wrought by the operation of fire; whence he produces all the artifices in braſs and iron, and the workers and refiners of metals. But, being in conjunction with the Sun, he influences to huſbandry, agriculture, and working in wood and ſtone. If Saturn gives teſtimony to him, he carries the inclination towards a ſeafaring life, or to a love of gain by travelling, or by traffic in foreign countries, or by dealing in ſlaves or cattle. If Jupiter gives teſtimony, the native's profeſſion will be that of the army or navy, or ſome place, office, or employment, dependent thereon.

If Mercury and Venus are ſo configurated in the geniture as to become joint rulers of the profeſſion, they will produce excellent muſicians, and good compilers of muſical pieces; alſo muſical inſtrument makers, compoſers of ſongs and glees, and admirable ſingers; likewiſe comedians, opera dancers, tumblers, and all the tribe of exhibitioniſts. And, if Saturn gives teſtimony, he will make jewellers, toymen, and dealers in ornaments and precious ſtones. But, if Jupiter gives teſtimony to them, he will diſpoſe the mind to the ſtudy of politics, or of national and conſtitutional law; or he will make the profeſſion that of a teacher or ſchoolmaſter, or the ruler and manager of ſome public ſeminary of learning.

If Mars and Mercury are joint lords of the profeſſion, they lead the inclination to the choice of painting or drawing; to ſtatuary, ſculpture, carving, engraving, and ſuch-like ingenious arts. But, becauſe the happy configurations which conſpire to the production of talents proper for theſe purſuits are not often to be found in any geniture, without ſome malevolent

malevolent or afflicting rays, whereby the native's genius is impaired, it ſeldom happens that we find very high perfection, or ſuper-extraordinary merit, among the numerous profeſſors and followers of the polite arts; whence comes the foundation of the common ſaying, ſo ſtrictly conformable to truth and reaſon, that painters, poets, and muſicians, muſt be ſo born; that is, muſt inherit from nature a ſtrong bias for either of theſe profeſſions, to make any extraordinary progreſs in them. And it is remarkable, that, if Saturn gives teſtimony to this joint rule of Mars and Mercury, all the above ingenuity and taſte will be deſtroyed, and the native become wholly untractable and indolent, and given up to theft, ſwindling, ſharping, and other ſpecies of fraud and violence, for the means of a ſubſiſtence.

If Mars and Venus jointly take dominion of the profeſſion, they produce workers and dealers in various kinds of metals; likewiſe huſbandmen, apothecaries, and phyſicians, and all profeſſions in the nature of plants and herbs. If Saturn gives teſtimony to them, they will make ignorant pretenders to muſic and divinity; and, in all other profeſſions under this configuration, the native will betray a want of ingenuity and capacity. But, if Jupiter gives teſtimony, the contrary effects will happen; and in whatever purſuit the native engages, proper to this mixture of the ruling planets, he will have the ſatisfaction of deriving both honour and profit from his labours.

It muſt alſo be obſerved, that the quality of the ſigns in which theſe congreſſes are made, and wherein the lords of the profeſſion are poſited, confers to the variety and advantage of ſuch profeſſion. Thoſe of human ſhape conduce amazingly to the perfection of all thoſe ſciences and avocations which are for the improvement and information of the mind. Four-footed ſigns contribute to the greater perfection of metallic arts, navigation, and architecture. Tropical and equinoctial ſigns forward the purſuits of huſbandry, agriculture, the mathematics, chemiſtry, and theology. Earthy and watery ſigns to the perfection of phyſic and ſurgery, to the art of conſtructing ſhips, and to the profeſſion of a merchant.

Again, if the Moon poſſeſſes the place of the profeſſion, having configuration with Mercury, at her conjunction with the Sun, either in Taurus, Capricorn, or Cancer, ſhe will conduce to greater ſagacity and penetration in whatever profeſſion the native happens to follow. If this configuration happens in Sagittarius or Piſces, it conduces to a melancholy and timid purſuit of buſineſs, and burthens the mind with enthu-

ſiaſtic and ſuperſtitious affections. If it happens in Virgo or Scorpio, it contributes profound wiſdom and knowledge to the profeſſion of phyſicians, lawyers, or divines; and to the followers of ſcience or philoſophy. If in Libra, Aries, or Leo, it makes enthuſiaſtic preachers, and fills the mind with idle and immoderate ideas of gain by each reſpective buſineſs or avocation.

Thus the kinds and qualities of profeſſions are to be ſought out in a general way, and deſcribed accordingly; but the importance and extent of them muſt be conſidered from the ſtrength and dignity of the ruling ſtars. For, being oriental or angular, they make the profeſſion eminent and profitable: but, if occidental, or declining from angles, it will be unimportant, mean, and unprofitable. If the benefics are ſuperior, the profeſſion will be eminent, honourable, and conducive to great riches; but, if the malefics are ſuperior, it will be mean, inglorious, and wholly unprofitable. Saturn is found to deſtroy the benefits of an active profeſſion by tardineſs, indifference, and inactivity; but Mars through boldneſs, loftineſs, and preſumption; wherefore both act in oppoſition to the ſucceſs and advantage of the native's profeſſion. But the general cauſes of the failure or proſperity of buſineſs muſt be judged of from the diſpoſition and quality of the ſtars which produce this effect; and this in reference to the oriental and occidental angles. The eaſt angle denotes the beginning of life; the weſt angle the end; and the mid-heaven the middle part, from about thirty to forty years; and, as the ſignificators are diſpoſed in the radical figure, ſo will the effects thereof be at the ſet time of life conformable thereto.

It muſt be ever remembered that the doctrine of profeſſions here laid down, and the effects ariſing from them, relates only to ſuch as are followed in conſequence of the natural impulſe of the mind; in which caſes alone we are to ſeek for adequate ſucceſs and perfection in the proſecution of them. Among the obſervations we make of the common occurrences of life, we too often find youth conſigned to ſuch employments, by the will or caprice of their parents, as they are neither deſigned for by nature nor have the leaſt inclination to follow. And hence it is that ſo many bunglers riſe up in all trades and profeſſions, who, finding their buſineſs a continual load of oppreſſion and perplexity, either abandon it altogether, or elſe become indolent, ſottiſh, and inactive, to the utter ruin of their families and to the general annoyance of the more induſtrious part of mankind. From this conſideration, parents and guardians ſhould be careful to educate and bring up the riſing generation, as far as prudence will admit, according to the natural bent and genius

of

of their own inclinations, which is the only direct road to excellence and perfection. This I think is a fact that needs no further illuſtration, ſince the obſervations of moſt men will furniſh them with inſtances of perſons being regularly bred to ſome profeſſions, which even at an advanced time of life they wholly abandon, in purſuit of ſome other calling more conſonant to their nature and abilities, and in which they often ſucceed to the aſtoniſhment of their competitors.

Of MARRIAGE.

To what has been ſaid follows the conſideration of Marriage, or the fit conjunction and living together of man and woman, according to the divine ordinance of the Supreme Being. And, as this law was evidently eſtabliſhed from the beginning of things, as well for the propagation of the ſpecies as for the mutual comfort and happineſs of the ſexes, it were ſenſeleſs to ſuppoſe human nature void of the impulſe of reciprocal love; or that the involuntary actions of the ſoul, by which it is moved towards the object of its affections, have not a radical cauſe in the order of nature. If this be admitted, it cannot ſurely be deemed a ſubject of ridicule, to believe that this, as well as the other important tranſactions of our lives, may be ſought out by a contemplation of the celeſtial bodies.

To inveſtigate this point, therefore, in reſpect to men, let the poſitions and conſtitutions of the Moon be particularly conſidered. For, when ſhe is found in the oriental quadrants at the time of birth, ſhe influences the native to the conſummation of marriage at an early period of his life; but, if poſited in the occidental quadrants, he will probably live ſingle till the approach of old age, and then marry a very young woman. If the Moon be afflicted by the Sun-beams, and in configuration with Saturn, in either of theſe poſitions the native will never marry at all. If ſhe be found in a ſign of one form, and making application to one planet only, the native will marry but once; but, if poſited in a bicorporal or ſign of many forms, and making application to ſeveral ſtars in the ſame ſign, he will be ſeveral times married. And, if the ſtars which receive the Moon's application, either by a conjunction, ſextile, or trine, are benefic, the wives will be good and virtuous; but, if the application be made to malefic planets, and by evil configurations, they will be altogether of an oppoſite deſcription. Therefore if Saturn receives the Moon's application, it indicates a laborious, but ſullen, froward, and ungovernable, wife. If it be made to Jupiter, ſhe will be free, open, and generous, truly virtuous, and a good houſewife. If to Mars, ſhe

ſhe will be bold, ſtubborn, and refractory. If to Venus, cheerful, complacent, affable, and chaſte. If to Mercury, wiſe, prudent, loving, and conſtant. But, if Mars irradiates the place, ſhe will be ſurly, paſſionate, talkative, and unſteady.

For the particulars of marriage in reſpect of women, we are to conſider the poſitions of the Sun, inſtead of the Moon; for, if he be ſituated in the oriental houſes, at the time of birth, the native will either marry very young, or elſe at an advanced time of life to a young man; but, if the Sun be found in the occidental houſes, ſhe will marry late, or to a man far advanced in years. And alſo, if he be ſituated in a ſign of one form, ſhe will marry but once; but, if in a ſign of many forms, or configurated to many oriental ſtars, ſhe will have more huſbands than one, who will partake of the ſame nature and qualities as the ſtars to which the configurations are made. Thus, Saturn, if configurated to the Sun, will indicate ſober, grave, and laborious, huſbands, but cold and phlegmatic. Jupiter diſpoſes them to more openneſs of mind, and generoſity. Mars makes them violent, warm, unruly, paſſionate, and arbitrary. Venus foreſhews them to be indulgent, fond, good-natured, and handſome. Mercury diſpoſes them to be careful, prudent, induſtrious, and faithful. But, if Saturn be joined with Mercury, they will be churliſh and reſerved; if with Venus, they will be dull, ſour, and inconſtant: if with Mars, quick, lively, luſtful, and fond of variety. Thoſe are here to be conſidered the oriental quarters in reſpect of the Sun, which precede the oriental and occidental ſign of the zodiac; and, in reſpect of the Moon, thoſe from her new and full to her other quarters; and the occidental houſes are thoſe which fall oppoſite to the foregoing.

As to events that occur after marriage, that is a different ſpeculation, and requires great attention to the following particulars. Whenever the geniture of both huſband and wife have the luminaries configurated in mutual agreement, that is, in trine or ſextile to each other, they will live together in comfort and harmony, and for a long continuance of time, if the luminaries happen to be in mutual reception. And this duration will ſtill be more firm and laſting, if the poſition of the huſband's Moon agrees with that of the Sun's in the wife's geniture. But, if the poſitions of the luminaries are placed in ſigns inconjunct, and configurated by quartile or oppoſition, they will either live together in diſcord and enmity, and be rent by violent jealouſies and contention, or elſe be ſully and finally eſtranged from each other.

Again,

Again, if the benefic rays of the fortunate planets behold the configurations of the luminaries in mutual reception, the marriage will be durable, conſtant, happy, and profitable. But, if the malefic planets irradiate the places, the marriage will be unhappy, contentious, and miſerable. If the luminaries are not configurated in mutual reception, yet, if the benefics give teſtimony to them, the marriage will be moderately happy and durable; and, when ſtrife and diſagreements happen, the ſame will wear off, and reconciliation will take place between them; but, if the malefics give teſtimony to the diſcordant poſitions of the luminaries, inconſtancy and infidelity will enſue, and the marriage will be diſſolved with ſcandal and diſgrace. If Mercury be joined with the malefics, the ſeparation will be for hatred and diſlike, and by mutual conſent; but, if Venus gives teſtimony to them, it will be a divorce by due courſe of law, for infidelity and adultery.

Marriages, in other reſpects, are conſidered from the familiarities and connexions of Venus, Mars, and Saturn. For, if theſe are all three configurated with the luminaries, the marriage will be good, domeſtic, and profitable; by reaſon of the affinity which the benefic planet Venus hath with Mars and Saturn; with Mars, becauſe of youth and florid countenance, ſeeing they have exaltation in mutual trigonal ſigns, as Mars in Capricorn, the triplicity of Venus, and Venus in Piſces, the triplicity of Mars; or Mars in Piſces, the exaltation of Venus, and Venus in Capricorn, the exaltation of Mars. So likewiſe Capricorn and Libra are common to Saturn and Venus; for Venus in Libra hath houſe, and Saturn triplicity; and in Capricorn Saturn hath houſe, and Venus triplicity; and hence ſhe bears relation to Saturn by an older complexion, ſeeing they have their houſes trigonal to each other. Wherefore Venus with Mars conduces to make the inclinations more fond and amorous; and Mercury, giving teſtimony to them, qualifies the paſſions, and keeps the ſenſual appetite within rational bounds. If Venus be found in any of the above familiar and promiſcuous ſigns, ſhe indicates marriages between kinſmen and relations; or, if ſhe be with the Moon in a maſculine geniture, it predicts that two ſiſters, or near relations, will be married to the ſame man; but if ſhe be thus configurated to Jupiter, or the Sun, in a feminine geniture, it ſhews the woman will marry two brothers, or two men that are nearly related.

It is likewiſe obſervable, that in all caſes where Venus is thus configurated to Saturn, in the place of marriage, that the connubial ſtate will be bliſsful and happy to the native; and, if Mercury be joined with them, he adds proſperity; but, if Mars be ſubſtituted in his place,

the marriage will be altogether wretched, contentious, and unhappy. If Mars be configurated to Venus, Saturn, and Mercury, the native marries with a perſon nearly of an equal age; but, if he be poſited in an oriental or eaſterly ſtation, the native marries with a perſon much younger; and, if an occidental or weſterly ſtation, with a perſon much older. If Venus and Saturn be found in promiſcuous ſigns, ſuch as Capricorn or Libra, the native will marry among his own kindred. But, if this configuration is made upon the cuſps of the horoſcope or midheaven, irradiated by the Moon, and the geniture be maſculine, the native will luſt after his own ſiſter, aunt, or mother-in-law; or, if the geniture be feminine, ſhe will have deſire unto her own brother, uncle, or daughter's huſband. Should the Sun irradiate the place, inſtead of the Moon, then the males will have deſire towards their daughters, or ſon's wife; and the females to their ſons, nephews, or ſiſter's huſband.

Obſervation likewiſe proves, that, if Venus and Saturn are configurated neither in a maſculine nor feminine ſign, but in thoſe of an oppoſite quality, which are alike in ſex, but contrary in nature; or in thoſe that are ruled by places of a contrary nature, as Capricorn is ruled by Saturn and Mars, and Piſces by Jupiter and Venus; the native will be prone to luſt, of a looſe converſation and immodeſt carriage; more particularly if the configuration be made in the firſt or latter degrees of Aries, near the Hyades, in the latter degrees of Leo, or upon the face of Capricorn. And, if theſe planets occupy the two principal angles, namely, the aſcendant or midheaven, theſe libidinous affections will be the more ſtrong, open, and offenſive, making the party glory, as it were, in laſciviouſneſs and debaucheries; but it is a moſt extraordinary circumſtance, that the ſame aſpects in the northern and weſtern angles, not only conduce to an oppoſite diſpoſition, but render the native either barren, deficient, or of evil conformation, in reſpect to the parts neceſſary to generation.

The diſpoſition of men, as to modeſt or vicious habits, very much depends on the poſitions and configurations of Mars; for, if he be ſeparating from Saturn and Venus, and applying to Jupiter, men born at that time will be diſcreet and modeſt, decent in their intercourſes with the other ſex, and diſpoſed only to the natural uſe. If Jupiter and Venus be configurated to Saturn and Mars, the native will be eaſily moved on, and have a ſecret deſire to acts of venery; but will have an external ſhow of chaſtity, and labour to avoid the ſhame. If Mars and Venus are alone configurated together, or if Jupiter bears teſtimony, the native will be openly laſcivious, and indulge in the moſt luxuriant enjoyments of the

oppoſite

oppoſite ſex. If one of theſe planets be oriental, and the other occidental, he will be diſpoſed towards men as well as women; but, if both are found configurated in the occidental quarters, the native's company ſhould be avoided, for he will burn with unnatural deſires after men or boys; more particularly if the aſpect falls in maſculine ſigns, in which caſe the inclination is moſt aſtoniſhingly moved towards this infamous and ſhocking practice. It is likewiſe to be remarked, that, if Venus be alone in the occidental poſition, the native will for the moſt part have intercourſe with none but the meaneſt and moſt proſtituted part of the ſex: but, if Mars be alone in this poſition, he influences to greater delicacy and faſtidiouſneſs, and marks the character with a deſire after married women, or to the more continent and modeſt among the ſingle ones.

Such are the cauſes which vary the ſenſual appetites of men; we will now conſider thoſe peculiar to women. If Venus be configurated to Jupiter, and Mercury gives teſtimony, the native will be ſober, pure, and moderate in her deſires after men; but, having familiarity with Mercury alone, ſhe will privately give herſelf up to ſenſual embraces; though remarkably coy and reſerved in public. So likewiſe, if Venus be configurated to Mars alone, the native will be wanton and laſcivious; and, if Mercury has familiarity with them, ſhe will be wholly given up to luſtful pleaſures and proſtitution. If Jupiter concurs in this aſpect, and Mars be combuſt of the Sun, the native will be mean and abject, ſubmitting to the uſe of the moſt vulgar and loweſt claſs of mankind; but, if Venus be combuſt inſtead of Mercury, ſhe will ſubmit with more reſerve and caution, and moſtly with decent and genteel perſons. If theſe planets be configurated after a feminine manner, the ſenſual appetite of the native will be only paſſive; but, if diſpoſed after a maſculine manner, it will be active alſo. Saturn having familiarity with theſe configurations, adds to the greater luſt and licentiouſneſs; but Jupiter to a greater ſhare of modeſty, decency, and external decorum.

OF CHILDREN.

After the conſideration of marriage, follows that of children. This ſpeculation is deduced from the ſtars configurated in the midheaven, or ſuccedent, which is the eleventh houſe; but, if none of the planets are found in theſe places, then the oppoſite ones are to be conſidered. The Moon, Jupiter, and Venus, are the givers of children; but the Sun, Mars, and Saturn, occaſion ſterility, or paucity of children, Mercury, as in all other caſes, contributes his influences according to the nature and quality of that ſtar or planet with which he is configurated; adding to the increaſe of children when in the eaſt, but to ſterility and barren-

neſs, when occidental, or in the weſt. When therefore theſe ſtars, which are givers of children, are thus poſited, and by themſelves, they foreſhew only one child to the native; but, if they are formed in double-bodied or feminine ſigns, they cauſe the generating of twins: ſo likewiſe, in fruitful ſigns, as Piſces, Cancer, or Scorpio, they will produce two or three children at a birth. If they are of a maſculine nature, by being configurated to the Sun, and in maſculine ſigns, they cauſe males; but, if they are diſpoſed after a feminine nature, they give females. If they are overcome by malefic planets, and poſited in barren places or ſigns, ſuch as Leo or Virgo, they will give children, but not of any ſtability or duration; they will be naturally weak and puny, by being void of a proper ſhare of vital heat and nouriſhment. If the Sun and malefic ſtars jointly poſſeſs the midheaven or eleventh houſe, in maſculine or ſterile ſigns, without either of the benefics concurring, they indicate perpetual barrenneſs to the native, and ſhew an utter want of children; but, if they be in feminine or fruitful ſigns, or aided by the benefics, they foreſhew the production of children, but ſuch as are either hurt or blemiſhed in their bodies, or of a ſhort and unhealthy life.

In all theſe caſes it muſt be remembered, that whenever the malefic ſtars have the dominion, and the benefics give teſtimony, being configurated in, or having reſpect to, prolific ſigns, there will happen a rejection of children according to the exceſs which the ſtars giving teſtimony have in each condition, either of all the children, or of a few, or moſt, as they are found more powerful, by being more oriental or angular, or more elevated or ſuccedent. If therefore the lords of thoſe ſigns, being givers of children, are orientally poſited, or in good places of the figure, the children will be fortunate and aſpiring, and will arrive at ſingular fame and honour: but, if the poſition be occidental, or in evil places of the figure, the children will be altogether mean and obſcure. Moreover, if they agree with part of fortune and horoſcope, they foreſhew mutual love and confidence, and a good underſtanding always to exiſt between the children and parents, and that they will become the heirs and inheritors of their fortunes. But, if theſe be found unconjoined and diſagreeing, the children will be vicious and incorrigible, loſing the eſteem and wearing out the patience of their parents, and thereby perhaps miſſing the inheritance of their ſubſtance. If the ſtars which aſſume the dominion of children are agreeably configurated among themſelves, they foreſhew love and harmony among brothers and ſiſters, and that they will help and aſſiſt one another during their lives. But, as to other particulars relative to the fortunes and general purſuits of children, they are to be ſought out by placing the ſign and degree in which the ſignificator of children

is

is found upon the aſcendant, and making the ſigns upon the cuſps of all the other houſes agreeable thereto, in the ſame manner as if it was the proper nativity of each child, and then judge of the diſpoſitions of the figure according to the rules heretofore laid down.

Of FRIENDS and ENEMIES.

The things which relate to friendſhip and enmity are conſidered by obſerving the principal places of the geniture, wherein the ſignificators thereof have familiarity or aſpect; together with the weakneſs or ſtrength of them. The great and more durable familiarities or differences of theſe ſtars are termed ſympathies and enmities; and the ſmall and temporary familiarities are called ſocieties and contentions. To diſcover theſe, we muſt carefully obſerve the places of the Sun and Moon, in reſpect to the horoſcope and part of fortune; for, if theſe happen in the ſame ſigns, or if they change places when riſing, and are not more than ſeventeen degrees diſtant, they foreſhew long and faithful friendſhip. But, if they are inconjunct, or poſited in oppoſite ſigns, they produce great and implacable enmity and hatred. If the luminaries are not found in any of theſe ſituations, but are only configurated in ſigns, either by trine or ſextile, they ſhew ſlight and precarious friendſhip; but, if by quartile, ſmall and impotent enmity. Hence it happens that friendſhips ceaſe, and appear as it were at an utter end, while the malefics tranſit the configuration; and yet, when theſe are over, the friendſhip is again renewed, and mutual civilities and good offices take place, as if no ſuch circumſtances had happened. So, in like manner, the malicious objects of hatred and enmity ſeem to ceaſe and lie dormant, when the benefic ſtars are making their ingreſs upon the configuration; but are renewed with freſh rancour ſoon after theſe ingreſſes are at an end.

Friendſhip and enmity are therefore conſidered under three kinds; for men are obſerved to be ſo diſpoſed either by election, or for profit, or for ſorrow or pleaſure; and, when either all or moſt of the forementioned places have familiarity with each other, friendſhip is conſtitued by theſe three kinds; but, if theſe places are found unagreeable, then enmity ariſes in a ſimilar manner. When the places of the luminaries alone have familiarity, friendſhip will ariſe from election, involuntary choice, or natural regard, which is the moſt firm and laſting; but, if the places of the luminaries are contrarily diſpoſed, hatred is after the ſame manner produced, and is the moſt inveterate and fatal. When the place of part of fortune hath familiarity, or is otherwiſe found, then theſe affections

arise from motives of self-interest, or gain; but, when they are from the horoscope, they are produced by those actions of the mind which arise from melancholy and choler, or from vivacity and good humour. But in all these cases we must particularly observe the stars elevated above, or configurated with, each of these respective places; for that place shall give a higher degree of friendship or enmity than any other, to which the elevation or succession of stars is the nearest, whether in the same sign or the adjoining. But the place which passes the stars in configuration, if the stars are friendly, denotes advantage and interest to be the cause of friendship; or, if discordant stars occur, enmity will arise from interested motives, which will expire with the cause of it.

The foregoing observations are applicable to the most extravagant and lasting instances of friendship and enmity; but those which arise from more temporary and trivial causes have a different speculation. The common occasions of friendship or animosity, which arise in the general pursuit of business or pleasure, or which arise from mixing with the world, are only to be deduced from the motion of the stars taken in both genitures, in order to find when the significators in one nativity shall come to the same point in the other nativity; for at such periods there will arise particular friendships or enmities, which will have duration no longer than the respective familiarity or connexion of these stars exist. Saturn and Jupiter coming in this manner to each other's places, cause friendship, by meeting in societies or company; or by agreement in husbandry and agriculture, or by the joint inheritance of fortunes. Saturn and Mars produce strife and contention, and often foreshew premeditated fraud and villainy. Saturn and Venus denote love and friendship through the interference of kindred, but has no duration. Saturn and Mercury produce friendship by conversation or connexion in business, science, or confederacy. Jupiter and Mars produce enmity by politics, improper preferment, or interested measures of government. Jupiter and Venus occasion friendship through the interference of women, ecclesiastics, or teachers. Jupiter and Mercury through mutual attachment to literature, science, and philosophy. Mars and Venus cause friendship by a like disposition to lasciviousness, dissipation, and intemperance. Mars and Mercury produce enmity by similar interests in business, or by the same parties following the same avocation; but Venus and Mercury by means of jealousy, learning, correspondence by letter, or love of women.

The increase or decrease of friendship and enmity is discerned from the nature of the possessed places of each significator, compared with the first

firſt four principal places of the figure; for, if they apply to the place of the part of fortune, or to the luminaries angular, they render the friendſhip or enmity more conſpicuous; but, ſeparated and disjoined, they make them obſcure and ſecret. To know whether theſe affections ſhall be more or leſs injurious, or advantageous, we are to obſerve the force and power of the ſtars which behold the above-mentioned places, and judge according to their quality and diſpoſition, either to good or evil. But, if it relates to good or evil from ſervants, the place of the ruling diſpoſition, in reſpect of them, in the figure, muſt be taken from the ſign in the twelfth houſe, and from the ſtars which behold the place in the geniture itſelf, with the ingreſſes or oppoſition; but more particularly when the rulers of the ſigns have either familiarity with the principal places of the geniture, or are contrarily and unhappily configurated; from which judgment muſt be made accordingly.

Of the NATURAL INCLINATION for TRAVELLING.

The circumſtances which relate to travelling are conſidered from the poſition of the luminaries in reſpect to the angles; but chiefly from thoſe of the Moon. For, if ſhe be found in the ſeventh houſe, and declining from angles, ſhe denotes a continual diſpoſition for travelling, and perpetual change of place to the native. Mars himſelf, being occidental, or declining from the midheaven, and, having an oppoſite or quartile poſition to the luminaries, will produce the ſame inclination in a ſomewhat leſs degree. But, if the part of fortune falls in the ſame ſign with the ſignificator of travelling, the principal part of the life and actions of the native will be ſpent in a foreign country.

Whenever the benevolent planets irradiate the above-mentioned places of the luminaries, of Mars, or the part of fortune, or ſucceed to them, the native's travelling will be glorious and profitable; and his return ſafe, and without impediment; but, if the malevolent ſtars behold or ſucceed, the contrary effects will be found to happen. In all theſe caſes, however, the quality and temperament of the leſſer familiarities, as they add to, or take from, the power and force of their configurations, muſt be invariably attended to. If the luminaries incline or fall to the oriental quadrants, the travelling will be towards the eaſtern or ſouthern parts of the globe, conſidered in reſpect to the place of birth; but, if they are found in the occidental quadrants, the peregrination will be towards the north or weſt. If the ſigns in which the ſignificators of travelling are poſited be of one form, either in reſpect of themſelves or of the ſtars which have the lordſhip over them, the travelling will be

far, but at intervals; but, if the ſigns are double-bodied, or of two forms, it will be perpetual, and of vaſt extent. It muſt however be here obſerved, that, though the cauſe and ſucceſs of travelling are influenced by Mars and the part of fortune, yet the quarter towards which the peregrination ſhall be are only to be known from the poſition of the luminaries.

If Jupiter and Venus are rulers both of the luminaries and places of the figure which induce travelling, the journeys will not only be completed without danger, but they will alſo be pleaſant, healthy, and agreeable; for, by the good government of the countries he viſits, and the accidental meeting of friends, he will meet with hoſpitality and kindneſs; the conſtitution of the air, and the plenty of neceſſary accommodations, contributing at the ſame time to his health and preſervation. And, if Mercury be joined to the aforeſaid configuration, an additional ſhare of honour, profit, and information, will be derived from the journey. But, if Saturn and Mars poſſeſs or govern the places of the luminaries, at a great diſtance from each other, they will occaſion great dangers, and a variety of ill fortune in the courſe of the journey. Being in moiſt ſigns, they denote misfortune by ſhipwreck, or falling into deſolate and dangerous places; in fixed ſigns, by precipices, or tempeſtuous and contrary winds; in tropical and equinoctial ſigns, by want of proviſions, by a ſcorbutic or epidemic diſorder, or by a ſickly temperature of the air; in human ſigns, by the ſudden attack of mountaineers and robbers, of ſavages, or ambuſcades. In earthy ſigns, by the attack of wild and ferocious animals, or by falling into pits, or ſubterraneous places. But, if Mercury gives teſtimony in any of the foregoing caſes, the danger may ariſe from venomous creatures, or by poiſon, or ſome villainous accuſation.

Theſe are the general conſiderations; but the more particular, ſuch as relate to the peculiar advantage or injury of each event, muſt be deduced from the nature and property of the principal places and ſignificators of profeſſion and ſubſtance, of dignity and honour, or of bodily and mental endowments, according to the rules already premiſed. But the knowledge of the times when theſe various incidents are to happen is only to be acquired from the reſult of the directions of each reſpective ſignificator, by the method which we ſhall preſently recommend.

Of

Of the APHETA, HYLEG, PROROGATOR, or SIGNIFICATOR of LIFE, and the Places* proper thereto.

The hylegiacal or prorogatory places are in number five, viz. the aſcendant, the ſeventh, ninth, tenth, and eleventh, houſes, and are taken from the five degrees next and immediately above the cuſp of the aſcendant, to the twenty-five degrees below the cuſp of the ſame, computed by oblique aſcenſion. In the ſame manner the prorogatory places are determined in the ſeventh, ninth, tenth, and eleventh, houſes; for inſtance, it is computed from the five degrees in the eighth houſe, to the middle of the eleventh houſe, towards the twelfth; which middle is eaſily found, by adding half the ſemidiurnal arch to the right aſcenſion of the medium cœli, and where that ends is the middle of the eleventh houſe; the part beyond which is not hylegiacal, or prorogatory. Now theſe only are the places in which the planet who aſſumes the power of hyleg, or giver of life, can be found; for whatſoever is under the earth is not fit for ſuch dominion; nor is any poſition above the earth, which has not configuration to the horoſcope. The twelfth houſe, therefore, which is called the *evil angel*, is not prorogatory, becauſe it not only declines from the angle, but alſo makes the influence of the ſtars poſited therein of an evil tendency, ſince it diſturbs, and as it were deſtroys, the thick vapour proceeding from the moiſture of the earth, whereby they become contrary to nature both in colour and magnitude.

If the native's birth be by day, the Sun ſhall be taken for hyleg, prorogator, or giver of life, if he be found in any of the foregoing hylegiacal places; if he be not, then obſerve whether the Moon be poſited in either of them, and, if ſo, then ſhe ſhall be taken for ſignificator of life. But, if neither of the luminaries be ſo found, then any planet whatſoever, that hath moſt dignities in the place of the Sun at the preceding conjunction with the Moon, and in the horoſcope, ſhall be preferred as ſignificator of life. It muſt however be remembered, that this planet muſt be dignified three ways or more, in one of the above-mentioned places, to be ſo preferred; but if no planet ſhould be found ſo dignified, or if dignified not in an aphetical place, then take the aſcendant for giver of life.

If the time of birth happens to be by night, the Moon ſhall be preferred for giver of life, if ſhe be poſited in any of the aphetical places of

* The aphetic, hylegiacal, or prorogatory, places, are thoſe particular places of the figure, or of the heavens, whence the apheta, hyleg, prorogator, or ſignificator of life, is to be taken. Theſe appellations have all the ſame meaning, and ſignify that planet or ſtar which is *lord of life*. The firſt is derived from the Greek, the ſecond from the Hebrew, and the latter from the Latin.

the figure. If ſhe be not, then the Sun ſhall be preferred, if found in any of theſe places; but, if neither Sun nor Moon be ſo ſituated, then any planet whatever, which was moſt dignified in the place of the preceding full Moon, and in the place of the part of fortune, ſhall be preferred. If none ſuch are found in the geniture, the aſcendant ſhall be taken for giver of life, if a conjunction preceded; but, if it was a full Moon, then the part of fortune muſt be preferred. If both the luminaries, or ſeveral of the planets which aſſume the power of ſignificator of life by the above-mentioned conditions, are found together in the aphetical places, and ſeem to contend for dominion of prorogation, then that ſhall be preferred which is found in the moſt principal place of the luminaries, whether it be the Sun, Moon, or any other planet whatever. The principal places of the luminaries are theſe; firſt, in the medium cœli; next, in the aſcendant, then in the eleventh houſe; next to that the ſeventh, and laſtly, the ninth, houſe. According to this order, therefore, by the genethliacal figure at the time of birth, ſhall the ſignificator of life be ſought out and aſcertained.

Of the ANARETICAL, or KILLING, PLANET; and of the QUALITY of DEATH.

The anaretic, or killing, places, are the places of Saturn and Mars, which kill according to the direction of the hyleg to the ſucceeding ſigns, when they meet either bodily, or caſt their rays from any place of the figure, whether it be by quartile or oppoſition; and ſometimes it happens by ſextiles, when they proceed from ſigns obedient or beholding, becauſe they have then the ſame efficacy with the quartile or oppoſition. So likewiſe a quartile, configurated from the following or ſucceeding ſigns to the aphetic place; and alſo a ſextile evilly affected, when in ſigns of long aſcenſion; and even the trines, in ſhort aſcenſions, have ſufficient force to kill, when unimpeded by benefic rays; as well alſo the ſolar place, if the Moon be hyleg. But it muſt be remembered that theſe places are only anaretic when they are evilly affected; for their anaretic or killing power is impeded or deſtroyed, whenever it falls in the terms of a benefic ſtar, or whenever the benefics caſt a ſextile, quartile, trine, or oppoſitional, ray to the very anaretical point, or to thoſe points which follow. Hence life is generally found to be preſerved, when Jupiter is not above twelve degrees diſtant from the anareta or killing planet; or, when Venus is not more than eight. The zodiacal aſpects of the anaretic or killing ſtars will be likewiſe of little force, whenever the latitude of the apheta, or giver of life, and that of the anareta, or deſtroyer of life, do not correſpond.

When

When the assisting and anaretic rays are found two or more on each side, we must observe which of them exceeds most in number and power, which is to be understood when the benefics or anaretas are some of them in proper places of the figure, and others not; particularly when some are oriental and others occidental, either in respect of the Sun or the figure itself; for, in general, no planet under the beams of the Sun hath power to kill or save, unless when the Moon is giver of life; in which case the place of the Sun, being afflicted by some malefic planet joined to it, and receiving no help from benefic rays, will certainly produce death; but, if any benevolent configuration irradiates the place, the native's life will be preserved.

To define the cause and quality of death, we must consider whether it is likely to happen by means of the beams of the malefic stars being cast orientally; for, the place of the malefic or anaretical planet, if joined by body, if not, the place of the aspect, ought carefully to be observed, in order to judge of the quality of death. If these destructive beams flow occidentally, consider the occidental place of the star; for, such as they are which have dignities in the anaretic place, such will be the quality of death; or, if no planet hath dignities therein, then such as before others are carried by their motions to these anaretic places are to be esteemed the causers of death, and our judgment should be regulated thereby; the configurations of the stars made thereto being likewise considered, together with the nature of the signs, and the terms in which they fall.

Saturn, possessing the dominion of death, causeth death by chronic distempers, phthysics, fluxions, agues, diseases of the spleen, dropsies, iliac and hysteric distempers; and, in a word, by all disorders arising from abundance of cold. Jupiter produces death by the quinsey, inflammation of the lungs, apoplexy, cramp, and cardiac affections; and by those disorders which happen with vehement and stinking breathing. Mars causeth death by continual fevers, semi-tertians, sudden strokes, and nephritic affections, spitting of blood, and hemorrhages; by abortion and birth, and Saint Anthony's fire, and by all disorders which arise from abundance of heat. Venus induces death by affections of the stomach and liver, ringworms and bloody flux; also by putrefaction and fistulas, and giving of poison; and, in a word, by all those complaints which proceed from abundance of moisture, or through want or wasting thereof. Mercury destroys life by madness, extasy, and melancholy; falling sickness, coughs, and spitting affections, and by those which happen simply through much dryness, or a want thereof. And these deaths

happen

happen naturally, when the rulers of death are in their proper and natural quality, and none of the malefics concur.

Violent and remarkable deaths happen when both the malefics are lords of the anaretic places, or when both or one of the two are joined to, or ſquare, or oppoſe, or evilly effect, both of the luminaries, or the Sun alone, or the Moon; for then the miſchievouſneſs and violence of death is produced by the evil affections of the malefics. But the remarkableneſs and extraordinary circumſtances of the death proceeds from the teſtimony of the lights; and its quality is known from the reſt of the aſpecting ſtars, and the ſigns containing the malefics. Saturn therefore, in quartile or oppoſition to the Sun, orientally, and in fixed ſigns, cauſeth death by ſuffocation, tumults of the people, or by hanging or ſtrangling. In like manner he doth the ſame if he be occidental, and the Moon follow; or, if he be in beaſtlike ſigns or places, he cauſeth to periſh by beaſts; and, Venus being joined to them, cauſeth death by poiſon, or by the treachery of women. If he is in Virgo or Piſces, or in moiſt ſigns, configurated to the Moon, he will cauſe death by water, by being ſuffocated and drowned; if he be about Argo, by ſhipwreck; if he be in tropical or equinoctial ſigns, the Sun being with him, or oppoſing, or if Mars be there, he will cauſe death by the effects of a fall; if they are in the tenth houſe, death will happen by precipitation from on high; thus Saturn cauſes theſe effects, being configurated to the luminaries.

Mars in quartile or oppoſition to the Sun, and the Sun or Moon oriental, in ſigns of human form, will cauſe death by ſlaughter, either civil or hoſtile, or by laying violent hands upon himſelf. If Venus give teſtimony, death will enſue by means of women; if Mercury be configurated to them, death will enſue by robbers, and evil doers, and pirates. If he be in mutilated or imperfect ſigns, or with the Gorgon of Perſeus, he will induce to death by beheading, or by the effect of amputation. Being found in Scorpio or Taurus, he will cauſe death by medical cutting or burning, or by contractions; but, if he be found in the midheaven, or oppoſite to the midheaven, he will cauſe death by hanging; particularly if he be found about Cepheus and Andromeda. If he be found in the weſt, or oppoſite to the horoſcope, he will cauſe death by fire; but, if he be found in four-footed ſigns, he will cauſe death by falling or by the breaking of limbs. If Jupiter gives teſtimony to Mars, and he evilly affected, death will happen through the anger of princes, or by condemnation. If the malefics eſpecially agree together, and both of them evilly affect any of the ſaid places, they make the cruelty of the death the greater. The quality of death, and the ruling thereof, always will

will be ſhewn by the ſtar that is in the anaretic place; but death will happen in ſtrange places when the ſtars which poſſeſs the anaretic point fall from angles; and eſpecially when the Moon is either found with, or in quartile or oppoſition to, the ſaid places.

Thus the cauſe and quality of death is to be ſought out, and the extent of life known, by the reſult of the directions of each reſpective ſignificator, either direct, by which the anaretic point is carried to the place of the giver of life; or *converſe*, by the hyleg being carried to the weſt angle, which alone of all converſe directions hath power to cut off life.

Of DIRECTIONS.

A direction, or an arch of direction, is the pathway or track deſcribed in the heavens by any planet that is ſignificator, or that aſſumes the dominion or government of life, or any other incident or event peculiar to the native, from the moment of birth to its meeting or forming an aſpect with the anaretas, or promittors, at which time the event, be it what it may, that is indicated thereby, comes to paſs. For, as all the heavenly bodies conſtantly move in circles, their progreſs, whether for a long or ſhort time, will neceſſarily form arches, the content or degrees of which, being accurately found, and meaſured or equated by the ſolar motion, will deſcribe the length of time, whether it be years, months, or days, which the ſignificator will be in forming the arch of direction which produces the event. Now theſe directions are to be known by the following rules, and are of two diſtinct claſſes, the firſt of which is zodiacal, or according to the circle of the zodiac; and the ſecond, mundane, or according to the motion of the planets round the earth, or in relation to their proportional diſtance from the ſeveral houſes of the figure.

ZODIACAL DIRECTIONS.

How to direct the SUN, being in or near the Midheaven, namely, when he is either on, or not more than three degrees from, the Cuſp of the Houſe.

Firſt, Take the right aſcenſion of the Sun, and then the place of the aſpect to which it is to be directed, viz. the right aſcenſion of the aſpect, whether it be a conjunction or oppoſition; the latitude in this caſe is to be neglected if he hath not greater latitude than his orb; if he hath, it is not to be neglected; this is the difference between the horizontal (or

mundane) and zodiacal aſpects, becauſe they are made from the greateſt nearneſs to the greateſt diſtance of the ſtars amongſt themſelves, and above the real path of them in the zodiac. The greateſt nearneſs happens in the ſame partile longitude, although they are diſtant and differ according to latitude; unleſs, as I have ſaid, the latitude, in either oppoſition or conjunction, exceeds the greatneſs of their orb; if it be greater, then is the conjunction or oppoſition in the zodiac of ſmall force; now ſubtract the right aſcenſion of the Sun from the right aſcenſion of the planet's aſpect, and the remainder is the arch of direction. As for example, ſuppoſe the medium cœli, in eight degrees fifteen minutes of Scorpio, and the ſun in eight degrees twenty-one minutes of the ſame ſign, to be directed to the conjunction of Venus in twenty-two degrees forty-five minutes of Sagittary. The right aſcenſion of the Sun is two hundred fifteen degrees fifty-eight minutes, the right aſcenſion of Venus is two hundred and ſixty-two degrees eight minutes; ſubtract the right aſcenſion of the Sun from the right aſcenſion of Venus, and there remains forty-ſix degrees ten minutes, which is the true arch of direction; and which, if equated, or turned into time, according to the ſolar motion, by the rules hereafter laid down, will ſhew the time when this aſpect will be formed.

How to direct the SUN, being near the Horoſcope or ſeventh Houſe.

Take the oblique aſcenſion of the Sun, in the latitude of the place, if it be in the aſcendant, and near the cuſp thereof; but, if near the cuſp of the ſeventh houſe, his oblique deſcenſion or the oblique aſcenſion of his oppoſite place; then take the oblique aſcenſion or oblique deſcenſion of the aſpects, under the ſame pole, ſtill neglecting their latitude, if it be not greater than their orb; then ſubtract the oblique aſcenſion of the Sun from the oblique aſcenſion of the aſpect, and the remainder is the arch of direction required.

How to direct the SUN above the Earth, being far diſtant from any of the cardinal Houſes. If the Sun be above the Earth, and above three Degrees diſtant from the Cuſp of the cardinal Houſes, do thus:—

Take the diſtance of the Sun from the midheaven in right aſcenſion, and from that ſubtract the right aſcenſion of the aſpects, which we call the firſt diſtance; then get the ſemidiurnal arch of the Sun, and alſo of the aſpects, and by the rule of proportion ſay, If the ſemidiurnal arch of the Sun gives that right aſcenſional diſtance, what ſhall the ſemidiurnal arch of the aſpect or promittor give? the product ſhall be the ſecondary

right aſcenſion; and, if both be made in the aſcending part of heaven, ſubtract the ſecondary aſcenſion from the primary, and the remainder is the arch of direction.

Another Way.

Take the elevation of the pole of the Sun, and therein the oblique aſcenſion of the Sun, and likewiſe the oblique aſcenſion of the aſpect: ſubtract one from the other, and the remainder is the arch of direction. For this reaſon, I have ſet the table of the eleventh, third, twelfth, and ſecond, houſes, from thirty to ſixty degrees of north or ſouth latitude.

How to take the Pole of Poſition, commonly called the Circle of Poſition, of the SUN or any other Significator.

Firſt obſerve whether the ſignificator be above or under the earth; if above, get his ſemidiurnal arch, if under, his ſeminocturnal; which, being obtained, muſt be converted into degrees and minutes, whereof one third part is the pole of one houſe; then take the ſtar's diſtance from the neareſt houſe to which he is placed, and by the rule of proportion ſay, If the third part of the ſemidiurnal or ſeminocturnal arch of the ſignificator gives the pole of the other houſe, what ſhall his diſtance give? which if it falls in the third, fourth, ninth, or tenth, houſes, the remainder is the pole of poſition; but, if it falls in the firſt, ſecond, fifth, ſixth, ſeventh, eighth, or twelfth, houſes, add or ſubtract it to or from the pole of the ſucceeding or preceding houſe; as for example: the Moon's ſemidiurnal arch is eight hours fifteen minutes; a third part is two hours forty-five minutes; which, converted into degrees, gives forty-one degrees fifteen minutes for the ſpace of one houſe; the Moon's diſtance from the tenth houſe in right aſcenſion is thirty-three degrees fifty minutes, the pole of the eleventh houſe is twenty-three degrees; then by the rule of proportion ſay, If forty-one degrees fifteen minutes, being the ſpace of one houſe, give twenty-three degrees, the pole of the eleventh houſe, what ſhall thirty-three degrees fifty minutes give? It gives eighteen degrees fifty-two minutes for the Moon's true circle or pole of poſition. But, becauſe it is near nineteen degrees, I take nineteen degrees for her pole; and note, that, if odd minutes at any time exceed thirty, accept of it as a whole degree; but, if they be under thirty, then reject them entirely.

How

How to direct the SUN to any Aspect, being under the Earth, in the space of Twilight.

The Sun, being found in the space of twilight, ought to be directed above parallel circles to the horizon, and not above horary circles, as when the Sun is above the earth. If the Sun be found in the morning twilight, first direct the Sun to the degree of the aspect under the latitude of the place, although the Sun is not there, and afterwards take the distance of the Sun from the horoscope, in oblique ascension, which call the Sun's primary distance; and be careful that this distance be not greater than the parallel of twilight, which does not exceed eighteen degrees, for, if it be, the Sun is not in that parallel, and in this case you must work by the following rule; but, if the Sun be in the parallel of twilight, then, with the distance of the Sun from the horizon above taken, enter the table of twilight under the latitude of the place, which is in the top of the table, and with the sign and degree in the head or foot of the table; and in the angle of meeting, or body of the table, find the distance of the Sun from his rising, and observe the degree of the parallel of twilight, which the Sun possesses in the first column, taking the proportional part of the Sun's place to degrees; and under the same parallel look out the distance of the direction, that is to say, what distance the Sun is from the horoscope, in that parallel of twilight; and this distance call the secondary distance; then, if both the first and second distance are equal, the true arch of direction is that which was first taken in the horoscope; but, if they are not equal, subtract the less from the greater, and the remainder call the oriental distance; and, if the secondary distance be greater than the primary, then subtract the oriental distance from the arch of direction, and the remainder is the true arch of direction, which is to be equated as before. In seeking the primary distance of the Sun from the horoscope, in the tables of twilight hereafter inserted, it is sufficient to take the proportional part of the degree only, rejecting the minutes, which, when taken, note the degree of the depression or parallel of twilight, and in the right line with the parallel distance find the nearest proportional distance, which when found by proportional parts, the first primary natural distance of the Sun may be neglected, for it is not necessary to take the degrees and minutes of the depression of twilight, but it is only the greatest and the nearest degree of the Sun's longitude with the proportional part; as for example: the Sun directed to the quartile of Mercury in no degree of Cancer, Mercury being in no degree of Aries at birth; at the same time eleven degrees of Pisces ascend. In the latitude forty-four degrees, the Sun being in Aries, fifteen degrees forty-six minutes,

nutes, the oblique aſcenſion of the aſcendant in that latitude is three hundred forty-nine degrees forty-five minutes; the oblique aſcenſion of the Sun, with the circle, is three hundred and ſixty-eight degrees twenty-eight minutes; the difference is eighteen degrees forty-three minutes. Enter the table of twilight in the latitude of forty-four degrees, and there look for this diſtance, eighteen degrees forty-three minutes, and alſo for ſixteen degrees of Aries, which cannot be found; but there is ten degrees and twenty degrees, which is near enough; now, under ten degrees of Aries is eighteen degrees thirty-two minutes, and under twenty degrees I find nineteen degrees one minute; the difference is twenty-nine minutes. Then I ſay, If ten degrees give twenty-nine minutes, what ſhall ſix degrees give? Anſwer, ſeventeen minutes; which, being added to eighteen degrees thirty-two minutes, make eighteen degrees forty-nine minutes; and againſt that, in the firſt column, is the parallel of twilight, thirteen degrees, required.

Now the Sun's primary diſtance, viz. eighteen degrees forty-three minutes, being neglected, as aforeſaid, I take eighteen degrees forty-nine minutes; then looking out the aſpect, which falls in no degrees of Cancer, under the latitude forty-four degrees, and thirteen degrees parallel of twilight, I find twenty-four degrees forty-five minutes, which is the ſecondary diſtance, and is greater than the primary by five degrees fifty-ſix minutes; the oblique aſcenſion of the Sun is eight degrees twenty-eight minutes, and both under the latitude of forty-four degrees. Now I ſubtract the oblique aſcenſion of the Sun from the oblique aſcenſion of the aſpect, and the difference is fifty-ſix degrees forty-two minutes. And, becauſe the ſecondary diſtance is greater than the primary, I ſubtract five degrees fifty-ſix minutes from the aforeſaid fifty-ſix degrees forty-two minutes, and there remain fifty degrees forty-ſix minutes, the true arch of direction required, which is to be equated as before. If the Sun is to be directed at evening twilight, all things muſt be noted as before, but juſt contrary in all the operations, or elſe taken in oblique aſcenſion to all the oppoſite places.

To direct the Sun, being found beyond the Parallel of Twilight, under the Earth.

If the Sun be found under the Earth, whether oriental or occidental, out of the parallel of twilight: Firſt take his ſeminocturnal arch, and thence ſubtract his whole arch of twilight, and keep the remainder, which is the obſcure arch; afterwards take the ſeminocturnal arch of the aſpect, whence ſubtract his whole arch of twilight, and the remainder is

the obſcure arch of the aſpect. Next take the diſtance both of the Sun and aſpect from the fourth houſe in right aſcenſion; then, by the rule of proportion, ſay, If the whole arch of obſcurity of the Sun gives his diſtance from the fourth houſe, what ſhall the arch of obſcurity of the aſpect give? which diſtance being found, obſerve the ſame rules as in directing the Sun above the Earth, and conſider the arches of obſcurity the ſame as the ſemidiurnal or ſeminocturnal arches.

For Example;

Let the Sun, in eleven degrees forty-five minutes of Aquaries, be directed to an aſpect in twenty-two degrees thirty-five minutes of Piſces. The ſeminocturnal arch of the Sun is ſeven hours ſeven minutes; the whole arch of twilight being ſubtracted, which is one hour forty-three minutes, the remaining five hours twenty-four minutes is the arch of obſcurity. The Sun's diſtance from the fourth houſe, in right aſcenſion, is forty degrees eleven minutes. Now the ſeminocturnal arch of the aſpect is ſix hours eleven minutes, and his arch of twilight is one hour thirty-nine minutes, which, being ſubtracted from the ſeminocturnal arch, leaves four hours thirty-two minutes for the arch of obſcurity. The diſtance of the aſpect from the fourth houſe in right aſcenſion is ſeventy-nine degrees ten minutes; then by the rule of proportion ſay, If five hours twenty-four minutes give forty degrees eleven minutes, what ſhall four hours thirty-two minutes give? thirty-three degrees forty-four minutes, the arch of direction required.

To direct the Sun to zodiacal Parallels, being found in any Part of the Heavens.

Firſt find the declination of the promittors, with latitude if they have any, and ſee what degree and minute of the ecliptic anſwers to that declination, which is its parallel. If the Sun be near the cardinal houſes, his direction is as aforeſaid; but, if farther diſtant, then direct under his proper pole of poſition, as above ſpecified.

To direct a Significator, having Latitude, to any Conjunction or Aſpect.

As the Sun keeps his true courſe in the ecliptic, ſo the reſt of the planets which have latitude, when they come to be directed to any aſpect, they move in their own ſpheres according to their ſucceſſion of latitude. We call it ſucceſſion, becauſe it is not always the ſame, but is changed according to the greateſt diſtance or nearneſs that they are to the nodes: therefore it follows, that a ſignificator, having latitude, when he is to be directed to any aſpect, the latitude of the aſpect is to be neg-

lected, and the latitude which the significator hath at that place where the aspect falls is to be taken; and the directions are the same as the others; only neglecting the rule of the Sun's direction under the Earth.

To direct a Significator, having Latitude, to Parallels.

First find the declination of the star, to whose parallel you would direct a significator with latitude, which when found, enter the Tables of Declination with the latitude the significator shall have in that place until you come to the degrees and minutes of the promittor's declination:

As for Example,

I would direct the Moon to the Parallel of Saturn.

Suppose Saturn to be in thirteen degrees of Pisces, and his latitude one degree south; his declination will be found to be seven degrees thirty-seven minutes, which in the ecliptic answers to about ten degrees of Pisces; the Moon is in twenty-four degrees of Leo. Now I enter the Tables of Declination under Virgo, the opposite part, in that place where the Moon meets with this parallel. The Moon's north node is in nineteen degrees of Cancer, so in that place she will have three degrees fifty-three minutes north latitude, with which I enter the Table of Declination; and against ten degrees of Virgo, and four degrees north latitude, I find eleven degrees thirty-three minutes, which is too much; so, under the said four degrees of latitude, I come to twenty-one degrees of Virgo, against which I find seven degrees fifteen minutes, and under five degrees north latitude I find eight degrees ten minutes; in which said twenty-one degrees of Virgo, I find what latitude the Moon will have; and, by her distance from her node, I find she hath four degrees twenty-three minutes north latitude. Now the difference between seven degrees fifteen minutes and eight degrees ten minutes is fifty-five minutes; therefore I say, If sixty-minutes give fifty-five minutes, what will twenty-three give? Answer, twenty-one minutes; which, added to seven degrees fifteen minutes, will make seven degrees thirty-six minutes; which shows, that twenty-one degrees of Virgo is the true parallel of Saturn.

How to direct a Significator to his own proper Aspects.

First find his longitude, that is, the longitude of his aspect in the ecliptic if it be the Sun, and according to her latitude if it be the Moon; always observing the latitude that she hath at the place of her aspect, which is found by her distance from her nodes as before taught; then

then take the right aſcenſion or oblique aſcenſion of the aſpect, both in latitude and longitude, and work according to the former rules; but note that neither the aſcendant nor medium cœli are to be directed to any of the planet's aſpects in the zodiac, but to thoſe in the world only; nor to parallels in the zodiac, but to thoſe in the horizon, or world, and to theſe always direct, and never converſe.

Of MUNDANE DIRECTIONS.

The aſpects in the world are proportional diſtances by their motion about the world; for, a ſtar that ſhall be diſtant from the horizon a third part of his diurnal arch ſhall caſt his ſextile to the aſcendant; and, if he be half his diurnal arch, he will caſt a quartile to the aſcendant; and two third parts of his arch is a trine, and his whole arch is an oppoſition; therefore the firſt houſe is in ſextile to the eleventh and third, and in quartile to the tenth and fourth; in trine to the ninth and fifth, and in oppoſition to the ſeventh; and ſo of the reſt. And, although the diurnal and nocturnal arches differ among themſelves, yet the houſes have no diſtinction, property, nature, or force, of themſelves, but what they receive from the ſtars, and in the diviſion of the houſes by double horary times, according to the method and rules of Ptolomy. The houſes have no more reſpect to the ecliptic than if there were no ſuch thing; for they have only reſpect to the ſemidiurnal and ſeminocturnal arches of the ſtars; and the aſpects they make in the world, to any houſe or from any houſe, have no reſpect to the ecliptic, but according to their ſemidiurnal and ſeminocturnal arches, or according to their motion about the world; which, being rightly conſidered, and well underſtood, will render the whole mundane art of directions very eaſy.

To direct the Midheaven or the Aſcendant to the Sextile, Quartile, or Trine, of any Star.

If you would direct the midheaven to a ſextile of any ſtar that is placed either in the twelfth, aſcendant, or ſecond houſe, you have only to do thus: Take the oblique aſcenſion of the cuſp of the twelfth houſe, under its proper pole, and under the ſame pole the oblique aſcenſion of the promittor; ſubtract the one from the other, and you will have the arch of direction. For obſerve, that when the houſe is directed to the body of any planet, at the ſame time the midheaven comes to the ſextile; and, when the aſcendant comes to the body of any ſtar, at the ſame time the midheaven is directed to the quartile thereof; and, when the cuſp of the ſecond houſe is directed to the body of a ſtar, then the mid-

heaven

heaven comes to the trine; ſo that by always obſerving this rule, it will be impoſſible to err; for theſe aſpects in the world are not made by their diſtance in ſigns, degrees, and minutes, but by their diſtance according to the order or ſucceſſion of the houſes, which diſtances are aſcertained by the ſemidiurnal or ſeminocturnal arches.

The ſame rule is alſo to be followed in directing the aſcendant, as was obſerved in the mid-heaven; for if it be required to direct the aſcendant to a ſextile, we have no more to do than to direct the cuſp of the eleventh houſe if the promittor be above the earth, or the cuſp of the third houſe if he be under the earth, to his body; in both of which caſes the aſcendant will be found to come to his ſextile. If it be required to direct the aſcendant to a quartile, obſerve whether the promittor be above the earth, and if ſo, direct the mid-heaven to his body; but if under the earth, direct the cuſp of the fourth houſe to his body, either of which operations will bring the aſcendant to his quartile. But if the aſcendant is to be directed to a trine, then, if the promittor be above the earth, direct the cuſp of the ninth houſe to his body, but, if under the earth, the cuſp of the fifth houſe, which will in the ſame manner bring the aſcendant to his trine. By an attention to theſe rules, the angular houſes may at all times be directed with ſingular eaſe and exactneſs; for having found the cuſp of the houſe required, we are to direct under the pole of that houſe, let the poſition of the ſtar be where it will, which if rightly done, the direction will never fail of being true.

To direct the Aſcendant or Medium-cœli to the Conjunction or Oppoſition of any Star.

To direct the medium cœli to a conjunction or oppoſition, take the right aſcenſion of the tenth houſe, from the right aſcenſion of the ſtar, with latitude; and after the ſame manner the conjunction, with contrary latitude; the remainder is the arch of direction ſought. But in directing the aſcendant to the conjunction of a ſtar, ſubtract the oblique aſcenſion of the aſcendant from the oblique aſcenſion of the ſtar, with latitude, if any; and in the ſame manner for an oppoſition, only with contrary latitude; and the remainders will be the arches of direction required.

Another Way to direct the Aſcendant.

Subtract the ſemidiurnal arch of the ſtar, from his right aſcenſion, and from the remainder ſubtract the right aſcenſion of the medium

cœli, and there will remain the true arch of direction of the aſcendant, as before. By the ſame operation the aſcendant may be directed to any of the fixed ſtars.

Another Way to direct the Medium-Cœli to a Sextile, Quartile, or Trine.

Firſt enter the tables of declination with the ſtar's place, and take its declination according to its latitude, obſerving to what degree of the ecliptic that declination anſwers; if it be above the greateſt obliquity, work by the tables of aſcenſional difference, and find its ſemidiurnal arch. But, if the declination be within twenty-three degrees thirty minutes, enter the tables of ſemidiurnal arches, and look for the correſponding degrees in the ecliptic, and againſt it will be found the ſemidiurnal arch in hours and minutes, which muſt be converted into degrees and minutes of the equator, whereof two thirds make a ſextile, which muſt be added to the right aſcenſion of the ſtar, if it be poſited in the occidental part of the heavens; but, if it be in an oriental poſition, then ſubtract the two thirds of the equator. For example: Suppoſe the right aſcenſion of the medium-cœli to be two hundred and twenty degrees, which anſwers to twelve degrees twenty-ſeven minutes of Scorpio, and a planet were in twenty-eight degrees of Sagittarius, having eleven minutes of north latitude; his declination will be twenty-three degrees twenty minutes, which anſwers to twenty-three degrees of Sagittarius; with this I enter the Tables of Semidiurnal Arches, under the latitude of the place, viz. fifty-two degrees, which I find to be three hours forty-ſix minutes, and, being converted into degrees and minutes of the equator, make fifty-two degrees thirty minutes. Now two thirds thereof are thirty-ſeven degrees forty minutes, which, being ſubtracted from two hundred and ſixty-ſeven degrees forty-nine minutes, the planet's right aſcenſion, leaves two hundred and thirty degrees nine minutes for the right aſcenſion of the ſextile of the planet, from whence the right aſcenſion of the medium-cœli being ſubtracted, there will remain ten degrees nine minutes, the true arch of direction to the ſextile. The directions to a quartile or trine are performed in a ſimilar manner.

Another Way to direct the Aſcendant to a Sextile, Quartile, or Trine, Aſpect of any Planet.

If the aſcendant is to be directed to the aſpect of a planet above the earth, divide the ſemidiurnal arch of the planet into three equal parts, and add two of thoſe parts to the oblique aſcenſion of the planet, taken under the pole of birth, and from that ſubtract the oblique aſcenſion of the aſcendant, and the remainder is the arch of direction to a ſextile.

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By the ſame operation the aſcendant is directed to the quartile and trine aſpects; only obſerving to take four of thoſe parts for a trine, and the whole ſemidiurnal arch for a quartile. It is proper juſt to remark, that the aſcendant and mid-heaven are never to be directed to zodiacal aſpects, but to thoſe only in the world.

Another Way to direct the Aſcendant.

Take one-third part of the ſemidiurnal arch of the planet from its right aſcenſion, and from the remainder ſubtract the right aſcenſion of the mid-heaven, and the reſidue is the true arch of direction to the ſextile aſpect, as before. If the third part of the ſemidiurnal arch of the planet be added to its right aſcenſion, and from that ſum the right aſcenſion of the mid-heaven be deducted, there will remain the true arch of direction to a trine.

But it muſt be carefully remembered, that in all caſes where directions are to be brought to the aſpects of planets under the earth, we are to divide the ſeminocturnal arch of the planet into three parts, and to work by the right aſcenſion of the fourth houſe, inſtead of that of the mid-heaven; but in all other reſpects the operation is the ſame.

Another Way to direct the Aſcendant to a Quartile Aſpect.

Take the oblique aſcenſion of the planet, under the pole of birth, with latitude if any, and to that add its ſemidiurnal or ſeminocturnal arch, according as the planet may be poſited, either above or under the arch; from this ſum ſubtract the oblique aſcenſion of the aſcendant, and the remainder is the arch of direction to the quartile aſpect. By a proper attention to theſe ſimple and eaſy rules, the whole myſtery and difficulty of the art of directions, which has ſo long embarraſſed modern aſtrologers, will be entirely removed.

How to direct the Aſcendant or Medium-Cœli to a Semiquartile, Quintile, Seſquiquadrate, or Biquintile, Aſpect.

The ſame operation is to be followed in theſe directions, as are given above for the ſextiles, quartiles, and trines, with this difference only, that a ſemiquartile being only half the quartile, and the quintile only a fifth part, are to be ſubtracted in that proportion from the ſemidiurnal or ſeminocturnal arches; the ſeſquiquadrate is the ſemidiurnal or ſeminocturnal arch, and half the ſame added thereto; and the biquintile is a quintile doubled, as appears fully and diſtinctly by the Tables of Aſpects, which follow at the end of theſe rules for Directions.

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The true Method of directing a Significator to any Aspect or Promittor, either Direct or Converse.

If the significator and promittor happen both to be posited near the cusps of houses, what hath been observed in the rules for directing the ascendant and mid-heaven may serve here; for it only requires to bring them both to the cusps of the houses to which they are near, and it will form the aspect that is between the houses. But in cases where the significator and promittor are differently posited, the following rules must be observed.

Suppose a significator to be posited in the tenth house, and to be directed to the sextile of a promittor in the twelfth or eighth house. First take the distance of the significator in right ascension from the tenth house, which call the primary distance; then take the distance of the promittor from the twelfth house, which reserve; next take the semidiurnal arch of the significator, and also of the promittor; add the two arches together, and say, by the rule of proportion, If two arches give the distance of the promittor from the twelfth house, what shall the semidiurnal arch of the significator give? which when found, add it to the primary distance of the significator, and the sum will be the arch of direction required. But it must here be observed, that if the significator had been placed beyond the cusp of the tenth house, or in the ninth house, then the primary distance must be subtracted from the secondary, and the remainder will be the arch of direction. The same rule is to be followed for the quartile aspect, if the promittor be in the ascendant; but if the promittor be posited either in the second or sixth house, then the same rule must be followed for the trine, always remembering to take the seminocturnal arch instead of the semidiurnal, when the direction is to or from a planet under the earth.

Another Way.

If a significator be posited within three degrees of the mid-heaven, take his right ascension, and the right ascension also of the promittor's body or opposition, together with his latitude; but if the significator be within three degrees of the ascendant, then take the oblique ascension both of the significator and promittor, under the pole of the house, and subtract the significator from the promittor, regarding his latitude if he hath any, and the remainder is the arch of direction required; which if rightly performed, will never be found to err.

It may here be remarked, that, if the ſignificator and promittor be upon or within three degrees of the cuſp of any other houſe, the direction is the ſame with the houſe, and may be directed under the pole of that houſe, or by right aſcenſion if upon the mid-heaven as before; but, if they are in the deſcending part, then uſe the oppoſite places. For example: Suppoſe the Sun were to be directed to a ſextile of Jupiter, the Sun being on the cuſp of the ninth houſe, in five degrees of Leo, and Jupiter in eighteen degrees of Cancer, the pole of birth being forty-four degrees. Now I take the oppoſite ſign and degree, becauſe the Sun and Jupiter are both in the deſcending part of the heavens; the poles of the ninth and third houſes are eighteen degrees, and the oblique aſcenſion of the Sun's oppoſite place is three hundred and fourteen degrees nearly, from whence I ſubtract ſixty degrees, and the remainder, which is two hundred and fifty-four degrees, is the oblique aſcenſion of the aſcendant. Now the oblique aſcenſion of Jupiter's oppoſite place under the pole of eighteen degrees, is two hundred ninety-ſeven degrees, from whence I ſubtract the oblique aſcenſion of the aſcendant. viz. two hundred and fifty-four degrees, and there remains the arch of direction required, which is forty-three degrees; becauſe, by the motion of the primum mobile, when the aſcendant comes to the oppoſite place of Jupiter, the Sun at the ſame time comes to his ſextile.

To direct a Significator, being above three Degrees diſtant from the Cuſp of any Houſe.

Find the ſemidiurnal arch of the planet if above the earth, or the ſeminocturnal arch if below the earth, with his diſtance from the preceding or ſucceeding cuſps of the houſes, either of which will anſwer the purpoſe; then take the ſemidiurnal or ſeminocturnal arch of the promittor, as his poſition either above or below the earth ſhall require; for, if the aſpect be above the earth, the ſemidiurnal arch muſt invariably be taken, but, if under the earth, the ſeminocturnal; and this may always be readily known by the houſes themſelves, for the tenth houſe hath the eighth and twelfth houſes in ſextile, the firſt and ſeventh in quartile, and the ſixth and ſecond in trine; and ſo of all the reſt, which is abſolutely neceſſary to be thoroughly underſtood, to render theſe mundane aſpects familiar and intelligible; and therefore I mention it again here. Having aſcertained the arches as above required, ſay, by the rule of proportion, If the ſemidiurnal or ſeminocturnal arch of the ſignificator gives his diſtance from the cuſp of the houſe, what ſhall the ſemidiurnal or ſeminocturnal arch of the promittor give? which when found, call it the ſecondary diſtance of the promittor from the cuſp of the preceding or

ſucceeding houſe, according to which the ſignificator and promittor were taken from. If they are both taken from houſes which precede or follow, then in either caſe ſubtract the leſs from the greater, and the remainder is the arch of direction ſought: but, if the ſignificator be taken from the cuſp of a preceding houſe, and the promittor from the cuſp of a ſucceeding, or *vice verſa*, then add the two numbers together, and the ſum will be the direction required, as before.

To direct a Significator to his own Aſpects.

This is only applicable to the Sun and Moon, for no other ſignificators can be directed this way; but when either of theſe happen to be the ſignificator, and come to their own aſpects, they are productive of very remarkable events. The operation is quite eaſy; for to bring up the direction of either the Sun or Moon to their proper ſextile is no more than finding the content of two third parts of their ſemidiurnal or ſeminocturnal arches, according to their poſition either above or below the horizon, and that will be the true arch of direction to the ſextile. For the quartile, the content of the whole ſemidiurnal or ſeminocturnal arch is to be taken; and, if a fifth part of the whole ſemidiurnal or ſeminocturnal arch be added to the ſextile, it will be the direction to the quintile aſpect; and thus, by taking ſuch a proportion of theſe arches as correſponds with each reſpective aſpect, may the true arches of direction of all of them be found.

To direct a Significator to Parallels in the World.

Parallels in the world ſignify nothing more than the poſition of two planets, when equally diſtant from any one of the four cardinal houſes; for example, ſuppoſe one planet to be upon the cuſp of the eleventh houſe, and another upon the cuſp of the ninth houſe, they are then in exact mundane parallel, as being both equally diſtant from the mid-heaven, or tenth houſe. So likewiſe a planet upon the cuſp of the eleventh houſe is in parallel with a planet upon the cuſp of the third houſe, being both equally diſtant from the aſcendant. Again, a planet, when placed on the cuſp of the eleventh houſe, is in parallel to a planet upon the cuſp of the fifth houſe, becauſe they are both equally diſtant from the tenth and fourth houſes; which rule will hold good with regard to the other houſes. Now theſe laſt mentioned are parallels by their poſition; but if one planet ſhould be poſited upon the ninth houſe, and another upon the twelfth, they are not in parallel till by the motion of

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the primum mobile they are brought to that equal point of diſtance that one ſhall be juſt ſo far paſt the mid-heaven as the other wants to it; and, when they are ſo, they are in exact parallel. And further, if two planets are placed either in the eleventh or twelfth houſe, they will, by the motion of the primum mobile, be brought to ſuch an equality of diſtance as to be in exact parallel; for, ſuppoſing them to be ſituated one in twelve degrees and another in ſixteen degrees of the ſame ſign, when the fourteenth degree comes to be upon the cuſp of the mid-heaven, the parallel is then made; becauſe both planets are then juſt two degrees diſtant from the mid-heaven. The ſame rule is to be applied to all the four angular houſes; but, becauſe directions to theſe parallels may be ſomewhat difficult to a learner, I ſhall here give an example at large of the eaſieſt and moſt correct method of taking them.

Find the declination of that planet which is neareſt to the angle from which it is taken, with latitude if he hath any; then obſerve what degree of the ecliptic anſwers thereto, and take the ſemidiurnal or ſeminocturnal arch, according as the planet is ſituated either above or below the horizon. Uſe the ſame operation with the other planet, which is fartheſt from the angle; and, having found the content of both their arches, add them together; then find the diſtance from the angle, with this precaution, that if it be from the aſcendant, take the diſtance by oblique aſcenſion; if from the ſeventh houſe, by oblique deſcenſion, or by the oblique aſcenſion of the oppoſite point; but if the diſtance be from the mid-heaven, or the fourth houſe, it muſt be taken by right aſcenſion, and, when found, call it the primary diſtance; then take the difference of the right or oblique aſcenſion of the two planets, and by the rule of proportion ſay, If the two arches give that difference of right or oblique aſcenſion, what ſhall be the ſemidiurnal or ſeminocturnal arch of that planet give which is neareſt the angle? and the product ſhall be the ſecondary, right, or oblique, aſcenſion; and, if the planets are ſituated one before the angle, and the other after it, ſubtract the primary diſtance of that which is neareſt the angle from the ſecondary diſtance, and the remainder is the arch of direction required. But, if both planets ſhould be poſited ſhort of the cuſp of the houſe, then add the primary diſtance to the ſecondary, and the ſum will be the arch of direction, as before.

It may not be improper in this place to remark, that, when a ſignificator comes to the parallel of Jupiter or Venus, in good places of the figure, theſe parallels produce very powerful effects, and are nearly of equal force with their ſextiles and trines; ſo that if a ſignificator, particularly the giver of life, comes to the parallel of the lord either of the fourth

fourth or the eighth houſe, it moſt certainly procuces death, unleſs ſome other direction of an equally powerful but benefic nature falls in with it at nearly the ſame point of time, and impedes its malefic effect. By the ſame rule, if a ſignificator comes to the parallel of the lord of any other houſe, being evilly placed in the figure, it produces vexation and miſfortune, according to the nature of the houſes they govern; and ſo, on the contrary, if the parallel be made in fortunate places of the figure, they denote an increaſe of proſperity and happineſs, according to the nature of the houſe that the promittor is lord of. Theſe parallels are always made by the motion of the primum mobile from eaſt to weſt.

Another Way of directing to Parallels in the World.

If the ſignificator and promittor are in parallel above the earth, take their diſtance from the right aſcenſion of the medium cœli, which call the primary diſtance; then by the rule of proportion ſay, If the ſemidiurnal arch of the ſignificator gives his diſtance from the medium cœli, what ſhall the ſemidiurnal arch of the promittor give? which having found, work by the rule before laid down for directing the Sun above the earth in the zodiacal aſpects, and the reſult will be the arch of direction required.

When the ſignificator and promittor are both under the earth, their diſtance muſt either be taken from the fourth houſe or from the horizon, but the operation in all other reſpects is preciſely the ſame as the foregoing; but, if one planet be above the earth, and the other below, take the diſtance of the one from the mid-heaven, and of the other from the fourth houſe, and work as before; or otherwiſe take the oppoſite place of the planet under the earth, in manner before ſpecified. Great care muſt however always be taken in bringing up the directions, not to miſtake the ſemidiurnal for the ſeminocturnal arch, but in all caſes to take the ſemidiurnal arch if the planet be above the earth, and the ſeminocturnal when the planet is under the earth: for by theſe parallels in the world, we conceive the ſignificator to remain immoveable in the horary circle of his poſition; becauſe, in a nativity, the virtue of the ſignificator, as well as of the promittor, in the ſame primum mobile, is imprinted; and theſe virtues are brought to by its motion from eaſt to weſt.

To direct the Sun, being under the Earth, to any Aſpect.

If the Sun be in the ſpace of twilight, firſt find the direction of the Sun to the aſpect of the promittor, whether it be a ſextile, quartile, or

trine, in manner already taught, which arch call the feigned arch; then find what degree of the zodiac the Sun comes to at that time, by taking his pole, and then add his oblique ascension; to this add the feigned arch above mentioned, and the sum will be the oblique ascension of the degree of the zodiac to which the Sun comes on both sides. Then with the Sun's primary distance from the horizon, find what parallel of twilight he possesses, and therein his secondary distance, to which the feigned direction shall come; and by the rule of proportion say, If the seminocturnal arch of the Sun gives his secondary distance from the horoscope, what shall the semidiurnal or seminocturnal arch of the promittor give? The fourth number shall be the secondary distance of the promittor from the cardinal or any other house of the genethliacal figure, whence we are to seek the proportional distance, and thereby obtain the true arch of direction required.

To direct the Sun, out of the Space of Twilight.

Obtain the feigned place of the aspect, as taught in the preceding rule, and find what degree of the ecliptic the Sun comes to by this direction; then say, If the arch of obscurity of the Sun gives his primary distance from the fourth house, what shall the obscure arch of the ecliptical degree give, which the Sun comes to by this direction? the product will be the secondary distance from the fourth house. Now if the Sun be posited in the third or fourth houses, use this distance; but if he be in the second or fifth houses, subtract from this distance a third part of the Sun's seminocturnal arch, and the remainder is the Sun's secondary distance from the third or fifth houses; then say, If the seminocturnal arch of the Sun gives his secondary distance from the determinate house, what distance shall the seminocturnal arch of the promittor give from that house also? which when found, proceed as in the foregoing rules for the arch of direction required.

Method of directing a Significator to all Aspects Converse, that are made in the World.

Directions are easily brought up to aspects which are made converse, by considering the promittor as significator; for if a significator be posited in the eleventh house, and the promittor in the twelfth, the sextile will fall in the tenth house; and to direct a significator from the eleventh house into the tenth, is contrary to the succession of both houses and signs, wherefore the aspect is called *converse*. Now the best way to manage these aspects, is certainly to direct the promittor to the significator,

ficator in all caſes where the directions are converſe, which may be done with the greateſt exactneſs by the preceding rules, only obſerving to take the ſemidiurnal and ſeminocturnal arches of the promittor firſt, inſtead of thoſe of the ſignificator, and perform the operation throughout as if the promittor were ſignificator. But remember that neither the aſcendant, mid-heaven, nor any other of the houſes, are ever to be directed converſely; for they have no motion whatever to any preceding planet or aſpect.

How to equate the Arches of Direction, whereby to aſcertain the length of Time in which the Events denoted by them will be in coming to paſs.

The art of bringing up the directions of a nativity, from the diſuſe which this ſcience has for ſome years paſt fallen into, is a matter that has puzzled moſt of its preſent followers; and the method of equating theſe directions when found, by a meaſure that ſhall in all caſes correſpond to truth and nature, has been the ſubject of many controverſies and diſputes among modern authors; ariſing, I conceive, from their ignorance of the plain and genuine ſyſtem handed to us by the immortal Ptolomy, and from a want of reflecting that the revolutions of all the heavenly bodies, as well as the periods of all earthly events, are only reducible to one univerſal ſtandard meaſure of time, namely, the Sun's geocentric motion in the ecliptic. It is therefore ſurpriſing that ſo many inventions ſhould have ariſen, and ſo many errors in conſequence adopted, in equating directions, ſince it muſt be evident to the moſt unlettered mind, and a fact beyond the reach of contradiction, that the ſame rule which eſtimates the days, months, and years, of a man's life, from the moment of his birth, likewiſe eſtimates the progreſſive motion, in days, months, and years, of every luminary within our cognizance, in the vaſt extent of ſpace! This rule is nothing more than the Sun's apparent progreſs through every degree and minute of the ecliptic, meaſured by the degrees of the equator; to which unerring ſtandard, every matter that refers to any deſcription or portion of time muſt be ultimately brought, or all our labour, and all our accuracy, will prove abortive and premature.

According to the common adage, "When the diſeaſe is known, the cure is half performed;" and ſo we may ſay of the meaſure of directions; for, when the ſtandard is known, the proceſs is eaſily accompliſhed, as follows: When the true arch of direction is found, by any of the foregoing rules, and is to be equated, take the right aſcenſion of the Sun's place at the time

of birth, and add the arch of direction to the Sun's right ascension; with this sum enter the Tables of Right Ascension, and find what degree and minute of the ecliptic answers thereto; then take the Ephemeris for the year of birth, and note how many days and hours the Sun will be, from the time of birth, in coming to that degree and minute of the ecliptic; and for every perfect day, which is twenty-four hours, account a year. and for every two hours over and above the even days, a month, and so in the same proportion for minutes and seconds of time, and the arch of direction will be truly equated; as will be shown by repeated examples, in equating the directions of the following nativities.

I flatter myself that the Rules given in this System of Directions, if carefully attended to, will be amply sufficient to familiarize any of my readers in this important branch of the occult sciences, without the aid of which, little or nothing can be done in the Calculation of Nativities. For though it be admitted, that a student may make great advances in the knowledge of futurity, by acquiring an adequate comprehension of the nature and effects of the various configurations and familiarities of the celestial bodies, and of their particular influences, both benefic and malefic, upon the human race; and, though we may by this means attain to know that such and such events will certainly come to pass, yet even this acquisition in the science must be considered incomplete, without the ability of pointing out, by some fixed and certain rule, the precise time *when* these events shall happen. This is not to be attained by the methods used in the vulgar Astrology, as already laid down in the former part of this work, where the common Astrology is treated of, but with great risk and uncertainty; and was therefore only introduced for the purpose of answering horary questions, where correctness, in this particular, is little attended to by any modern professors.

This grand acquisition is therefore not to be obtained by any other mode than that of bringing up the arch of direction of each respective significator in the native's figure of birth to the aspect which denotes each respective event; and this arch of direction, as I have before observed, is nothing more than the track or circle in the heavens formed by the significator in moving from that particular point in the heavens where he is found at the birth, to the precise point where he forms the aspect with the promittor that indicates the event, which, upon his arrival there, is to happen. It is consequently apparent, that if this track or circle can be found, and its content in degrees and minutes accurately taken, and reduced into common time according to the motion of the Sun, which regulates all our accounts of time, it will show us at one view,

view, the exact time when that event, according to the common course of nature, shall infallibly come to pass.

In this process consists the whole mystery of ascertaining the period of man's life, which is thought so wonderful a matter by some, and considered altogether impossible by others; and yet it is no more than a simple operation of nature, deduced from an intimate knowledge of second causes. For this is a rule that will never be found to fail, if our arithmetic be true; That at the very time the principal significator in a nativity, that is, the giver of life, shall arrive at the anaretical point of the aspect of the killing planet, the native shall surely depart this life; provided no benefic rays at the same time irradiate the place, or in any respect concur to impede the killing force, which may always be known from the disposition of the benefic planets in the nativity. If this assertion be true, which has been proved by innumerable examples in all ages of the world, and which I trust will be confirmed by the nativities following, it is evident that we can, by the foregoing rules, bring up the directions with sufficient accuracy to ascertain the precise length of time in years, months, and days, in which the significator of life will be in moving to the anaretical or killing point; and just so long will be the life of that native. Where then is the mystery or impossibility of ascertaining the period of human life, and with extraordinary precision? But this accuracy wholly depends upon the true time of birth being obtained; for a failure here in the radical point, will destroy the whole calculation, and nothing predicted therefrom can possibly happen but by the effect of chance.

But it is here necessary to remark, that, in such nativities as are vital, and afford sufficient testimonies of a strong and healthful constitution, one direction alone is seldom found to kill; for in such nativities there is required a train of malevolent directions to concur to death; and the interposition of one single direction of the benefics, even if it be a quartile or opposition, irradiating the very anaretical point, will most-times preserve life. But where several malevolent directions of the malefic stars concur together, without the aid or interference of the benevolent planets, they never fail to destroy life. And here it must be observed, that in such trains of directions we are to distinguish between the *killing planet*, and that which is the *causer* of the *quality* of death; for one planet doth not show both. The foremost of the malefic train is the killing place, and shows the time of death; but the following directions, though benevolent, show the quality of it. If this train falls all together, and none follow, then observe those which precede, though at a distance, and

and benefic, for the *quality* of death; for, though the benevolent ſtars contribute to the preſervation of life, yet they frequently ſpecify the diſeaſe which is the cauſe of death, as we have already abundantly ſhown. And with theſe concur the configurating ſtars, the quality of the ſtars and ſigns, and the terms in which the ruling planets happen to be poſited. But in violent deaths the genethliacal poſitions of the luminaries are to be obſerved, and how the malefics affect them, and are alſo connected by directions in the quality of death.

Of SECONDARY DIRECTIONS.

All the directions hitherto treated of are termed *primary* directions, becauſe they are the firſt and moſt important of any thing of the kind in the doctrine of nativities; and without the aid of theſe, all aſtrological calculations would be vain and deluſive, as muſt appear obvious from what has been already premiſed. But *ſecondary* directions are by no means of ſuch an extenſive conſideration; nor of any great utility in the ſcience, that I have as yet been able to diſcover, particularly if accuracy and truth are to be preferred in theſe ſpeculations. For, by the uſe of the primary directions in the calculation of nativities, we are not only enabled to judge of the quality and influence of the aſpects, but can likewiſe trace them to the preciſe time of their operation; whereas the ſecondary directions at beſt only afford the artiſt matter for ſuperficial enquiry and vague conjecture. I ſhall nevertheleſs explain the nature and uſe of them in this place, ſince it is the plan of this work to comprehend every practice hitherto introduced into the ſcience of aſtrology, with a view to enable the reader to diſtinguiſh the uſeful and rational from the inutile and redundant part of it.

By ſecondary directions, then, we are to underſtand thoſe configurations and familiarities of the planets which ariſe daily from the time of birth, and are applied to the prediction of events that are to come to paſs in the ſame ſucceſſion of years from the birth as correſpond with thoſe days. For example—All aſpects of the ſtars, both to the luminaries and cardinal houſes, that happen on the firſt day after birth, are applied to the firſt year; thoſe of the ſecond day after birth to the ſecond year; thoſe of the third day to the third year; thoſe of the fourth day to the fourth year; and ſo on, in progreſſive rotation, as far as this ſpeculation can extend.

In the management of theſe directions, we are principally to obſerve what configurations the Moon has to the other planets; for if ſhe be joined with benefic ſtars, or irradiated by their good aſpects, or even by the

 good

good aſpects of the infortunes, it denotes a happy, healthful, and proſperous, year to the native, in nature and quality peculiar to the principal ſignificator in each configuration, and to the houſes and ſigns in which they fall in the radical figure. But, on the contrary, if the Moon be joined to malevolent ſtars, or irradiated by them, or in parallel declination of the infortunes, it forebodes, to thoſe years pointed out by the days in which theſe evil configurations happen, great afflictions either in mind, body, or eſtate; and, if a primary direction ſhould correſpond with them of the ſame malignant nature, a complication of temporal misfortunes will moſt probably enſue.

In the conſideration of theſe directions, we are particularly to attend to the critical days and climacterical years; for at thoſe times the good or evil configurations of the planets are moſt powerful in their operation. If upon either of thoſe occaſions the Moon be found in quartile or oppoſition to the place in which ſhe was poſited at the time of birth, and an evil primary direction of the ſignificator of life correſpond therewith, death is then at the door, or at that time very much to be apprehended, even in the ſtrongeſt conſtitutions. And ſo likewiſe, if the Sun or Moon in the ſecondary directions are afflicted by the malignant rays of inauſpicious configurations with an evil primary direction, with which both the revolution and tranſit agree, it is conſidered an irrevocable indication of death to the native.

Theſe ſecondary directions, I underſtand, have always been in reputation among the Arabs and Egyptians, who, in common practice, prefer this method of predicting from the genethliacal figure to the more complicated and laborious mode of calculation by the primary directions. The former practice has doubtleſs the advantage in point of expedition; for by the uſe of it in thoſe countries, they will, upon the bare inſpection of a nativity, give an account of the general and particular incidents during the whole courſe of the native's life; and yet, by repeated trials of it myſelf, I have found it in many inſtances erroneous, and therefore not to be adopted in the ſerious inveſtigation of nativities, where accuracy and truth are to be deſired. It is a doctrine much on a level with that of horary queſtions, and may be uſed to give a general idea of the native's figure of birth, and of his probable bent of fortune, where time or circumſtances will not admit of particular calculations.

But, upon delivering judgment upon either ſpecies of directions, whether primary or ſecondary, it is abſolutely neceſſary to pay the greateſt attention to the nature and quality of the aſpects we direct to, as well

thoſe

thoſe in the world as thoſe in the zodiac: for it often happens that a zodiacal aſpect may import much good, when at the ſame point of time a malignant mundane configuration may come up, of ſo ſtrong and powerful a nature as to fruſtrate all the beneficial effects portended by the former. The want of attending to, or knowing, this, has frequently confounded our modern practitioners; who, confiding in the benignant tendency of ſome extraordinary good aſpects in the zodiac, have promiſed an advance of fortune to the native, which has never come to paſs, becauſe counter-aſpects in the world, which have the ſtrongeſt and neareſt relation to ſublunary things, have conſpired at the ſame inſtant of time, to ſuperſede the beneficial effects of the zodiacal configurations; and which would perhaps have been felt in an extraordinary degree of malignity, were it not that the above-mentioned ſalutary aſpects were oppoſed to them.

Hence it muſt appear to every rational mind, that the ſtricteſt caution and the utmoſt deliberation are neceſſary, in forming our opinion upon the directions of a nativity; for, if at laſt we err in this, all our labour is loſt, and the unfortunate enquirer is deluded with vain expectations of a happy run of great good fortune, or terrified with the approach of ſome dreadful cataſtrophe, neither of which, by the nature of the ſtars, was ever intended to happen. That this want of judgment has of late years been too commonly practiſed upon the public, cannot be denied, nor too ſeverely reprobated. But ſtill, let not the relentleſs unbeliever of Aſtrology raiſe his creſt too high on this occaſion; nor inſiſt, becauſe theſe errors have been frequent, that the ſcience of prediction has no exiſtence in truth and nature; his unbelief muſt clearly ariſe from a want of inclination to contemplate the curious effects of ſecond cauſes.

Brute creatures may perhaps enjoy the faculty of beholding viſible things with a more penetrating eye than ourſelves; but ſpiritual objects are as far out of their reach as though they had no being. Neareſt, therefore, to the brute creation, are thoſe men, who ſuffer themſelves to be ſo far governed by external objects, as to believe nothing but what they ſee, and feel, and can accommodate to their own ſhallow imaginations. Let ſuch men doubt whether they have a ſoul in their body, becauſe their eyes never ſaw it; or that there are ſtars in the firmament at noon-day, becauſe they appear not; or that it is not air in which they breathe, becauſe nothing appears to them but an inſenſible vacuity? Surely all that know they poſſeſs a ſoul muſt, of neceſſity believe the rule and government of angels, which they ſee not; and, if from no other grounds, they muſt, I think, from that apparent analogy which

they cannot but perceive between the greater and the less world; for, as the little world Man consists of an outward visible body, and an inward spiritual soul, which gives life and motion to the organical frame, so possessing all parts as to be wholly in all, and in each distinct part wholly; so must it be also in the great universe, the sensible and material part whereof hath being and motion from those spiritual powers which dwell in, and wholly fill and actuate, it: therefore the Astrologian regards nature with the eyes of St. Paul, 2 Cor. iv. 18. he *looks not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.*

Having now completely laid down the rudiments of the Science of Astrology, in as comprehensive, plain, and intelligent, a manner as possible, I shall immediately proceed to teach the application thereof in calculating the following nativities. It is my wish to perform this task in such a manner as to enable the most superficial reader to accompany me through every minute process in the business, and to follow me in bringing up every direction to their proper aspects, as they shall respectively occur in the genethliacal figures. If I can do this, I have no doubt of soon convincing the most obstinate unbeliever of the science, that it has both utility and truth on its side; and that the beings of Reason, who bear the image of their beneficent Creator, are not wholly left without the help or foresight and foreknowledge, in a very ample and extraordinary degree, if they will but adopt the necessary means of acquiring it.

The nativities that follow fall immediately under my own observation and knowledge, and I have chosen them in preference to any that have been before published, or to those of persons not now living, because I would avoid putting it in the power of any person to say, that our calculations are at all founded upon enquiries into the people's ways of life, of their good or ill fortune, or their sickness or health, of the particular incidents of their life past, or of the external causes of their death; for, if the rules that I have laid down will not enable us to accomplish all this from the situation of the planets in the figure of birth, our science is indeed a mere delusion, and its followers nothing better than jugglers and impostors.

But to make this enquiry easy to my readers, and to save them as much as possible the trouble of long and tedious calculations, I shall in this place introduce a set of Tables, which are so contrived as to resolve every question

queſtion that will ariſe in the management of nativities or horary queſtions; as well in reſpect to the places and poſitions of the planets and their aſpects, as to the bringing up their proper directions. I ſhall likewiſe add a ſhort explanation of each diſtinct ſet of Tables, and reduce them to practice, in calculating the following nativities, in ſuch a manner as to make their uſe eaſy and familiar; hoping by this means to remove, if poſſible, that ſudden impreſſion of difficulty and embarraſſment, which is felt by moſt readers on the firſt view of mathematical Tables. I am perſuaded no difficulty whatever will attend the acquiſition of a competent knowledge of theſe, if a proper attention be paid to them; without which, little progreſs can be expected. The moſt accompliſhed artiſt of us all could never yet beſtow the gift of inſpiration; and therefore, without ſuitable endeavours, let none attempt the intricate paths of ſcience.

The Tables I ſhall introduce in this place, are thoſe for finding the Semidiurnal and Seminocturnal Arches; Tables of Twilight; of Mundane Aſpects; of Right and Oblique Aſcenſions; of Declination, and Aſcenſional Differences; with ſome others, calculated to make the uſe of the above more comprehenſive and univerſal.

Of the TABLES of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

After what has been premiſed in the foregoing Treatiſe on Directions, the neceſſity of readily finding the ſemidiurnal and ſeminocturnal arches muſt become obvious. I have therefore calculated a Table of them to every degree of the ecliptic for the latitude of London, which, being moſt wanted, will of courſe ſave the practitioner ſome trouble. Under the different latitudes in the other Tables, are ſpecified the ſemidiurnal arches of all the northern ſigns, proper to thoſe latitudes; as Aries, Taurus, and Gemini, at the top of the Table; and Cancer, Leo, and Virgo, at the bottom of the Table. But, to find the ſeminocturnal arches proper thereto, it only requires to ſubtract the ſemidiurnal arch from twelve hours, and the remainder will be the ſeminocturnal arch ſought. So likewiſe the ſeminocturnal arches for all the ſouthern ſigns are placed under the different latitudes in the Tables, having Libra, Scorpio, and Sagittarius, at the top of the columns; and Capricorn, Aquaries, and Piſces, at the bottom; and, to obtain the ſemidiurnal arches correſponding with them, add the amount of the ſeminocturnal arch to twelve hours, and the ſum will be the ſemidiurnal arch required; many examples of which will be ſhown hereafter.

But, ſhould the ſemidiurnal or ſeminocturnal arches be required for any latitude not ſpecified in the Tables, they may be found thus: Firſt, find the declination of the planet under the pole of birth; and, if the declination falls in any of the ſix northern ſigns, add the difference of aſcenſion to ninety degrees, and the ſum will be the ſemidiurnal arch, in degrees and minutes; if the aſcenſional difference be ſubtracted from ninety degrees, the remainder will be the ſemidiurnal arch. But, if the declination ſhould fall in either of the ſix ſouthern ſigns, then ſubtract the difference of aſcenſion from ninety degrees, for the ſemidiurnal arch; and add the aſcenſional difference to ninety degrees, for the ſeminocturnal arch. If the arches thus found are divided by ſix, they will give the horary times, or true length of the planetary hours; and, if divided by three, they will give the true diſtance of one houſe, by which method the true diviſion of all the houſes may be obtained, according to the rules of Ptolemy; two of which parts make a ſextile, as appears more obviouſly by the Table of Mundane Aſpects, wherein are ſpecified all the aſpects that are made in the world.

Of the TABLES of TWILIGHT.

The uſe of theſe Tables, in bringing up the arches of directions, hath been already mentioned; it will therefore be ſufficient in this place to inform the reader how to make uſe of them. The firſt column on the left hand contains the Parallels of Twilight; and the body of the Tables ſhows the diſtance the Sun muſt be from the eaſtern or weſtern angles, that is, from the aſcendant or ſeventh houſe, to be in thoſe parallels; therefore, whenever theſe Tables are uſed for any calculations, the following method muſt be adopted: Take the oblique aſcenſion of the aſcendant under the pole of birth, from whence ſubtract the oblique aſcenſion of the Sun, and the remainder will be its primary diſtance, which is to be ſought in the Tables as near as poſſible to that degree which the Sun is in; which being found, look in the column of Parallels of Twilight, and ſee what parallel correſponds with it, for under that parallel the arch of twilight muſt be taken; examples of which will hereafter be frequently given.

Of the TABLE of MUNDANE ASPECTS.

The firſt column of theſe Tables contains the ſemidiurnal and ſeminocturnal arches, from three to nine hours, calculated to every ſix minutes. In the next column, and oppoſite to theſe arches, in a direct line, is the ſpace of the houſe that the ſemidiurnal or ſeminocturnal arches

arches respectively give; and in the succeeding columns are arranged all the mundane aspects answering thereto, truly calculated to the very degree and minute, which are sometimes twice as much as at others; and the reason is, because the semidiurnal and seminocturnal arches vary in their content to full that amount.

Of the TABLES of RIGHT ASCENSIONS.

To find the right ascension of a star, the longitude must be given, with which enter the left-hand column of the Table; and under the sign and latitude at the top of the columns, in the angle of meeting, is the right ascension required. For example: Suppose a planet to be posited in ten degrees of Aries, and to have two degrees north latitude; enter the Tables of Right Ascension with ten degrees of Aries, in the left-hand column, and in the angle of meeting, under two degrees of north latitude, will be found the right ascension thereof, viz. eight degrees twenty-three minutes.

Of the TABLES of DECLINATION.

To find the declination of a planet, the longitude must be given, with which enter the Table of Declinations on the left hand; and in the column of longitude, against the degree of longitude, is the declination sought. If the star hath latitude, either north or south, enter the Tables under the latitude, as the titles direct, always remembering that, if the star be in Cancer, Leo, Virgo, Libra, Scorpio, or Sagittarius, the degrees of longitude to the left hand, beginning at the top of the Tables, are to be taken; but, if the star be in Capricorn, Aquaries, Pisces, Aries, Taurus, or Cancer, then the degrees of longitude to the right hand, beginning at the foot of the Table, must be resorted to. Example: Suppose a star in ten degrees of Virgo, with one degree twenty-seven minutes north latitude; I enter the Table of Declinations, finding Virgo in the head of the Table; and against ten degrees under one degree of latitude I find eight degrees forty-seven minutes, and against ten degrees under two degrees of latitude I find nine degrees forty-two minutes; the difference is fifty-five minutes. Then, for the part proportional agreeing to the odd minutes of latitude, I say, If sixty give fifty-five, what shall twenty-seven give? It gives twenty-five; which, added to eight degrees forty-seven minutes, leaves the declination of the point sought, nine degrees twelve minutes. But, if the star had been in twenty degrees of Aries, I must have entered at the foot of the Table; and, having the same latitude, the same declination would emerge.

Of

Of the TABLES of the ASCENSIONAL DIFFERENCES of the PLANETS.

The aſcenſional difference is a certain arch of diſtance, between the right and oblique aſcenſions of any ſtar or planet, in any degree of the Ecliptic; and, to find it by the following Tables of Differences, obſerve theſe rules. Enter with the degrees of declination on the left-hand of the Table; and under the circle of poſition in the head, in the common angle of meeting, with equation, will be found the aſcenſional difference required. Example: Suppoſe a planet to have ten degrees of declination, and his circle of poſition be fifty-one degrees forty-two minutes; I enter with ten degrees on the left hand under the circle of fifty-one degrees, and there I find twelve degrees thirty-five minutes; but, having forty-two minutes more, I take the part proportional between fifty-one degrees and fifty-two degrees, viz.

	deg.	deg.	min.
Declination ten degrees latitude.	51	12	35
	52	13	3
Difference		0	28

Then I ſay, by the rule of proportion, If ſixty give twenty-eight, what ſhall forty-two, the odd minutes of the circle of poſition, give? It gives twenty nearly; which, added to twelve degrees thirty-five minutes, gives the true aſcenſional difference, twelve degrees fifty-five minutes of the point ſought.

Having obtained the aſcenſional difference, the uſe of it, in the art of directions, is as follows: Firſt, if the declination be north, ſubtract the aſcenſional difference from the right aſcenſion, and the remainder will be the oblique aſcenſion; but, if you add it to the right aſcenſion, the ſum will be the oblique deſcenſion. Secondly, when the declination is ſouth, add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion; but, if you ſubtract it from the right aſcenſion, the remainder will be the oblique deſcenſion. And note, that the aſcenſional difference is only of ſervice when the planet or ſtar hath latitude.

Of the TABLES of OBLIQUE ASCENSIONS for the LATITUDE of LONDON.

Enter theſe tables with the degrees of longitude in the left-hand column; and in the common area, under the ſign in the top of the column, is the true oblique aſcenſion ſought. For example, ſuppoſe the ſtar to be in ten degrees of Aries, and the latitude of birth fifty-one degrees thirty-two minutes; look for ten degrees in the ſide column under Aries in the head, and the oblique aſcenſion will be four degrees ten minutes of the point ſought.

To find the oblique deſcenſions by theſe tables, obſerve the following rule: take the oppoſite ſign and degree, and, if it fall in any of the ſix northern ſigns, add one hundred and eighty degrees to the oblique aſcenſion found, and the ſum will be the oblique deſcenſion of the point ſought; but in the ſix ſouthern ſigns ſubtraction muſt be made, and the oblique deſcenſion remains. Example: in the latitude of fifty-one degrees thirty-two minutes, I would know the oblique deſcenſion of ten degrees of Libra. Now I take the oppoſite point Aries, which is northern, and add thereto one hundred and eighty degrees, as follows:

	deg.	min.
Oblique aſcenſion of ten degrees of Aries is	4	10
Add	180	0
	184	10

Thus the oblique deſcenſion of ten degrees of Libra is one hundred and eighty-four degrees ten minutes; but, for the oblique deſcenſion of ten degrees of Aries, I take the oblique aſcenſion of the oppoſite point Libra, which is ſouthern, and ſubtract one hundred and eighty degrees from it, as follows:

	deg.	min.
Oblique aſcenſion of ten degrees of Libra is	194	12
Subtract	180	0
	14	12

Thus the oblique deſcenſion of ten degrees of Aries is fourteen degrees twelve minutes; and the ſame rule will hold good in all ſimilar

operations for the latitude of London. I ſhall likewiſe give a praxis for finding the oblique aſcenſions and deſcenſions of every other latitude, by help of the aforementioned Tables of Aſcenſional Differences.

It would be needleſs to enter into any farther explanation, or to adduce other examples in this place, to ſhow the nature and uſe of the following ſet of Tables, ſince we ſhall hereafter have frequent occaſion to refer to them in calculating and bringing up the directions of the following Nativities, which will at once prove the facility and correctneſs with which any calculations may be found by them, and initiate the young practitioner into a more intimate knowledge of them, without labour or embarraſſment. What I have already premiſed on the ſubject, has been merely to demonſtrate their general expediency, and to remove thoſe ſuggeſtions of difficulty and diſguſt, which are too frequently felt by common readers upon the firſt ſight of a collection of Tables, from an ill-founded apprehenſion that they ſhall never be able to underſtand them; and which conſequently is apt to give a fatal blow to the further progreſs of the ſtudent. Now the ſame objections might be made, with equal propriety, to the uſe of the Trader's Sure Guide, and the Ready Reckoner, ſince both of them conſiſt of nothing but Tables, calculated to ſhow the value of any quantity of goods at any given price, and are now univerſally made uſe of by perſons wholly unacquainted with the theory of figures. If, therefore, theſe books can be uſed with ſo much advantage for the above-mentioned purpoſes, by perſons utterly incapable of performing the moſt ſimple rules in addition or multiplication, why may not the following Tables be reſorted to with ſimilar eaſe, for ſolving any queſtions upon the ſubject before us? The anſwer is obvious; and the utility of the plan unexceptionable.

A TABLE of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

	Pole of 44 degrees.				Pole of 47 deg.				Pole of 50 degrees.				
	Semid. ♈		♉	♊	*Semid.* ♈		♉	♊	*Semid.* ♈		♉	♊	
	Semin. ♎		♏	♐	*Semin.* ♎		♏	♐	*Semid.* ♎		♏	♐	
deg.	h.	m.	h. m.	h. m.	h.	m.	h. m.	h. m.	h.	m.	h. m.	h. m.	
0	6	0	6 47	7 24	6	0	6 51	7 34	6	0	6 56	7 44	30
1	6	2	6 48	7 25	6	3	6 53	7 35	6	2	6 58	7 45	29
2	6	4	6 50	7 26	6	5	6 55	7 36	6	4	6 59	7 47	28
3	6	6	6 51	7 27	6	7	6 57	7 37	6	6	7 1	7 48	27
4	6	8	6 52	7 28	6	9	6 59	7 38	6	8	7 3	7 49	26
5	6	9	6 54	7 29	6	10	7 0	7 39	6	9	7 5	7 50	25
6	6	11	6 55	7 30	6	12	7 2	7 40	6	11	7 7	7 51	24
7	6	13	6 56	7 31	6	14	7 4	7 41	6	13	7 9	7 52	23
8	6	14	6 58	7 32	6	15	7 5	7 42	6	15	7 10	7 53	22
9	6	15	6 59	7 33	6	17	7 7	7 43	6	17	7 12	7 54	21
10	6	16	7 0	7 33	6	19	7 8	7 43	6	19	7 14	7 55	20
11	6	18	7 2	7 33	6	20	7 9	7 44	6	21	7 15	7 56	19
12	6	20	7 3	7 34	6	22	7 11	7 45	6	23	7 17	7 57	18
13	6	21	7 4	7 34	6	24	7 12	7 46	6	25	7 19	7 58	17
14	6	23	7 6	7 35	6	25	7 13	7 46	6	26	7 20	7 58	16
15	6	24	7 7	7 35	6	27	7 14	7 47	6	28	7 22	7 59	15
16	6	25	7 8	7 36	6	29	7 16	7 48	6	30	7 24	8 0	14
17	6	27	7 10	7 36	6	30	7 18	7 48	6	32	7 25	8 0	13
18	6	29	7 11	7 37	6	32	7 19	7 49	6	34	7 27	8 1	12
19	6	30	7 12	7 37	6	33	7 20	7 49	6	36	7 28	8 2	11
20	6	32	7 13	7 38	6	34	7 22	7 49	6	38	7 30	8 2	10
21	6	33	7 14	7 38	6	36	7 23	7 50	6	40	7 31	8 3	9
22	6	34	7 15	7 38	6	38	7 24	7 50	6	42	7 33	8 3	8
23	6	36	7 17	7 38	6	39	7 26	7 50	6	43	7 34	8 4	7
24	6	38	7 18	7 38	6	40	7 27	7 51	6	45	7 36	8 4	6
25	6	39	7 19	7 39	6	43	7 28	7 51	6	47	7 37	8 4	5
26	6	40	7 20	7 39	6	44	7 29	7 51	6	49	7 38	8 4	4
27	6	42	7 21	7 39	6	46	7 30	7 51	6	51	7 40	8 5	3
28	6	43	7 22	7 39	6	48	7 31	7 51	6	53	7 41	8 5	2
29	6	45	7 23	7 39	6	49	7 33	7 51	6	54	7 43	8 5	1
30	6	47	7 24	7 39	6	51	7 34	7 51	6	56	7 44	8 5	0
	Semid. ♍		♌	♋	*Semid.* ♍		♌	♋	*Semid.* ♍		♌	♋	deg.
	Semin. ♓		♒	♑	*Semin.* ♓		♒	♑	*Semin.* ♓		♒	♑	

A TABLE of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

	Pole of 51 degrees.				Pole of 52 degrees.				Pole of 53 degrees.				
	Semid. ♈		♉	♊	*Semid.* ♈		♉	♊	*Semid.* ♈		♉	♊	
	Semin. ♎		♏	♐	*Semin.* ♎		♏	♐	*Semin.* ♎		♏	♐	
deg	h.	m.	h. m	h. m.	h.	m.	h. m.	h. m	h.	m.	h. m.	h. m.	
0	6	0	6 58	7 48	6	0	7 0	7 52	6	0	7 3	7 57	30
1	6	2	7 0	7 49	6	2	7 2	7 54	6	2	7 5	7 58	29
2	6	4	7 2	7 51	6	4	7 4	7 55	6	4	7 7	8 0	28
3	6	6	7 4	7 52	6	6	7 6	7 56	6	6	7 9	8 1	27
4	6	8	7 6	7 53	6	8	7 8	7 58	6	8	7 11	8 2	26
5	6	10	7 8	7 55	6	10	7 10	7 59	6	10	7 13	8 4	25
6	6	12	7 9	7 56	6	12	7 12	8 0	6	12	7 15	8 6	24
7	6	14	7 11	7 57	6	14	7 14	8 1	6	15	7 17	8 7	23
8	6	16	7 13	7 58	6	16	7 16	8 3	6	17	7 18	8 8	22
9	6	18	7 15	7 59	6	18	7 17	8 4	6	19	7 20	8 9	21
10	6	20	7 17	8 0	6	20	7 19	8 5	6	21	7 22	8 10	20
11	6	22	7 18	8 1	6	22	7 21	8 6	6	23	7 24	8 11	19
12	6	24	7 20	8 2	6	24	7 23	8 7	6	25	7 26	8 12	18
13	6	26	7 22	8 3	6	26	7 25	8 7	6	27	7 28	8 13	17
14	6	28	7 23	8 3	6	28	7 27	8 8	6	30	7 30	8 14	16
15	6	29	7 25	8 4	6	30	7 28	8 9	6	32	7 32	8 15	15
16	6	31	7 27	8 5	6	32	7 30	8 10	6	34	7 34	8 16	14
17	6	35	7 28	8 5	6	34	7 32	8 11	6	36	7 35	8 17	13
18	6	37	7 30	8 6	6	36	7 34	8 11	6	38	7 37	8 17	12
19	6	39	7 32	8 7	6	38	7 35	8 12	6	40	7 39	8 18	11
20	6	41	7 33	8 7	6	40	7 37	8 12	6	42	7 41	8 19	10
21	6	43	7 35	8 8	6	42	7 39	8 13	6	44	7 43	8 19	9
22	6	45	7 37	8 8	6	44	7 40	8 13	6	46	7 44	8 20	8
23	6	47	7 38	8 8	6	46	7 42	8 13	6	48	7 46	8 20	7
24	6	49	7 39	8 9	6	48	7 43	8 14	6	50	7 48	8 20	6
25	6	51	7 41	8 9	6	50	7 45	8 14	6	52	7 50	8 21	5
26	6	53	7 42	8 9	6	52	7 47	8 14	6	54	7 51	8 21	4
27	6	55	7 43	8 10	6	54	7 48	8 15	6	57	7 52	8 21	3
28	6	56	7 45	8 10	6	56	7 50	8 15	6	59	7 54	8 22	2
29	6	57	7 46	8 10	6	58	7 51	8 15	7	1	7 55	8 22	1
30	6	58	7 48	8 10	7	0	7 51	8 15	7	3	7 57	8 22	0
	Semid. ♍		♌	♋	*Semid.* ♍		♌	♋	*Semid.* ♍		♌	♍	deg
	Semin. ♓		♒	♑	*Semid.* ♓		♒	♑	*Semin.* ♓		♒	♓	

A TABLE of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

	Pole of 54 degrees.						Pole of 55 deg.						Pole of 56 degrees.						
	Semid. ♈		♉		♊		Semid. ♈		♉		♊		Semid. ♈		♉		♊		
	Semin. ♎		♏		♐		Semin. ♎		♏		♐		Semid. ♎		♏		♐		
deg.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	
0	6	0	7	5	8	2	6	0	7	7	8	5	6	0	7	9	8	12	30
1	6	2	7	7	8	3	6	2	7	8	8	7	6	2	7	11	8	14	29
2	6	5	7	9	8	5	6	5	7	10	8	9	6	5	7	14	8	15	28
3	6	7	7	11	8	6	6	7	7	12	8	10	6	7	7	16	8	17	27
4	6	9	7	13	8	7	6	9	7	14	8	12	6	9	7	18	8	19	26
5	6	11	7	15	8	9	6	12	7	17	8	13	6	12	7	20	8	20	25
6	6	13	7	17	8	10	6	14	7	19	8	15	6	14	7	22	8	22	24
7	6	15	7	19	8	11	6	16	7	21	8	16	6	16	7	25	8	23	23
8	6	17	7	22	8	13	6	18	7	23	8	17	6	19	7	27	8	25	22
9	6	19	7	24	8	14	6	20	7	25	8	18	6	21	7	29	8	26	21
10	6	22	7	26	8	15	6	22	7	27	8	19	6	23	7	32	8	27	20
11	6	24	7	28	8	16	6	25	7	29	8	20	6	26	7	34	8	29	19
12	6	26	7	30	8	17	6	27	7	31	8	21	6	28	7	36	8	30	18
13	6	28	7	32	8	18	6	29	7	33	8	22	6	30	7	39	8	31	17
14	6	31	7	33	8	19	6	32	7	35	8	23	6	33	7	41	8	32	16
15	6	33	7	35	8	20	6	34	7	37	8	24	6	35	7	43	8	33	15
16	6	35	7	37	8	21	6	36	7	39	8	25	6	37	7	45	8	34	14
17	6	37	7	39	8	22	6	39	7	41	8	26	6	39	7	48	8	35	13
18	6	39	7	41	8	23	6	41	7	43	8	27	6	41	7	50	8	36	12
19	6	41	7	43	8	24	6	43	7	45	8	28	6	43	7	52	8	37	11
20	6	44	7	45	8	25	6	46	7	47	8	29	6	46	7	54	8	37	10
21	6	46	7	47	8	25	6	48	7	49	8	30	6	48	7	56	8	38	9
22	6	48	7	49	8	25	6	50	7	51	8	30	6	50	7	58	8	38	8
23	6	50	7	50	8	26	6	52	7	53	8	30	6	52	7	59	8	39	7
24	6	52	7	52	8	26	6	54	7	54	8	31	6	55	8	1	8	39	6
25	6	54	7	54	8	26	6	56	7	56	8	31	6	57	8	3	8	39	5
26	6	57	7	55	8	27	6	59	7	58	8	32	6	59	8	5	8	40	4
27	6	59	7	57	8	27	7	1	8	0	8	32	7	2	8	7	8	40	3
28	7	1	7	59	8	27	7	3	8	2	8	33	7	4	8	8	8	40	2
29	7	3	8	0	8	27	7	6	8	4	8	34	7	6	8	10	8	41	1
30	7	5	8	2	8	27	7	7	8	5	8	34	7	9	8	12	8	41	0
	Semid. ♍		♌		♋		Semid. ♍		♌		♋		Semid. ♍		♌		♋		deg.
	Semin. ♓		♒		♑		Semin. ♓		♒		♑		Semin. ♓		♒		♑		

A TABLE,

Showing the Seminocturnal Arch to every degree of the Ecliptic. Calculated for the Latitude of 51 degrees 32 minutes.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
deg.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
0	6 0	6 59	7 51	8 13	7 50	6 59	6 0	5 1	4 10	3 47	4 10	5 1
1	6 2	7 1	7 52	8 13	7 49	6 58	5 58	4 59	4 8	3 47	4 11	5 2
2	6 4	7 3	7 53	8 12	7 47	6 56	5 56	4 57	4 7	3 47	4 12	5 4
3	6 6	7 5	7 54	8 12	7 46	6 54	5 54	4 55	4 5	3 48	4 13	5 6
4	6 8	7 7	7 55	8 11	7 45	6 52	5 52	4 53	4 4	3 48	4 15	5 8
5	6 10	7 9	7 56	8 11	7 43	6 50	5 50	4 52	4 3	3 48	4 16	5 10
6	6 12	7 11	7 57	8 10	7 42	6 48	5 48	4 50	4 2	3 49	4 18	5 12
7	6 14	7 13	7 59	8 10	7 41	6 46	5 46	4 48	4 1	3 49	4 20	5 14
8	6 16	7 15	8 0	8 9	7 40	6 44	5 44	4 46	4 0	3 50	4 21	5 16
9	6 18	7 17	8 1	8 9	7 39	6 42	5 42	4 45	3 59	3 50	4 23	5 18
10	6 20	7 20	8 2	8 8	7 38	6 40	5 40	4 43	3 58	3 51	4 25	5 20
11	6 22	7 23	8 3	8 8	7 37	6 38	5 38	4 41	3 57	3 51	4 27	5 22
12	6 24	7 26	8 4	8 7	7 36	6 36	5 36	4 39	3 56	3 52	4 29	5 24
13	6 26	7 28	8 4	8 7	7 35	6 34	5 34	4 37	3 55	3 53	4 30	5 26
14	6 28	7 30	8 5	8 6	7 33	6 32	5 32	4 36	3 54	3 53	4 32	5 28
15	6 30	7 33	8 6	8 6	7 31	6 30	5 30	4 34	3 54	3 54	4 34	5 30
16	6 32	7 35	8 6	8 5	7 30	6 28	5 28	4 32	3 53	3 54	4 36	5 32
17	6 34	7 36	8 7	8 4	7 28	6 26	5 26	4 30	3 53	3 55	4 37	5 34
18	6 36	7 37	8 7	8 4	7 26	6 24	5 24	4 29	3 52	3 56	4 39	5 36
19	6 38	7 38	8 8	8 3	7 23	6 22	5 22	4 27	3 51	3 57	4 41	5 38
20	6 40	7 39	8 8	8 2	7 20	6 20	5 20	4 25	3 51	3 58	4 43	5 40
21	6 42	7 40	8 9	8 1	7 17	6 18	5 18	4 23	3 50	3 59	4 45	5 42
22	6 44	7 41	8 9	8 0	7 15	6 16	5 16	4 21	3 50	4 0	4 46	5 44
23	6 46	7 42	8 10	7 59	7 13	6 14	5 14	4 20	3 49	4 1	4 48	5 46
24	6 48	7 43	8 10	7 57	7 11	6 12	5 12	4 18	3 49	4 2	4 50	5 48
25	6 50	7 45	8 11	7 56	7 9	6 10	5 10	4 16	3 48	4 3	4 52	5 50
26	6 52	7 46	8 11	7 55	7 7	6 8	5 8	4 15	3 48	4 4	4 53	5 52
27	6 54	7 47	8 12	7 54	7 5	6 6	5 6	4 13	3 48	4 5	4 55	5 54
28	6 56	7 48	8 12	7 53	7 3	6 4	5 4	4 12	3 47	4 7	4 57	5 56
29	6 58	7 49	8 13	7 52	7 1	6 2	5 2	4 11	3 47	4 8	4 59	5 58
30	6 59	7 50	8 13	7 51	6 59	6 0	5 1	4 10	3 47	4 10	5 1	6 0

A TABLE,

Showing the Seminocturnal Arch to every degree of the Ecliptic. Calculated for the Latitude of 51 degrees 32 minutes.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
deg.	h. m.	h. m	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
0	6 0	5 1	4 9	3 47	4 10	5 1	6 0	6 59	7 50	8 13	7 50	6 59
1	5 58	4 59	4 8	3 47	4 12	5 2	6 2	7 1	7 52	8 13	7 49	6 58
2	5 56	4 57	4 7	3 48	4 13	5 4	6 4	7 3	7 53	8 13	7 48	6 56
3	5 54	4 55	4 6	3 48	4 14	5 6	6 6	7 5	7 55	8 12	7 47	6 54
4	5 52	4 53	4 5	3 49	4 15	5 8	6 8	7 7	7 56	8 12	7 45	6 52
5	5 50	4 51	4 4	3 49	4 17	5 10	6 10	7 8	7 57	8 12	7 44	6 50
6	5 48	4 49	4 3	3 50	4 18	5 12	6 12	7 10	7 58	8 11	7 42	6 48
7	5 46	4 47	4 1	3 50	4 19	5 14	6 14	7 12	7 59	8 11	7 40	6 46
8	5 44	4 45	4 0	3 51	4 20	5 16	6 16	7 14	8 0	8 10	7 39	6 44
9	5 42	4 43	3 59	3 51	4 21	5 18	6 18	7 15	8 1	8 10	7 37	6 42
10	5 40	4 40	3 58	3 52	4 22	5 20	6 20	7 17	8 2	8 9	7 35	6 40
11	5 38	4 37	3 57	3 52	4 23	5 22	6 22	7 19	8 3	8 9	7 33	6 38
12	5 36	4 34	3 56	3 53	4 24	5 24	6 24	7 21	8 4	8 8	7 31	6 36
13	5 34	4 32	3 56	3 53	4 25	5 26	6 26	7 23	8 5	8 7	7 30	6 34
14	5 32	4 30	3 55	3 54	4 27	5 28	6 28	7 24	8 6	8 7	7 28	6 32
15	5 30	4 29	3 54	3 54	4 29	5 30	6 30	7 26	8 6	8 6	7 26	6 30
16	5 28	4 27	3 54	3 55	4 30	5 32	6 32	7 28	8 7	8 6	7 24	6 28
17	5 26	4 25	3 53	3 56	4 32	5 34	6 34	7 30	8 7	8 5	7 23	6 26
18	5 24	4 24	3 53	3 56	4 34	5 36	6 36	7 31	8 8	8 4	7 21	6 24
19	5 22	4 23	3 52	3 57	4 37	5 38	6 38	7 33	8 9	8 3	7 19	6 22
20	5 20	4 22	3 52	3 58	4 40	5 40	6 40	7 35	8 9	8 2	7 17	6 20
21	5 18	4 21	3 51	3 59	4 43	5 42	6 42	7 37	8 10	8 1	7 15	6 18
22	5 16	4 20	3 51	4 0	4 45	5 44	6 44	7 39	8 10	8 0	7 14	6 16
23	5 14	4 19	3 50	4 1	4 47	5 46	6 46	7 40	8 11	7 59	7 12	6 14
24	5 12	4 18	3 50	4 3	4 49	5 48	6 48	7 42	8 11	7 58	7 10	6 12
25	5 10	4 17	3 49	4 4	4 51	5 50	6 50	7 44	8 12	7 57	7 8	6 10
26	5 8	4 15	3 49	4 5	4 53	5 52	6 52	7 45	8 12	7 56	7 7	6 8
27	5 6	4 14	3 48	4 6	4 55	5 54	6 54	7 47	8 12	7 55	7 5	6 6
28	5 4	4 13	3 48	4 7	4 57	5 56	6 56	7 48	8 13	7 53	7 3	6 4
29	5 2	4 11	3 47	4 8	4 59	5 58	6 58	7 49	8 13	7 52	7 1	6 2
30	5 1	4 10	3 47	4 9	5 1	6 0	6 59	7 50	8 13	7 50	6 59	6 0

A TABLE of TWILIGHT for the Latitude of 44 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	5 9	5 6	4 59	4 50	4 41	4 30	4 22	4 16	4 13	4 10
4	6 55	6 52	6 42	6 30	6 16	5 3	5 59	6 43	5 38	5 34
5	8 42	8 39	8 26	8 11	7 52	7 34	7 19	7 9	7 2	6 58
6	10 32	10 26	10 11	9 52	9 30	9 8	8 49	8 36	8 27	8 21
7	12 24	12 17	11 59	11 36	11 9	10 43	10 20	10 4	8 52	9 45
8	14 19	14 12	13 51	13 22	12 50	12 19	11 52	11 32	11 18	11 9
9	16 17	16 9	15 44	15 11	14 32	13 55	13 24	13 0	12 44	12 33
10	18 18	18 7	17 38	16 58	16 14	15 33	14 56	14 29	14 10	13 58
11	20 23	20 9	19 35	18 53	17 59	17 12	16 30	15 59	15 37	15 23
12	22 31	22 17	21 38	20 45	19 47	18 53	18 6	17 30	17 4	16 48
13	24 45	24 28	23 45	22 46	21 37	20 35	19 42	19 1	18 32	17 13
14	27 5	26 44	25 14	24 44	23 30	22 19	21 19	20 33	20 1	19 39
15	29 32	29 10	28 10	26 49	25 24	24 6	22 59	22 6	21 30	21 4
16	32 7	31 45	30 32	28 59	27 23	25 54	24 38	23 41	22 59	22 32
17	34 46	34 27	33 2	31 16	29 25	27 45	26 20	25 19	24 30	23 59
18	37 32	37 16	35 40	33 38	31 30	29 38	28 0	26 55	26 3	25 26
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 10	4 12	4 13	4 19	4 26	4 35	4 41	4 48	4 53	4 55
4	5 34	5 35	5 37	5 44	5 53	6 5	6 13	6 22	6 28	6 30
5	6 58	6 58	7 1	7 9	7 20	7 34	7 44	7 56	8 3	8 5
6	8 21	8 21	8 25	8 34	8 47	9 3	9 15	9 28	9 39	9 40
7	9 45	9 44	9 48	9 56	10 13	10 31	10 45	11 0	11 10	11 13
8	11 9	11 7	11 13	11 21	11 39	11 59	12 14	12 31	12 42	12 45
9	12 33	12 31	12 36	12 46	13 4	13 25	13 42	14 1	14 13	14 16
10	13 58	13 55	13 59	14 12	14 29	14 52	15 11	15 30	15 44	15 48
11	15 23	15 19	15 23	15 35	15 54	16 17	16 49	16 59	17 14	17 18
12	16 48	16 43	16 47	16 59	16 19	18 42	18 6	18 28	18 43	18 47
13	18 13	18 7	18 10	18 22	18 45	19 9	19 32	19 56	20 12	20 17
14	19 39	19 31	19 33	19 46	20 12	20 36	20 59	21 24	21 42	21 46
15	21 4	20 55	20 55	21 8	21 34	22 1	22 25	22 51	23 9	23 13
16	22 32	22 19	22 20	22 33	22 55	23 26	23 51	24 17	24 36	24 42
17	23 59	23 44	23 44	23 57	24 19	24 51	25 17	25 44	26 3	26 7
18	25 26	25 9	25 8	25 20	25 43	26 15	26 42	27 10	27 30	27 37
	30	♓ 20	10	0	♒ 20	10	0	♑ 20	10	0

A TABLE of TWILIGHT for the Latitude of 47 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	5 33	5 31	5 23	5 10	5 0	4 49	4 38	4 33	4 26	4 24
4	7 30	7 26	7 16	6 58	6 43	6 27	6 13	6 5	5 56	5 59
5	9 29	9 24	9 10	8 47	8 27	8 6	7 48	7 35	7 25	7 21
6	11 29	11 24	11 6	10 40	10 10	9 46	9 23	9 7	8 55	8 49
7	13 34	13 28	13 5	12 34	12 0	11 28	11 0	10 39	10 25	10 18
8	15 44	15 35	15 7	14 30	13 50	13 11	12 38	12 10	11 56	11 46
9	17 58	17 46	17 13	16 49	15 41	14 56	14 17	13 45	13 27	13 16
10	20 15	20 3	19 20	18 31	17 34	16 40	15 57	15 19	14 59	14 45
11	22 40	22 26	21 37	20 36	19 30	18 30	17 38	16 54	16 21	16 15
12	25 10	24 54	24 0	22 46	21 30	20 20	19 20	18 29	18 4	17 45
13	27 53	27 30	26 28	25 1	23 33	22 13	21 4	20 7	19 39	19 16
14	30 45	30 18	29 3	27 20	25 39	24 8	22 51	21 50	21 10	20 47
15	33 50	33 19	31 46	29 47	27 50	26 6	24 39	23 36	22 39	22 18
16	37 20	36 37	34 43	32 20	30 6	28 6	26 26	25 18	24 17	23 50
17	41 17	40 20	37 58	35 9	32 28	30 10	28 20	27 0	25 57	25 23
18	46 6	44 46	41 37	38 5	34 57	32 21	30 31	29 3	27 39	26 50
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 24	4 25	4 28	4 34	4 41	4 50	4 49	5 9	5 16	5 18
4	5 53	5 54	5 57	6 4	6 13	6 26	6 38	6 49	6 57	6 59
5	7 21	7 21	7 25	7 34	7 45	8 0	8 15	8 29	8 39	8 41
6	8 49	8 49	8 50	9 4	9 17	9 34	9 51	10 8	10 20	10 23
7	10 18	10 17	10 20	10 34	10 48	11 7	11 27	11 45	11 58	12 1
8	11 46	11 44	11 50	12 3	12 19	12 50	13 2	13 20	13 36	13 39
9	13 16	13 13	13 19	13 30	13 40	14 10	14 36	14 58	15 13	15 17
10	14 45	14 41	14 46	15 0	15 19	15 43	16 9	16 33	16 50	16 54
11	16 15	16 9	16 14	16 28	16 49	17 14	17 40	18 7	18 25	18 29
12	17 45	17 37	17 42	17 57	18 18	18 45	19 14	19 41	20 0	20 5
13	19 16	19 7	19 11	19 25	19 47	20 15	20 45	21 14	21 33	21 40
14	20 47	20 36	20 38	20 53	21 15	21 45	22 16	22 47	23 7	23 13
15	22 18	22 4	22 5	22 21	22 44	23 15	23 47	24 19	24 30	24 37
16	23 50	23 34	23 34	23 49	24 10	24 44	25 18	25 50	26 10	26 19
17	25 23	25 4	25 0	25 17	25 41	26 13	26 48	27 21	27 24	27 50
18	26 57	26 36	26 30	26 45	27 40	27 40	28 18	28 50	29 16	29 24
	30	♓ 20	10	0	♒ 20	10	0	♑ 20	10	0

A TABLE of TWILIGHT for the Latitude of 50 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	6 9	6 5	5 54	5 40	5 25	5 13	4 59	4 50	4 40	4 40
4	8 18	8 15	8 1	7 38	7 18	6 58	6 39	6 25	6 18	6 14
5	10 33	10 27	10 9	9 39	9 10	8 46	8 21	8 0	7 43	7 48
6	12 51	12 43	12 18	11 40	11 7	10 31	10 4	9 40	9 28	9 20
7	15 15	15 5	14 33	13 49	13 5	12 20	11 49	11 20	11 3	10 50
8	17 46	17 33	16 54	16 0	15 6	14 15	13 35	13 0	12 39	12 30
9	20 44	20 8	19 20	18 15	17 11	16 10	15 20	14 43	13 16	14 5
10	23 10	22 49	21 50	20 34	19 17	18 6	17 10	16 25	15 54	15 40
11	26 6	25 41	24 30	22 59	21 27	20 6	19 1	18 8	17 33	17 16
12	29 20	28 50	27 24	25 33	23 40	22 10	20 55	19 51	19 14	18 52
13	35 58	32 18	30 28	28 16	26 5	24 17	22 49	21 37	20 56	20 29
14	37 5	36 9	33 51	31 9	28 34	26 26	24 46	23 28	22 38	22 7
15	42 5	40 45	37 38	34 13	31 10	28 43	26 46	25 18	24 20	23 45
16	49 17	46 48	43 50	37 37	33 55	31 3	28 50	27 10	26 8	25 24
17			47 58	41 28	36 50	33 30	30 57	29 3	27 53	27 3
18				46 0	40 5	36 4	33 7	31 1	29 36	28 44
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 40	4 41	4 44	4 51	5 4	5 13	5 25	5 36	5 44	5 46
4	6 14	6 15	6 18	6 27	6 41	6 54	7 10	7 24	7 34	7 37
5	7 48	7 48	7 50	8 3	8 19	8 35	8 54	9 11	9 23	9 27
6	9 20	9 20	9 26	9 38	9 57	10 38	10 38	10 58	11 10	11 17
7	10 56	10 58	11 0	11 13	11 34	11 55	12 20	12 40	12 58	10 4
8	12 30	12 28	12 30	12 48	13 10	13 34	14 1	14 26	14 44	14 51
9	14 5	14 0	14 6	14 20	14 46	15 10	15 41	16 8	16 27	16 35
10	15 40	15 36	15 40	15 56	16 21	16 49	17 21	17 50	18 10	18 18
11	17 16	17 10	17 14	17 30	17 56	18 26	18 59	19 30	19 50	20 1
12	18 52	18 44	18 47	19 3	19 31	20 0	20 38	21 0	21 33	21 40
13	20 29	20 18	20 16	20 37	21 5	21 38	22 15	22 49	23 13	23 23
14	22 7	21 53	21 54	22 10	22 39	23 13	23 50	24 27	24 53	25 3
15	23 45	23 28	23 28	23 44	24 13	24 48	25 28	25 5	26 31	26 41
16	25 24	25 4	25 0	25 17	25 47	26 23	27 4	27 40	28 9	28 20
17	27 3	26 40	26 36	26 51	27 21	27 57	28 40	29 19	29 46	29 57
18	28 44	28 17	28 10	28 24	28 54	29 31	30 15	30 28	31 23	31 34
	30	♓ 20	10	0	♒ 20	10	0	♑ 20	10	0

A TABLE of TWILIGHT for the Latitude of 51 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	6 20	6 19	6 17	5 51	5 35	5 19	5 6	4 56	4 48	4 46
4	8 40	8 33	8 16	7 53	7 30	7 8	6 49	6 35	6 26	6 20
5	11 0	10 51	10 29	9 58	9 28	8 59	8 34	8 15	8 4	7 58
6	13 26	13 14	12 46	12 6	11 28	10 51	10 20	9 57	9 40	9 34
7	15 59	15 44	15 8	14 19	13 31	12 45	12 8	11 40	11 21	11 10
8	18 39	18 21	17 36	16 37	15 37	14 41	13 57	13 23	12 59	12 47
9	21 18	21 6	20 11	18 59	17 46	16 40	15 47	15 7	14 39	14 24
10	24 28	24 1	22 53	21 25	19 59	18 41	17 39	16 50	16 19	16 1
11	27 44	27 0	25 46	23 59	22 17	20 45	19 33	18 38	18 1	17 39
12	31 23	30 39	28 54	26 43	24 41	22 54	21 30	20 27	19 44	19 18
13	35 30	34 35	32 20	29 38	27 11	25 6	23 29	22 16	21 27	20 57
14	40 36	29 13	36 8	32 45	29 48	27 20	25 31	24 8	23 11	22 37
15	47 58	35 23	40 38	36 10	32 30	29 44	27 36	26 0	24 57	24 17
16			46 28	40 4	36 35	32 10	29 45	27 57	26 44	25 59
17			50 0	43 44	38 51	34 48	31 58	29 55	28 35	27 41
18				50 55	42 28	37 34	44 16	31 57	30 23	29 25
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 46	4 47	4 51	4 58	5 8	5 20	5 33	5 47	5 56	5 58
4	6 20	6 20	6 26	6 36	6 48	7 5	7 20	7 39	7 50	7 53
5	7 58	7 58	8 3	8 14	8 29	8 48	9 9	9 29	9 40	9 45
6	9 34	9 33	9 39	9 51	10 10	10 35	10 56	11 18	11 13	11 37
7	11 10	11 8	11 14	11 28	11 48	12 10	12 41	13 5	13 20	13 26
8	12 47	12 44	12 50	13 5	13 26	13 53	14 25	14 51	15 10	15 15
9	14 24	14 20	14 26	14 41	15 4	15 33	16 7	16 36	16 56	17 1
10	16 1	15 55	16 1	16 17	16 40	17 13	17 49	18 20	18 40	18 48
11	17 39	17 31	17 36	17 53	18 20	18 50	19 30	20 3	20 26	20 30
12	19 18	19 8	19 10	19 28	19 57	20 31	21 10	21 45	22 10	22 17
13	20 57	20 44	20 47	21 4	21 33	22 9	22 50	23 26	23 50	23 59
14	22 37	22 21	22 23	23 39	23 9	23 46	24 29	25 7	25 34	25 40
15	24 17	23 59	23 59	24 15	24 45	25 23	26 7	26 47	27 15	27 23
16	25 59	25 36	25 34	25 50	26 20	26 59	27 45	28 26	28 55	29 4
17	27 41	27 15	27 11	27 26	27 56	28 36	29 23	30 5	30 35	30 44
18	29 25	28 54	28 47	29 1	29 31	30 20	31 0	31 43	32 14	32 24
	30	♓ 20	10	30	♒ 20	10	0	♑ 29	10	0

A TABLE of TWILIGHT for the Latitude of 52 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	6 40	6 36	6 22	6 5	5 45	6 27	5 16	5 2	4 56	4 55
4	9 1	8 56	8 36	8 10	7 44	7 19	7 0	6 44	6 35	6 30
5	11 29	11 21	10 54	10 20	9 45	9 13	8 48	8 27	8 15	8 8
6	14 4	13 52	13 18	12 35	11 50	11 9	10 36	10 11	9 55	9 46
7	16 46	16 31	15 48	14 53	13 57	13 7	12 27	11 56	11 36	11 25
8	19 37	19 19	18 25	17 17	16 9	15 8	14 20	13 42	13 17	13 5
9	22 41	22 18	21 10	19 47	18 25	17 10	16 14	15 29	14 49	14 45
10	26 0	25 28	24 6	22 23	20 44	19 17	18 9	17 17	16 43	16 25
11	29 41	28 59	27 16	25 8	23 9	21 27	20 7	19 7	18 28	18 5
12	33 54	32 59	30 43	28 5	25 40	23 40	22 9	21 0	20 13	19 45
13	39 2	37 40	34 35	31 16	28 21	26 1	24 13	22 54	21 59	21 26
14	45 30	43 54	29 0	34 45	31 11	28 24	26 19	24 48	23 46	23 8
15		46 50	45 4	38 40	34 13	30 55	28 30	26 45	25 35	24 50
16				43 23	37 31	33 30	30 45	28 45	27 25	26 36
17				49 40	41 11	36 21	33 5	30 47	29 18	28 21
18					45 26	39 20	35 30	32 55	31 10	30 8
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 53	4 54	4 58	5 5	5 17	5 29	5 45	5 58	6 7	6 10
4	6 30	6 31	6 36	6 45	7 0	7 16	7 36	7 53	8 5	8 9
5	8 8	8 8	8 13	8 24	8 43	9 2	9 26	9 46	10 0	10 6
6	9 46	9 46	9 50	10 5	10 25	10 47	11 25	11 38	11 55	12 0
7	11 25	11 24	11 30	11 44	12 7	12 31	13 0	13 28	13 46	13 55
8	13 4	13 0	13 8	13 23	13 48	14 15	14 49	15 18	15 37	15 46
9	14 43	14 39	14 45	15 0	15 28	15 57	16 34	17 5	17 26	17 35
10	16 23	16 17	16 23	16 40	17 7	17 39	18 18	18 50	19 15	19 25
11	18 5	17 55	18 0	18 18	18 46	19 20	20 0	20 36	21 2	21 10
12	19 44	19 34	19 37	19 55	20 25	20 1	21 44	22 19	22 48	22 59
13	21 26	21 31	21 15	21 33	22 4	22 41	23 26	24 5	24 30	24 45
14	23 28	22 50	22 53	23 40	23 40	24 21	25 7	25 48	26 16	26 28
15	24 50	24 30	24 31	24 49	25 20	26 0	26 48	27 30	27 59	28 10
16	26 36	26 10	26 9	26 25	26 57	27 39	28 28	29 13	28 40	29 55
17	28 21	27 54	27 49	28 0	28 35	29 17	30 8	30 53	31 25	31 37
18	30 8	29 35	29 27	29 41	30 13	30 55	31 48	32 30	33 5	33 20
	30	♓ 20	10	0	♒ 20	10	0	♑ 20	10	0

A TABLE of TWILIGHT for the Latitude of 53 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	7 6	6 53	6 38	6 17	5 55	5 36	5 20	5 9	5 3	4 59
4	9 35	9 19	8 58	8 29	7 58	7 31	7 11	6 54	6 46	6 39
5	12 11	11 50	11 23	10 45	10 4	9 28	9 0	8 40	8 28	8 20
6	14 55	14 34	13 56	13 6	12 13	11 29	10 54	10 26	10 10	10 0
7	17 49	17 24	16 35	15 30	14 26	13 30	12 48	12 14	11 52	11 41
8	20 56	20 24	19 24	18 4	16 44	15 38	14 45	14 4	13 38	13 20
9	24 18	23 39	22 23	20 43	19 6	17 46	16 43	15 54	15 22	15 4
10	28 0	27 13	25 38	23 30	21 23	19 57	18 40	17 45	17 9	16 46
11	32 17	31 15	29 10	26 27	24 7	22 13	20 45	19 35	18 56	18 29
12	37 30	36 1	32 39	29 40	26 49	24 34	22 51	21 34	20 44	20 13
13	45 3	42 18	37 36	33 13	29 41	27 0	25 0	23 34	22 32	21 57
14			43 37	37 14	32 46	29 33	27 10	25 34	24 24	23 43
15			57 31	42 0	36 7	32 15	29 29	27 34	26 17	25 28
16				48 23	39 51	35 4	31 50	29 38	28 11	27 16
17					44 10	38 6	34 21	31 46	30 7	29 4
18					49 37	41 25	36 56	33 58	32 6	30 54
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 59	4 59	5 5	5 13	5 26	5 41	5 55	6 10	6 21	6 26
4	6 39	6 39	6 46	6 55	7 10	7 31	7 50	8 8	8 20	8 28
5	8 20	8 19	8 26	8 37	8 57	9 20	9 43	10 4	10 21	10 28
6	10 0	9 59	10 7	10 20	10 40	11 8	11 30	12 0	12 19	12 27
7	11 41	11 39	11 47	12 0	12 26	12 55	13 25	13 54	14 15	14 24
8	13 20	13 18	13 26	13 43	14 9	14 41	15 15	15 46	16 9	16 19
9	15 4	14 58	15 6	15 24	15 51	16 26	17 0	17 36	18 0	18 11
10	16 46	16 38	16 46	17 4	17 34	18 10	18 49	19 25	19 50	20 3
11	18 29	18 19	18 26	18 44	19 15	19 54	20 35	21 14	21 40	21 54
12	20 13	20 0	20 6	20 24	20 56	21 37	22 20	23 1	23 31	23 43
13	21 57	21 41	21 45	22 4	22 37	23 19	24 4	24 47	25 18	25 31
14	23 40	23 23	23 26	23 44	24 17	25 1	25 48	26 34	27 5	27 18
15	25 28	25 5	25 6	25 24	25 57	26 40	27 31	28 17	28 54	29 5
16	27 16	26 48	26 48	27 4	27 37	28 23	29 13	30 1	30 36	30 50
17	29 4	28 30	28 28	28 44	29 17	30 4	30 55	31 44	32 20	32 35
18	30 54	30 16	30 9	30 20	30 57	31 44	32 37	33 27	34 3	34 18
	30	♓ 20	10	0	♒ 20	10	0	♑ 20	10	0

A TABLE of TWILIGHT for the Latitude of 54 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	7 17	7 13	6 55	6 30	6 10	5 49	5 31	5 18	5 10	5 7
4	9 56	9 48	9 23	8 50	8 17	7 48	7 22	7 5	6 54	6 49
5	12 40	12 31	11 57	11 13	10 28	9 50	9 17	8 54	8 39	8 30
6	15 39	15 24	14 38	13 40	12 44	11 55	11 14	10 44	10 25	10 15
7	18 48	18 26	17 28	16 14	15 2	14 5	13 10	12 35	12 11	11 58
8	22 10	21 44	20 29	18 56	17 27	16 15	15 10	14 27	13 58	13 40
9	25 59	25 20	23 44	21 46	19 57	18 27	17 15	16 21	15 46	15 26
10	30 18	29 25	27 16	24 47	22 34	20 44	19 19	18 16	17 34	17 11
11	35 35	34 16	31 16	28 0	25 17	23 7	21 27	20 14	19 24	18 57
12	47 30	40 39	35 58	31 38	28 10	27 35	23 37	22 14	21 17	20 45
13			42 0	35 41	31 20	28 10	25 50	24 15	23 10	22 30
14			56 9	40 31	34 44	30 54	28 11	26 19	25 4	23 18
15				46 59	38 31	33 46	30 36	28 26	26 49	26 8
16					42 54	36 50	33 6	30 36	28 57	27 58
17					48 27	40 15	35 44	32 51	30 58	29 50
18					57 34	44 0	38 30	35 9	33 0	31 45
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	5 7	5 7	5 10	5 21	5 34	5 50	6 8	6 20	6 36	6 40
4	6 49	6 48	6 54	7 5	7 29	7 44	8 6	8 26	8 40	8 49
5	8 30	8 31	8 38	8 51	9 10	9 36	10 4	10 26	10 45	10 54
6	10 15	10 14	10 21	10 36	10 58	11 27	11 58	12 25	12 46	12 56
7	11 58	11 55	12 4	12 20	12 44	13 17	13 50	14 20	14 45	14 55
8	13 40	13 37	13 45	14 4	14 30	15 6	15 44	16 18	16 44	16 54
9	15 26	15 19	15 26	15 47	16 15	16 54	17 34	18 11	18 39	18 50
10	17 11	17 0	17 9	17 29	17 59	18 40	19 24	20 4	20 34	20 45
11	18 57	18 46	18 50	19 10	19 44	20 26	21 10	21 54	22 25	22 38
12	20 44	20 29	20 34	20 54	21 27	22 10	23 0	23 45	24 17	24 31
13	22 30	22 14	22 16	22 36	23 10	23 57	24 47	25 34	26 7	26 21
14	24 18	23 58	23 59	24 18	24 54	25 41	26 34	27 20	27 57	28 10
15	26 8	25 44	25 41	26 0	26 36	27 25	28 18	29 9	29 45	30 0
16	27 58	27 28	27 25	27 40	28 18	29 8	30 3	30 55	31 30	31 48
17	29 50	29 15	29 8	29 25	30 0	30 51	32 47	32 41	33 19	33 35
18	31 44	31 0	30 50	31 7	31 40	32 34	33 31	34 26	35 5	35 20
	30	♓ 20	10	0	♒ 20	10	0	♑ 20	10	0

A TABLE of TWILIGHT for the Latitude of 55 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	7 40	7 34	7 16	6 48	6 20	5 59	5 40	5 26	5 18	5 14
4	10 31	10 18	9 51	9 12	8 35	8 0	7 36	7 16	7 5	6 59
5	13 20	13 10	12 35	11 42	10 50	10 8	9 30	9 8	8 54	8 44
6	16 41	16 19	15 28	14 20	13 14	12 18	11 34	11 1	10 41	10 29
7	20 9	19 40	18 30	17 4	15 14	14 31	13 37	12 56	12 29	12 16
8	23 59	23 20	21 49	19 56	18 12	16 46	15 40	14 52	14 20	14 4
9	28 20	27 26	25 24	23 0	20 50	19 9	17 46	16 49	16 11	15 50
10	33 44	32 21	29 27	26 18	23 38	21 31	19 56	18 48	18 5	17 37
11	41 30	38 50	34 14	29 57	26 34	24 0	22 10	20 49	19 57	19 26
12			40 24	34 5	29 46	26 40	24 27	22 52	21 52	21 15
13				38 56	33 10	29 26	26 48	25 0	23 47	23 5
14				45 30	37 3	32 21	29 15	27 9	25 46	24 57
15					41 31	35 29	31 48	29 21	27 44	26 49
16					47 6	38 54	34 28	31 38	29 49	28 44
17					56 25	42 44	37 18	33 59	31 52	30 40
18						47 10	40 18	36 26	33 55	32 36
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 14	5 4	5 21	5 30	5 44	6 2	6 20	6 38	6 52	6 58
4	6 49	6 58	7 6	7 8	7 56	7 59	8 24	8 46	9 3	9 10
5	8 44	8 42	8 52	9 6	9 6	9 54	10 24	10 51	11 11	11 19
6	10 30	10 28	10 37	10 53	11 18	11 48	12 22	12 55	13 16	13 25
7	12 16	12 14	12 22	12 40	12 57	13 41	14 20	14 55	15 19	15 29
8	14 4	13 58	14 7	14 26	14 56	15 34	16 14	16 52	17 20	17 31
9	15 50	15 44	15 51	16 11	16 34	17 25	18 7	18 49	19 19	19 31
10	17 14	17 28	17 36	17 56	18 30	19 14	20 0	20 44	21 17	21 30
11	19 26	19 15	19 22	19 41	20 7	21 2	21 51	22 38	23 13	23 26
12	21 15	21 0	21 6	21 26	22 5	22 50	23 42	24 31	25 8	25 22
13	23 5	22 46	22 50	23 11	23 39	24 37	25 32	26 23	27 1	27 15
14	24 57	24 34	24 36	24 56	25 34	26 24	27 21	28 14	28 53	29 8
15	26 49	26 22	26 21	26 41	27 9	28 11	29 9	30 4	30 44	30 59
16	28 44	28 11	28 8	28 25	29 4	29 57	30 57	31 53	32 35	32 51
17	30 40	30 1	29 55	30 10	30 49	31 44	32 44	33 41	34 24	34 40
18	32 36	31 51	31 41	31 55	39 33	33 28	34 30	35 29	36 13	36 30
	30	♓ 20	10	0	♒ 20	10	0	♑ 20	10	0

A TABLE of TWILIGHT for the Latitude of 56 degrees.

Paral.	♋ 0	♋ 10	♋ 20	♌ 0	♌ 10	♌ 20	♍ 0	♍ 10	♍ 20	♍ 30
3	8 9	8 1	7 32	7 8	6 37	6 12	5 50	5 37	5 26	5 20
4	11 10	10 56	10 24	9 40	8 56	8 20	7 50	7 30	7 16	7 10
5	14 24	14 5	13 19	12 10	11 19	10 31	9 52	9 25	9 7	8 58
6	17 55	17 30	16 26	15 6	13 48	12 46	11 57	11 22	10 58	10 46
7	21 49	21 14	19 42	18 2	16 24	15 4	14 4	13 20	12 50	12 35
8	26 17	25 25	23 26	21 9	19 5	17 27	16 14	15 20	14 44	14 25
9	31 41	30 24	27 35	24 31	22 54	19 55	18 42	17 21	16 39	16 15
10	39 34	36 58	32 25	28 11	24 54	22 28	20 39	19 24	18 35	18 6
11				32 22	28 5	25 8	22 58	21 30	20 31	19 57
12				37 21	31 32	27 56	25 24	23 39	22 30	21 50
13				44 0	35 31	30 54	27 9	25 51	24 31	23 44
14					40 4	34 5	30 27	28 5	26 34	25 38
15					45 45	37 32	33 9	30 21	28 38	27 34
16					55 5	41 27	36 2	32 38	30 45	29 30
17						45 58	39 7	35 6	32 55	31 31
18						51 40	42 25	37 54	35 9	33 34
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	♎ 0	♎ 10	♎ 20	♏ 0	♏ 10	♏ 20	♐ 0	♐ 10	♐ 20	♐ 30
3	5 22	5 24	5 28	5 40	5 54	6 14	6 35	6 55	7 11	7 18
4	7 10	7 10	7 16	7 30	7 49	8 15	8 41	9 7	9 27	9 35
5	8 58	8 58	9 5	9 21	9 44	10 14	10 45	11 16	11 40	11 49
6	10 46	10 45	10 54	11 12	11 37	12 11	12 47	13 22	13 50	14 0
7	12 35	12 32	12 40	13 1	13 29	14 8	14 47	15 28	15 58	16 9
8	14 25	14 20	14 28	14 50	15 21	16 4	16 47	17 29	18 5	18 15
9	16 15	16 8	16 15	16 38	17 11	17 56	18 42	19 29	20 6	20 19
10	18 6	17 56	18 4	18 26	19 1	19 49	20 39	21 28	22 7	22 21
11	19 57	19 44	19 50	20 14	20 50	21 41	22 34	23 27	24 7	24 21
12	21 50	21 34	21 38	22 1	22 39	23 32	24 28	25 24	26 5	26 20
13	23 43	23 24	23 25	23 49	24 28	25 22	26 20	27 18	28 1	28 17
14	25 38	25 14	25 14	25 36	26 16	27 12	28 12	29 10	29 57	30 14
15	27 34	27 4	27 1	27 24	28 4	29 1	30 2	31 5	31 50	32 7
16	29 32	28 56	28 50	29 11	29 51	30 49	31 52	32 57	33 45	34 2
17	31 31	30 49	30 39	30 59	31 39	32 39	33 42	34 50	35 36	35 52
18	33 34	32 44	32 29	32 46	33 26	34 26	35 38	36 28	37 28	37 46
	30	♓ 20	10	0	♒ 20	10	0	♑ 20	10	0

A TABLE of MUNDATE ASPECTS.

Semidiurnal or seminocturnal Arches.		*Space of one House.*		*Semiquartile.* Smq.		*Sextile.* *		*Quintile.* Q.		*Quartile.* □		*Trine.* △		*Sesquiquadrate.* Sfq.		*Biquintile.* Bq.		*Opposition.* 8	
h.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
3	0	15	0	22	30	30	0	36	0	45	0	60	0	67	30	72	0	90	0
3	6	15	30	23	15	31	0	37	12	46	30	62	0	69	45	74	24	93	0
3	12	16	0	24	0	32	0	38	24	48	0	64	0	72	0	76	48	96	0
3	18	16	30	24	45	33	0	39	36	49	30	66	0	74	15	79	12	99	0
3	24	17	0	25	30	34	0	40	48	51	0	68	0	76	30	81	36	102	0
3	30	17	30	26	15	35	0	42	0	52	30	70	0	78	45	84	0	105	0
3	36	18	0	27	0	36	0	43	12	54	0	72	0	81	0	86	24	108	0
3	42	18	30	27	45	37	0	44	24	55	30	74	0	83	15	88	48	111	0
3	48	19	0	28	30	38	0	45	36	57	0	76	0	85	30	91	12	114	0
3	54	19	30	29	15	39	0	46	48	58	30	78	0	87	45	93	36	117	0
4	0	20	0	30	0	40	0	48	0	60	0	80	0	90	0	96	0	120	0
4	6	20	30	30	45	41	0	49	12	61	30	82	0	92	15	98	24	123	0
4	12	21	0	31	30	42	0	50	24	63	0	84	0	94	30	100	48	126	0
4	18	21	30	32	15	43	0	51	36	64	30	86	0	96	45	103	12	129	0
4	24	22	0	33	0	44	0	52	48	66	0	88	0	99	0	105	36	132	0
4	30	22	30	33	45	45	0	54	0	67	30	90	0	101	15	108	0	135	0
4	36	23	0	34	30	46	0	55	12	69	0	92	0	103	30	110	24	138	0
4	42	23	30	35	15	47	0	56	24	70	30	94	0	105	45	112	48	141	0
4	48	24	0	36	0	48	0	57	36	72	0	96	0	108	0	115	12	144	0
4	54	24	30	36	45	49	0	58	48	73	30	98	0	110	15	117	36	147	0
5	0	25	0	37	30	50	0	60	0	75	0	100	0	112	30	120	0	150	0
5	6	25	30	38	15	51	0	61	12	76	30	102	0	114	45	122	24	153	0
5	12	26	0	39	0	52	0	62	24	78	0	104	0	117	0	124	48	156	0
5	18	26	30	39	45	53	0	63	36	79	30	106	0	119	15	127	12	159	0
5	24	27	0	40	30	54	0	64	48	81	0	108	0	121	30	129	36	162	0
5	30	27	30	41	15	55	0	66	0	82	30	110	0	123	45	132	0	165	0
5	36	28	0	42	0	56	0	67	12	84	0	112	0	126	0	134	24	168	0
5	42	28	30	42	45	57	0	68	24	85	30	114	0	128	15	136	48	171	0
5	48	29	0	43	30	58	0	69	36	87	0	116	0	130	30	139	12	174	0
5	54	29	30	44	15	59	0	70	48	88	30	118	0	132	45	141	36	177	0
6	0	30	0	45	0	60	0	72	0	90	0	120	0	135	0	144	0	180	0

A TABLE of MUNDANE ASPECTS.

Semidiurnal or seminocturnal Arches.		*Space of one House.*		*Semiquartile.* Smq.		*Sextile.* *		*Quintile.* Q.		*Quartile.* □		*Trine.* △		*Sesquiquadrate.* Sſq.		*Biquintile.* Bq.		*Oppoſition.* ☍	
h.	m.	d.	m.	d.	m.	d.	m.	d.	m	d.	m.	d.	m	d.	m.	d.	m.	d.	m.
6	0	30	0	45	0	60	0	72	0	90	0	120	0	135	0	144	0	180	0
6	6	30	30	45	45	61	0	73	12	91	30	122	0	137	15	146	24	183	0
6	12	31	0	46	30	62	0	74	24	93	0	124	0	139	30	148	48	186	0
6	18	31	30	47	15	63	0	75	36	94	30	126	0	141	45	151	12	189	0
6	24	32	0	48	0	64	0	76	48	96	0	128	0	144	0	153	36	192	0
6	30	32	30	48	45	65	0	78	0	97	30	130	0	146	15	156	0	195	0
6	36	33	0	49	30	66	0	79	12	99	0	132	0	148	30	158	24	198	0
6	42	33	30	50	15	67	0	80	24	100	30	134	0	150	45	160	48	201	0
6	48	34	0	51	0	68	0	81	36	102	0	136	0	153	0	163	12	204	0
6	54	34	30	51	45	69	0	82	48	103	30	138	0	155	15	165	36	207	0
7	0	35	0	52	30	70	0	84	0	105	0	140	0	157	30	168	0	210	0
7	6	35	30	53	15	71	0	85	12	106	30	142	0	159	45	170	24	213	0
7	12	36	0	54	0	72	0	86	24	108	0	144	0	162	0	172	48	216	0
7	18	36	30	54	45	73	0	87	36	109	30	146	0	164	15	175	12	219	0
7	24	37	0	55	30	74	0	88	48	111	0	148	0	166	30	177	36	222	0
7	30	37	30	56	15	75	0	90	0	112	30	150	0	168	45	180	0	225	0
7	36	38	0	57	0	76	0	91	12	114	0	152	0	171	0	182	24	228	0
7	42	38	30	57	45	77	0	92	24	115	30	154	0	173	15	184	48	231	0
7	48	39	0	58	30	78	0	93	36	117	0	156	0	175	30	187	12	234	0
7	54	39	30	59	15	79	0	94	48	118	30	158	0	177	45	189	36	237	0
8	0	40	0	60	0	80	0	96	0	120	0	160	0	180	0	192	0	240	0
8	6	40	30	60	45	81	0	97	12	121	30	162	0	182	15	194	24	243	0
8	12	41	0	61	30	82	0	98	24	123	0	164	0	184	30	196	48	246	0
8	18	41	30	62	15	83	0	99	36	124	30	166	0	186	45	199	12	249	0
8	24	42	0	63	0	84	0	100	48	126	0	168	0	189	0	201	36	252	0
8	30	42	30	63	45	85	0	102	0	127	30	170	0	191	15	204	0	255	0
8	36	43	0	64	30	86	0	103	12	129	0	172	0	193	30	206	24	258	0
8	42	43	30	65	15	87	0	104	24	130	30	174	0	195	45	208	48	261	0
8	48	44	0	66	0	88	0	105	36	132	0	176	0	198	0	211	12	264	0
8	54	44	30	66	45	89	0	106	38	133	30	178	0	200	15	213	36	267	0
9	0	45	0	67	30	90	0	108	0	135	0	180	0	202	30	216	0	270	0

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	359 13	359 13	358 49	358 25	358 1	357 37
1	0 55	0 32	0 8	359 44	359 20	358 56	358 32
2	1 50	1 27	1 3	0 39	0 15	359 51	359 27
3	2 45	2 22	1 58	1 34	1 10	0 46	0 22
4	3 40	3 17	2 53	2 29	2 5	1 41	1 17
5	4 35	4 12	3 48	3 24	3 0	2 36	2 12
6	5 30	5 7	4 43	4 19	3 55	3 31	3 7
7	6 25	6 2	5 38	5 14	4 50	4 26	4 2
9	7 21	6 57	6 33	6 9	5 45	5 21	4 57
8	8 16	7 52	7 28	7 4	6 40	6 16	5 52
10	9 11	8 47	8 23	7 59	7 35	7 11	6 47
11	10 6	9 42	9 18	8 55	8 31	8 7	7 43
12	11 2	10 38	10 14	9 51	9 27	9 3	8 39
13	11 57	11 33	11 9	10 46	10 22	9 58	9 34
14	12 53	12 29	12 5	11 42	11 18	10 54	10 30
15	13 48	13 35	13 1	12 38	12 14	11 50	11 26
16	14 44	14 20	13 57	13 57	13 10	12 46	12 22
17	15 40	15 16	14 53	14 53	14 6	13 42	13 18
18	16 31	16 12	15 49	15 49	15 2	14 39	14 15
19	17 35	17 8	16 45	16 45	15 58	15 35	15 11
20	18 27	18 4	17 41	17 18	16 54	16 31	16 7
21	19 23	19 0	18 37	18 14	17 51	17 28	17 4
22	20 20	19 56	19 33	19 11	18 48	18 25	18 1
23	21 16	20 53	20 30	20 8	19 45	19 22	18 58
24	22 12	21 50	21 27	21 5	20 42	20 19	19 55
25	23 9	22 47	22 24	22 2	21 39	21 16	20 52
26	24 6	23 44	23 21	22 59	22 36	22 13	21 50
27	25 2	24 41	24 19	23 57	23 34	23 11	22 48
28	25 52	25 38	25 16	24 44	24 31	24 9	23 46
29	26 57	26 35	26 13	25 51	25 29	25 7	24 44
30	27 54	27 33	27 11	26 49	26 27	26 5	25 42

A Table of Right Ascensions.—South Latitude.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	0 23	0 47	1 11	1 35	1 59	2 23
1	0 55	1 18	1 42	2 6	2 30	2 54	3 18
2	1 53	2 13	2 37	3 1	3 25	3 49	4 13
3	2 45	3 8	3 32	3 56	4 20	4 44	5 8
4	3 40	4 3	4 27	4 51	5 15	5 39	6 3
5	4 35	4 58	5 22	5 46	6 10	6 34	6 58
6	5 30	5 54	6 18	6 42	7 6	7 30	7 53
7	6 25	6 49	7 13	7 37	8 1	8 25	8 48
8	7 21	7 44	8 8	8 32	8 56	9 20	9 43
9	8 16	8 40	9 4	9 28	9 51	10 15	10 38
10	9 11	9 35	9 59	10 23	10 46	11 10	11 33
11	10 6	10 30	10 54	11 18	11 41	12 5	12 28
12	11 2	11 25	11 49	12 13	12 36	13 0	13 23
13	11 57	12 20	12 44	13 8	13 31	13 55	14 18
14	12 53	13 16	13 39	14 3	14 26	14 50	15 13
15	13 48	14 12	14 35	14 58	15 21	15 45	16 8
16	14 44	15 7	15 30	15 53	16 16	16 40	17 3
17	15 40	16 2	16 25	16 48	17 11	17 35	17 58
18	16 35	16 58	17 21	17 44	18 7	18 30	18 53
19	17 31	17 54	18 17	18 40	19 2	19 25	19 48
20	18 27	18 50	19 13	19 36	19 58	20 21	20 43
21	19 23	19 46	26 9	20 22	20 54	21 17	21 39
22	20 20	20 42	21 5	21 28	21 50	22 12	22 34
23	21 16	21 38	22 1	22 24	22 46	23 8	23 30
24	22 12	22 35	22 57	23 20	23 42	24 4	24 26
25	23 9	23 31	23 43	24 16	24 38	25 0	25 21
26	24 6	24 28	24 50	25 12	25 34	25 56	26 17
27	25 2	25 25	25 47	26 9	26 30	26 52	27 13
28	25 59	26 22	26 43	27 5	27 26	27 48	28 9
29	26 57	27 19	27 40	28 1	28 22	28 44	29 5
30	27 54	28 16	28 37	28 58	29 19	29 40	30 1

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	27 54	27 33	27 11	26 49	26 27	26 5	25 42
1	28 51	28 30	28 8	27 57	27 25	27 3	26 40
2	29 49	29 27	29 6	28 45	28 23	28 1	27 38
3	30 46	30 25	30 4	29 43	29 21	28 59	28 37
4	31 44	31 23	31 2	30 39	30 19	29 58	29 46
5	32 42	32 21	32 0	31 41	31 18	30 57	30 35
6	33 40	33 20	32 59	32 38	32 17	31 56	31 34
7	34 38	34 18	33 58	33 37	33 16	32 55	32 33
8	35 37	35 17	34 57	34 36	34 15	33 54	33 33
9	36 36	36 16	35 56	35 36	35 15	34 54	34 33
10	37 34	37 15	36 55	36 35	36 15	35 54	35 33
11	38 33	38 14	37 54	37 35	37 15	36 54	36 33
12	39 33	39 14	38 54	38 35	38 15	37 55	37 34
13	40 32	40 13	39 54	39 35	39 15	38 56	38 35
14	41 31	41 13	40 54	40 35	40 16	39 57	39 36
15	42 31	42 13	41 54	41 36	41 17	40 58	40 38
16	43 31	43 13	42 54	42 36	42 18	41 59	41 39
17	44 31	44 13	43 55	43 37	43 19	43 0	42 40
18	45 31	45 14	44 56	44 38	44 20	44 1	43 42
19	46 32	46 14	45 57	45 39	45 21	45 3	44 44
20	47 32	47 15	46 58	46 40	46 23	46 7	45 46
21	48 33	48 16	47 59	47 42	47 25	47 5	46 49
22	49 34	49 17	49 0	48 44	48 27	48 9	47 52
23	50 35	50 18	50 2	49 46	49 29	49 12	48 55
24	51 36	51 20	51 4	50 48	50 32	50 15	49 58
25	52 38	52 22	52 6	51 51	51 35	51 18	51 2
26	53 40	53 24	53 9	52 54	52 38	52 22	52 6
27	54 42	54 27	54 12	53 57	53 42	53 26	53 10
28	55 44	55 29	55 15	55 0	54 45	54 30	54 14
29	56 46	56 32	56 18	56 3	55 49	55 34	55 18
30	57 48	57 35	57 21	57 7	56 53	56 38	56 23

A Table of Right Ascensions.—South Latitude.

	0	1	2	3	4	5	6
♉	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	27 54	28 16	28 37	28 58	29 19	29 40	30 1
1	28 51	29 13	29 34	29 55	30 16	30 37	30 57
2	29 49	30 10	30 31	30 52	31 13	31 34	31 54
3	30 46	31 7	31 28	31 49	32 10	32 31	32 51
4	31 44	32 5	32 25	32 46	33 7	33 27	33 47
5	32 42	33 3	33 23	33 43	34 4	34 24	34 44
6	33 40	34 1	34 21	34 41	35 1	35 21	35 41
7	34 38	34 59	35 19	35 39	35 58	36 18	36 38
8	35 37	35 57	36 17	36 37	36 56	37 15	37 35
9	36 36	36 56	37 15	37 35	37 54	38 13	38 32
10	37 34	37 54	38 13	38 33	38 52	39 11	39 29
11	38 33	38 53	39 12	39 31	39 50	40 9	40 27
12	39 33	39 52	40 11	40 30	40 48	41 7	41 25
13	40 32	40 51	41 10	41 28	41 46	42 5	42 23
14	41 31	41 50	42 9	42 27	42 45	43 3	43 21
15	42 31	42 50	43 8	43 26	43 44	44 2	44 19
16	43 31	43 49	44 7	44 25	44 43	45 0	45 17
17	44 31	44 49	45 6	45 24	45 42	45 59	46 15
18	45 31	45 49	46 6	46 23	46 41	46 58	47 14
19	46 32	46 49	47 6	47 23	47 40	47 57	48 13
20	47 32	47 49	48 6	48 23	48 39	48 56	49 12
21	48 33	48 50	49 6	49 23	49 39	49 55	50 11
22	49 34	49 50	50 6	50 23	50 38	50 54	51 10
23	50 35	50 51	51 6	51 23	51 38	51 53	52 9
24	51 36	51 52	52 7	52 23	52 38	52 53	53 8
25	52 38	52 53	53 8	53 24	53 38	53 53	54 8
26	53 40	53 55	54 9	54 24	54 38	54 53	55 7
27	54 42	54 56	55 11	55 25	55 39	55 53	56 7
28	55 44	55 58	56 12	56 26	56 40	56 54	57 7
29	56 46	57 0	57 13	57 27	57 41	57 54	58 7
30	57 48	58 2	58 15	58 29	58 42	58 55	59 7

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	57 48	57 35	57 21	57 7	56 53	56 38	56 23
1	58 51	58 38	58 24	58 10	57 57	57 42	57 28
2	59 53	59 41	59 27	59 14	59 1	58 47	58 33
3	60 56	60 44	60 31	60 18	60 5	59 52	59 38
4	61 59	61 47	61 35	61 22	61 10	60 57	60 44
5	63 3	62 51	62 39	62 27	62 15	62 2	61 50
6	64 6	63 55	63 43	63 32	63 20	63 8	62 56
7	65 9	64 59	64 47	64 37	64 25	64 13	64 2
8	66 13	66 3	65 52	65 42	65 30	65 19	65 8
9	67 17	67 7	66 57	66 47	66 36	66 25	66 14
10	68 21	68 11	68 2	67 52	67 42	67 31	67 21
11	69 25	69 16	69 7	68 57	68 48	68 33	68 28
12	70 29	70 21	70 12	70 3	69 54	69 45	69 35
13	71 34	71 26	71 17	71 9	71 0	70 51	70 42
14	72 38	72 31	72 22	72 15	72 6	71 58	71 49
15	73 43	73 36	73 28	73 21	73 13	73 5	72 57
16	74 47	74 41	74 33	74 27	74 19	74 12	74 4
17	75 52	75 46	75 39	75 33	75 26	75 19	75 12
18	76 57	76 51	76 45	76 39	76 33	76 27	76 20
19	78 2	77 56	77 51	77 45	77 40	77 34	77 28
20	79 7	79 2	78 57	78 52	78 47	78 41	78 36
21	80 12	80 8	80 3	79 59	79 54	79 49	79 44
22	81 17	81 13	81 9	81 5	81 1	80 56	80 52
23	82 22	82 18	82 15	82 11	82 8	82 4	82 0
24	83 38	83 24	83 21	83 18	83 15	83 11	83 9
25	84 33	84 30	84 27	84 25	84 22	84 20	84 17
26	85 38	85 36	85 33	85 32	85 29	85 28	85 25
27	86 44	86 42	86 40	86 39	86 37	86 36	86 34
28	87 49	87 49	87 46	87 46	87 44	87 44	87 42
29	88 55	88 55	88 53	88 53	88 52	88 52	88 51
30	90 0	90 0	90 0	90 0	90 0	90 0	90 0

A TABLE of RIGHT ASCENSIONS.—SOUTH LATITUDE.

	0		1		2		3		4		5		6	
ll	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	57	48	58	2	58	15	58	29	58	42	58	55	59	7
1	58	51	59	4	59	17	59	30	59	43	59	55	60	7
2	59	53	60	6	60	19	60	31	60	44	60	56	61	8
3	60	56	61	8	61	21	61	33	61	46	61	57	62	9
4	61	59	62	11	62	23	62	35	62	48	62	58	63	9
5	63	3	63	14	63	25	63	37	63	50	63	59	64	10
6	64	6	64	18	64	28	64	39	64	52	65	1	65	11
7	65	9	65	20	65	31	65	41	65	54	66	2	66	12
8	66	13	66	23	66	34	66	44	66	56	67	4	67	13
9	67	17	67	27	67	37	67	46	67	58	68	6	68	15
10	68	21	68	30	68	40	68	49	68	59	69	7	69	16
11	69	25	69	34	69	43	69	52	70	1	70	9	70	17
12	70	29	70	38	70	46	70	55	71	3	71	11	71	19
13	71	34	71	42	71	49	71	58	72	5	72	13	72	21
14	72	38	72	46	72	53	73	1	73	8	73	15	73	23
15	73	43	73	50	73	57	74	4	74	11	74	18	74	25
16	74	47	74	54	75	1	75	7	75	14	75	20	75	27
17	75	52	75	58	76	5	76	11	76	17	76	23	76	29
18	76	57	77	3	77	9	77	15	77	20	77	26	77	31
19	78	2	78	7	78	13	78	18	78	23	78	28	78	33
20	79	7	79	12	79	17	79	21	79	26	79	31	79	35
21	80	12	80	17	80	21	80	25	80	29	80	34	80	38
22	81	17	81	21	81	25	81	28	81	32	81	36	81	40
23	82	22	82	25	82	29	82	32	82	35	82	39	82	42
24	83	28	83	30	83	33	83	36	83	39	83	42	83	45
25	84	33	84	35	84	37	84	40	84	42	84	45	84	47
26	85	38	85	40	85	41	85	44	85	45	85	48	85	49
27	86	44	86	45	86	46	86	48	86	49	86	51	86	52
28	87	49	87	50	87	50	87	52	87	52	87	54	87	54
29	88	55	88	55	88	55	88	56	88	56	88	57	88	57
30	90	0	90	0	90	0	90	0	90	0	90	0	90	0

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♋	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	90 0	90 0	90 0	90 0	90 0	90 0	90 0
1	91 5	91 6	91 7	91 7	91 7	91 8	91 8
2	92 9	92 12	92 14	92 14	92 15	92 16	92 18
3	93 16	93 18	93 20	93 20	93 23	93 24	93 26
4	94 22	94 24	94 27	94 28	94 30	94 32	94 35
5	95 27	95 30	95 33	95 35	95 38	95 40	95 43
6	96 32	96 26	96 39	96 42	96 45	96 48	96 50
7	97 38	97 42	97 45	97 49	97 52	97 56	98 0
8	98 43	98 47	98 50	98 55	99 0	99 4	99 8
9	99 48	99 52	99 57	100 0	100 7	100 12	100 16
10	100 53	100 58	101 3	101 8	101 14	101 19	101 24
11	101 58	102 4	102 9	102 15	102 20	102 26	102 52
12	103 3	103 9	103 15	103 20	103 37	103 33	103 40
13	104 8	104 14	104 20	104 27	104 34	104 40	104 48
14	105 13	105 19	105 27	105 53	105 40	105 48	105 56
15	106 17	106 24	106 33	106 39	106 47	106 55	107 3
16	107 22	107 29	107 38	107 43	107 53	108 2	108 9
17	108 26	108 34	108 43	108 53	108 59	109 9	109 18
18	109 30	109 39	109 48	109 57	110 5	110 15	110 25
19	110 35	110 44	110 53	111 3	111 12	111 22	111 32
20	111 39	111 49	111 58	112 8	112 18	112 29	112 35
21	112 43	112 53	113 3	113 13	113 24	113 35	113 46
22	113 47	113 57	114 8	114 18	114 30	114 40	114 52
23	114 51	115 0	115 13	115 23	115 35	115 47	115 58
24	115 54	116 5	116 17	116 28	116 40	116 52	117 4
25	116 57	117 9	117 21	117 33	117 46	117 58	118 10
26	118 0	118 13	118 25	118 38	118 55	119 3	119 16
27	119 4	119 16	119 29	119 42	119 55	120 8	120 22
28	120 7	120 19	120 33	120 46	120 59	121 13	121 27
29	121 9	121 22	121 36	121 50	122 3	122 18	122 32
30	122 12	122 25	122 39	122 53	123 7	123 22	123 37

A TABLE of RIGHT ASCENSIONS.—SOUTH LATITUDE.

	0		1		2		3		4		5		6	
♋	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	90	0	90	0	90	0	90	0	90	0	90	0	90	0
1	91	5	91	5	91	5	91	4	91	4	91	3	91	3
2	92	9	92	10	92	9	92	8	92	8	92	6	92	6
3	93	16	93	15	93	14	93	12	93	9	93	9	93	8
4	94	22	94	20	94	19	94	16	94	15	94	12	94	9
5	95	27	95	25	95	23	95	20	95	18	95	15	95	13
6	96	32	96	30	96	27	96	24	96	20	96	18	96	15
7	97	38	97	35	97	30	97	28	97	25	97	20	97	18
8	98	43	98	39	98	35	98	32	98	28	98	24	98	20
9	99	48	99	43	99	39	99	35	99	30	99	26	99	22
10	100	53	100	38	100	43	100	39	100	34	100	29	100	25
11	101	58	101	53	101	47	101	42	101	37	101	32	101	27
12	103	3	102	57	102	50	102	45	102	40	102	34	102	29
13	104	8	104	2	103	55	103	49	103	43	103	37	103	30
14	105	13	105	6	104	59	104	52	104	46	104	40	104	33
15	106	17	106	10	106	3	105	56	105	49	105	42	105	35
16	107	22	107	14	107	7	106	59	106	52	106	45	106	37
17	108	26	108	18	108	9	108	2	107	55	107	47	107	39
18	109	31	109	22	109	14	109	5	108	57	108	49	108	40
19	110	35	110	26	110	17	110	8	110	0	109	51	109	43
20	111	39	111	30	111	20	111	9	111	2	110	53	110	44
21	112	43	112	33	112	23	112	13	112	4	111	54	111	45
22	113	47	113	37	113	26	113	16	113	6	112	56	112	47
23	114	51	114	40	114	29	114	19	114	8	113	58	113	48
24	115	54	115	43	115	32	115	20	115	10	114	59	114	49
25	116	57	116	46	116	35	116	23	116	12	116	0	115	50
26	118	0	117	49	117	37	117	25	117	14	117	2	116	50
27	119	4	118	50	118	39	118	27	118	15	118	3	117	52
28	120	7	119	54	119	40	119	29	119	16	119	4	118	52
29	121	9	120	56	120	43	120	30	120	17	120	5	119	53
30	122	12	121	58	121	45	121	30	121	18	121	5	120	53

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0		1		2		3		4		5		6	
♌	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	122	12	122	25	122	39	122	53	123	7	123	22	123	37
1	123	14	123	28	123	42	123	57	124	9	124	26	124	42
2	124	16	124	30	124	45	125	0	125	15	125	30	125	46
3	125	18	125	33	125	48	126	3	126	18	126	34	126	50
4	126	20	126	36	126	50	127	6	127	22	127	38	127	54
5	127	22	127	38	127	54	128	9	128	25	128	42	128	58
6	128	24	128	40	128	56	129	12	129	28	129	45	130	2
7	129	25	129	42	129	58	130	14	130	30	130	48	131	5
8	130	26	130	43	131	0	131	16	131	33	131	50	132	8
9	131	27	131	44	132	0	132	18	132	35	132	53	133	11
10	132	28	132	45	133	2	133	20	133	37	133	55	134	14
11	133	28	133	46	134	3	134	21	134	39	134	57	135	16
12	134	29	134	47	135	4	135	22	135	40	135	59	136	18
13	135	29	135	47	136	5	136	23	136	40	137	0	137	20
14	136	29	136	47	137	6	137	24	137	42	138	1	138	21
15	137	29	137	47	138	6	138	24	138	43	139	2	139	22
16	138	29	138	47	139	6	139	25	139	44	140	3	140	24
17	139	28	139	47	140	6	140	25	140	45	141	4	141	25
18	140	28	140	46	141	6	141	25	141	45	142	5	142	26
19	141	27	141	46	142	6	142	25	142	45	143	6	143	27
20	142	26	142	45	143	5	143	25	143	45	144	6	144	27
21	143	25	143	44	144	4	144	24	144	45	145	6	145	27
22	144	23	144	43	145	3	145	24	145	45	146	6	146	27
23	145	22	145	42	146	2	146	23	146	44	147	5	147	27
24	146	20	146	40	147	0	147	22	147	43	148	4	148	26
25	147	18	147	39	148	0	148	20	148	42	149	3	149	25
26	148	16	148	37	148	58	149	19	149	41	150	2	150	24
27	149	14	149	35	149	56	150	18	150	39	151	1	151	23
28	150	12	150	33	150	54	151	15	151	37	151	59	152	20
29	151	9	151	30	151	52	152	13	152	35	152	57	153	22
30	152	6	152	27	152	49	153	9	153	33	153	35	154	18

A TABLE of RIGHT ASCENSIONS.—SOUTH LATITUDE.

	0	1	2	3	4	5	6
♌	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	122 12	121 58	121 45	121 32	121 18	121 5	120 53
1	123 14	123 0	122 47	122 33	122 19	122 6	121 53
2	124 16	124 2	123 48	123 34	123 20	123 6	122 53
3	125 19	125 3	124 49	124 35	124 20	124 7	123 53
4	126 20	126 5	125 51	125 36	125 22	125 7	124 53
5	127 22	127 7	126 52	126 36	126 22	126 7	125 52
6	128 24	128 8	127 53	127 37	127 22	127 7	126 52
7	129 25	129 9	128 54	128 37	128 22	128 7	127 50
8	130 26	130 9	129 54	129 37	129 22	129 6	128 50
9	131 27	131 9	130 54	130 37	130 20	130 5	129 49
10	132 28	132 10	131 54	131 37	131 20	131 4	130 48
11	133 28	133 10	132 54	132 37	132 20	132 3	131 47
12	134 29	134 11	133 54	133 37	133 19	133 2	132 46
13	135 29	135 11	134 54	134 36	134 18	134 0	133 45
14	136 29	136 11	135 53	135 35	135 17	135 0	134 43
15	137 29	137 10	136 52	136 34	136 16	135 58	135 40
16	138 29	138 10	137 51	137 33	137 15	136 57	136 39
17	139 28	139 9	138 50	138 32	138 14	137 55	137 37
18	140 27	140 8	139 49	139 30	139 13	138 53	138 35
19	141 27	141 7	140 48	140 29	140 9	139 50	139 33
20	142 26	142 6	141 27	141 27	141 8	140 59	140 30
21	143 24	143 4	142 25	142 25	142 6	141 47	141 28
22	144 23	144 3	143 23	143 23	143 4	142 45	142 25
23	145 22	145 1	144 2	144 20	144 2	143 42	143 22
24	146 20	145 59	145 39	145 19	144 59	144 39	144 19
25	147 18	146 57	146 37	146 17	145 56	145 36	145 16
26	148 16	147 55	147 35	147 14	146 53	146 33	146 13
27	149 14	148 53	148 32	148 9	147 50	147 49	147 9
28	150 12	149 50	149 29	149 8	148 47	148 26	148 5
29	151 9	150 47	150 26	150 5	149 44	149 23	149 6
30	152 6	151 44	151 23	151 2	150 40	150 20	149 59

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♍	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	152 6	152 27	152 49	153 10	153 33	153 55	154 18
1	153 4	153 26	153 47	154 9	154 30	154 53	155 16
2	154 0	154 22	154 44	155 6	155 29	155 50	156 14
3	154 58	155 19	155 40	156 3	156 26	156 49	157 12
4	155 54	156 16	156 39	157 0	157 24	157 47	158 10
5	156 50	157 13	157 36	157 58	158 20	158 44	159 8
6	157 48	158 10	158 33	158 55	159 18	159 40	160 5
7	158 44	159 7	159 30	159 52	160 15	160 38	161 2
8	159 40	160 4	160 27	160 49	161 12	161 35	161 59
9	160 37	161 0	161 23	161 46	162 9	162 32	162 56
10	161 33	161 56	162 19	162 42	163 6	163 29	163 53
11	162 29	162 52	163 15	163 38	164 2	164 25	164 49
12	163 25	163 48	164 10	164 34	164 58	165 20	165 45
13	164 20	164 44	165 7	165 30	165 54	166 18	166 42
14	165 16	165 40	166 3	166 26	166 50	167 14	167 38
15	166 12	166 35	166 59	167 22	167 46	168 10	168 34
16	167 7	167 30	167 55	168 18	168 42	169 6	169 30
17	168 3	168 27	168 50	169 14	169 38	170 2	170 26
18	168 58	169 23	169 46	170 9	170 33	170 57	171 20
19	169 54	170 18	170 42	171 5	171 29	171 53	172 17
20	170 49	171 13	171 37	172 0	172 25	172 49	173 13
21	171 44	172 8	172 32	172 56	173 20	173 44	174 8
22	172 39	173 3	173 27	173 50	174 15	174 39	175 3
23	173 35	173 58	174 22	174 46	175 10	175 34	175 58
24	174 30	174 53	175 17	175 40	176 5	176 29	176 53
25	175 25	175 48	176 12	176 36	177 0	177 24	177 48
26	176 20	177 43	177 7	177 30	177 56	178 19	178 43
27	177 15	177 38	178 2	178 26	178 50	179 14	179 38
28	178 10	178 33	179 20	178 57	179 45	180 9	180 33
29	179 5	179 28	179 52	180 16	180 40	181 4	181 28
30	180 0	180 23	180 47	181 10	181 35	181 59	182 23

A TABLE of RIGHT ASCENSIONS.—SOUTH LATITUDE.

	0	1	2	3	4	5	6
♍	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	152 6	151 44	151 23	151 2	150 40	150 20	149 59
1	153 4	152 40	152 20	151 59	151 38	151 16	150 55
2	154 0	153 38	153 17	152 55	152 34	152 12	151 51
3	154 58	154 35	154 13	153 50	153 30	153 8	152 47
4	155 54	155 32	155 10	154 48	154 26	154 4	153 43
5	156 50	156 29	156 5	155 44	155 22	155 0	154 39
6	157 48	157 25	157 3	156 40	156 18	155 56	155 34
7	158 44	158 22	157 59	157 36	157 14	156 52	156 30
8	159 40	158 18	158 55	158 32	158 10	157 48	157 26
9	160 37	159 14	159 50	159 28	159 6	158 43	158 20
10	161 52	161 10	160 47	160 24	160 2	159 39	159 17
11	162 29	162 6	161 43	161 20	160 58	160 35	160 12
12	163 25	163 2	162 39	162 16	161 53	161 30	161 7
13	164 20	163 58	163 35	163 12	162 49	162 25	162 2
14	165 16	164 53	164 30	164 7	163 44	163 20	162 57
15	166 12	165 48	165 25	165 2	164 39	164 15	163 52
16	167 7	166 44	166 20	165 57	165 34	165 10	164 47
17	168 3	167 40	167 17	166 52	166 29	166 5	165 42
18	168 58	168 35	168 12	167 47	167 24	167 0	166 37
19	169 54	169 30	169 7	168 43	168 19	167 55	167 32
20	170 49	170 26	170 2	169 38	169 14	168 50	168 27
21	171 44	171 20	170 57	170 33	170 9	169 45	169 22
22	172 39	172 16	171 52	171 28	171 4	170 40	170 17
23	173 35	173 10	172 47	171 23	171 59	171 35	171 12
24	174 30	174 6	173 42	173 18	172 57	172 30	172 7
25	175 25	175 2	174 38	174 14	173 50	173 26	173 2
26	176 20	175 57	175 33	175 9	174 45	174 20	173 57
27	177 15	176 52	176 28	176 4	175 40	175 16	174 52
28	178 10	177 47	177 23	176 59	176 35	176 10	175 47
29	179 5	178 42	178 18	177 54	177 30	177 6	176 42
30	180 0	179 37	179 13	178 49	178 25	178 0	177 37

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♎	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	180 0	180 23	180 47	181 10	181 35	181 59	182 23
1	180 55	181 18	181 42	182 6	182 30	182 54	183 18
2	181 50	182 13	182 37	183 0	183 25	183 49	184 13
3	182 45	183 8	183 32	183 56	184 20	184 44	185 8
4	183 40	184 3	184 27	184 50	185 15	185 39	186 3
5	184 35	184 58	185 22	185 46	186 10	186 34	186 58
6	185 30	185 54	186 18	186 42	187 6	187 30	187 53
7	186 25	186 49	187 13	187 37	188 0	188 25	188 48
8	187 20	187 44	188 8	188 32	188 56	189 20	189 43
9	188 16	188 39	189 3	189 27	189 50	190 15	190 38
10	189 10	189 34	189 58	190 22	190 46	191 10	191 33
11	190 6	190 29	190 53	191 17	191 40	192 5	192 28
12	191 2	191 25	191 48	192 13	192 36	193 0	193 23
13	191 57	192 20	192 43	193 8	193 30	193 55	194 18
14	192 53	193 16	193 39	194 3	194 26	194 50	195 13
15	193 48	194 12	194 35	194 58	195 20	195 45	196 8
16	194 44	195 7	195 30	195 53	196 16	196 40	197 3
17	195 40	196 2	196 25	196 48	197 10	197 35	197 58
18	196 35	196 58	197 20	197 44	198 7	198 30	198 53
19	197 30	197 54	198 17	198 40	199 2	199 25	199 48
20	198 27	198 50	199 13	199 36	199 58	200 20	200 43
21	199 23	199 46	200 9	200 32	200 54	201 16	201 39
22	200 20	200 42	201 5	201 28	201 50	202 12	202 34
23	201 16	201 38	202 1	202 24	202 46	203 8	203 30
24	202 12	202 35	202 57	203 20	203 42	204 4	204 26
25	203 9	203 30	203 53	204 16	204 38	205 0	205 20
26	204 6	204 29	204 50	205 12	205 34	205 56	206 17
27	205 2	205 25	205 47	206 9	206 30	206 52	207 16
28	205 59	206 22	206 43	207 0	207 26	207 48	208 9
29	206 57	207 19	207 40	208 5	208 22	208 44	209 5
30	207 54	208 16	208 37	208 58	209 19	209 40	210 0

A TABLE of RIGHT ASCENSIONS.—SOUTH LATITUDE.

	0	1	2	3	4	5	6
♎	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	180 0	179 37	179 13	178 49	178 25	178 0	177 37
1	180 55	180 32	180 8	179 44	179 20	178 59	178 32
2	181 50	181 27	181 3	180 39	180 15	179 50	179 27
3	182 45	182 22	181 58	181 34	181 10	180 46	180 22
4	183 40	183 17	182 53	182 29	182 5	181 40	181 17
5	184 35	184 12	183 48	183 24	183 0	182 36	182 12
6	185 30	185 7	184 43	184 19	183 55	183 30	183 7
7	186 25	186 2	185 38	185 14	184 50	184 26	184 2
8	187 20	186 2	186 33	186 9	185 45	185 20	184 57
9	188 16	187 52	187 28	187 4	186 40	186 16	185 52
10	189 10	188 47	188 23	187 59	187 35	187 10	186 47
11	190 6	189 42	189 18	188 55	188 30	188 7	187 43
12	191 2	190 38	190 14	189 50	189 27	189 3	188 39
13	191 57	191 33	191 9	190 46	190 22	189 58	189 34
14	192 53	192 29	192 5	191 42	191 18	190 54	190 30
15	193 48	193 25	193 0	192 38	192 14	191 50	191 26
16	194 44	194 20	193 57	193 34	193 10	192 46	192 22
17	195 40	195 16	194 53	194 30	194 6	193 42	193 18
18	196 35	196 12	195 49	195 26	195 2	194 39	194 15
19	197 30	197 8	196 45	196 22	195 58	195 35	195 10
20	198 27	198 4	197 40	197 18	196 54	196 30	196 7
21	199 23	199 0	198 37	198 14	197 50	197 28	197 4
22	200 20	199 56	199 33	199 10	198 48	198 25	198 0
23	201 16	200 53	200 30	200 8	199 45	199 22	198 58
24	202 12	201 50	201 27	201 5	200 42	200 19	199 55
25	203 9	202 47	202 24	202 2	201 39	201 16	200 52
26	204 6	203 44	203 20	202 59	202 36	202 13	201 50
27	205 2	204 40	204 19	203 57	203 34	203 10	202 48
28	205 59	205 38	205 16	204 54	204 30	204 9	203 46
29	206 57	206 35	206 13	205 50	205 29	205 7	204 44
30	207 57	207 33	207 10	206 49	206 27	206 5	205 42

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0		1		2		3		4		5		6	
m	d.	m.	d.	m	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	207	54	208	16	208	37	208	58	209	19	209	40	210	1
1	208	51	209	13	209	34	209	55	210	16	210	37	210	57
2	209	49	210	10	210	31	210	52	211	13	211	34	211	54
3	210	46	211	7	211	28	211	49	212	10	212	31	212	51
4	211	44	212	5	212	25	212	46	213	7	213	27	213	47
5	212	41	213	3	213	23	213	43	214	4	214	24	214	44
6	213	40	214	1	214	21	214	41	215	1	215	21	215	41
7	214	38	214	59	215	29	215	39	215	58	216	18	216	38
8	215	37	215	57	216	17	216	37	216	56	217	15	217	35
9	216	36	216	56	217	15	217	35	217	54	218	13	218	31
10	217	34	217	54	218	13	218	33	218	51	219	11	219	29
11	218	33	218	53	219	11	219	31	219	50	220	9	220	27
12	219	33	219	51	220	11	220	30	220	48	221	7	221	25
13	220	31	220	51	221	10	221	28	221	46	222	5	222	23
14	221	31	221	50	222	9	222	27	222	45	223	3	223	21
15	222	31	222	50	223	8	223	26	223	44	224	1	224	19
16	223	31	223	49	224	7	224	25	224	43	225	0	225	17
17	224	31	224	49	225	6	225	24	225	41	225	59	226	15
18	225	31	225	49	226	6	226	23	226	41	226	58	227	14
19	226	31	226	49	227	6	227	23	227	40	227	57	228	13
20	227	31	227	49	228	6	228	23	228	39	228	56	229	12
21	228	33	228	49	229	6	229	23	229	39	229	55	230	11
22	229	34	229	50	230	6	230	23	230	38	230	54	231	10
23	230	35	230	51	231	6	231	23	231	38	231	53	232	9
24	231	36	231	51	232	7	232	23	232	38	232	53	233	8
25	232	33	232	53	233	8	233	24	233	38	233	53	234	8
26	233	40	233	55	234	9	234	24	234	38	234	53	235	7
27	234	41	234	57	235	11	235	25	235	39	235	53	236	7
28	235	43	235	58	236	13	236	26	236	40	236	54	237	7
29	236	46	237	0	237	14	237	27	237	41	237	54	238	7
30	237	48	238	1	238	15	238	29	238	41	238	55	239	7

A TABLE of RIGHT ASCENSIONS.—SOUTH LATITUDE.

	0		1		2		3		4		5		6	
m	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	207	54	207	33	207	11	206	49	206	27	206	5	205	41
1	208	51	208	30	208	8	207	47	207	25	207	3	206	40
2	209	49	209	27	209	6	208	45	208	23	208	1	207	38
3	210	46	210	25	210	4	209	43	209	21	208	59	208	37
4	211	44	211	25	211	1	210	41	210	19	209	58	209	36
5	212	41	212	21	212	0	211	39	211	18	210	57	210	35
6	213	40	213	20	212	59	212	38	212	17	211	56	211	34
7	214	38	214	18	213	58	213	37	213	16	212	55	212	33
8	215	37	215	17	214	57	214	36	214	15	213	54	213	33
9	216	36	216	16	215	56	215	36	215	15	214	54	214	33
10	217	34	217	15	216	55	216	35	216	15	215	54	215	33
11	218	33	218	14	217	54	217	35	217	15	216	54	216	33
12	219	33	219	14	218	54	218	35	218	15	217	55	217	34
13	220	31	220	13	219	54	219	35	219	15	218	56	218	35
14	221	31	221	13	220	54	220	35	220	16	219	57	219	36
15	222	31	222	13	221	54	221	36	221	17	220	58	220	38
16	223	31	223	13	222	54	222	36	222	18	221	59	221	39
17	224	31	224	13	223	55	223	37	223	19	223	0	222	40
18	225	31	225	14	224	56	224	38	224	20	224	1	223	41
19	226	31	226	14	225	57	225	39	225	21	225	3	224	44
20	227	31	227	15	226	58	226	40	226	23	226	5	225	46
21	228	33	228	16	227	59	227	41	227	25	227	7	226	49
22	229	34	229	17	229	0	228	44	228	27	228	9	227	51
23	230	35	230	18	230	1	229	46	229	29	229	11	228	55
24	231	36	231	20	231	4	230	48	230	31	230	15	229	58
25	232	38	232	21	232	6	231	51	231	35	231	18	231	1
26	233	40	233	24	233	9	232	54	232	38	232	21	232	6
27	234	41	234	27	234	11	233	57	233	41	233	26	233	10
28	235	43	235	29	235	15	235	0	234	45	234	30	234	14
29	236	46	236	31	236	18	236	3	235	49	235	34	235	18
30	237	48	237	35	237	21	237	7	236	53	236	38	236	23

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0		1		2		3		4		5		6	
♈	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	237	48	238	1	238	15	238	29	238	41	238	55	239	7
1	238	51	239	4	239	17	239	30	239	43	239	55	240	4
2	239	53	240	6	240	19	240	31	240	44	240	56	241	8
3	240	56	241	9	241	21	241	33	241	45	241	57	242	9
4	241	59	242	11	242	23	242	35	242	46	242	58	243	9
5	243	3	243	14	243	25	243	37	243	48	243	59	244	10
6	244	6	244	17	244	28	244	39	244	50	245	1	245	11
7	245	9	245	19	245	31	245	41	245	51	246	1	246	11
8	246	13	246	23	246	34	246	44	246	54	247	4	247	13
9	247	17	247	27	247	37	247	47	247	56	248	6	248	15
10	248	21	248	30	248	40	248	49	248	58	249	7	249	16
11	249	25	249	34	249	43	249	51	250	0	250	9	250	17
12	250	29	250	38	250	46	250	55	251	3	251	11	251	19
13	251	34	251	41	251	49	251	58	252	5	252	13	252	21
14	252	38	252	46	252	53	253	1	253	8	253	15	253	23
15	253	43	253	50	253	57	254	4	254	11	254	18	254	25
16	254	47	254	54	255	1	255	7	255	14	255	20	255	23
17	255	51	255	58	256	5	256	11	256	17	256	21	256	29
18	256	57	257	3	257	9	257	15	257	19	257	25	257	31
19	258	1	258	7	258	13	258	18	258	23	258	28	258	33
20	259	7	259	11	259	17	259	21	259	26	259	31	259	35
21	260	11	260	17	260	21	260	25	260	29	260	34	260	38
22	261	17	261	21	261	25	261	28	261	31	261	36	261	40
23	262	21	262	25	262	29	262	31	262	35	262	39	262	41
24	263	28	263	30	263	33	263	36	263	39	263	41	263	45
25	264	33	264	35	264	37	264	40	264	41	264	45	264	47
26	265	38	265	40	265	41	265	44	265	45	265	48	265	49
27	266	44	266	45	266	46	266	48	266	49	266	51	266	51
28	267	49	267	50	267	50	267	51	267	51	267	54	267	54
29	268	55	268	55	268	55	268	56	268	56	268	57	268	57
30	270	0	270	0	270	0	270	0	270	0	270	0	270	0

A Table of Right Ascensions.—South Latitude.

	0	1	2	3	4	5	6
♐	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	237 48	237 35	237 21	237 7	236 53	236 38	236 23
1	231 51	238 38	238 24	238 10	237 57	237 41	237 28
2	239 53	239 41	239 28	239 14	239 1	238 47	238 33
3	240 56	240 44	240 31	240 18	240 5	239 51	239 38
4	241 59	241 47	241 35	241 21	241 10	240 57	240 44
5	243 3	242 51	242 39	242 27	242 15	242 1	241 50
6	244 6	243 55	243 43	243 31	243 20	243 8	242 56
7	245 9	244 59	244 47	244 37	244 25	244 13	244 2
8	246 13	246 3	245 51	245 41	245 30	245 19	245 8
9	247 17	247 7	246 57	246 47	246 36	246 25	246 14
10	248 21	248 11	248 1	247 51	247 41	247 31	247 21
11	249 24	249 16	249 7	248 57	248 48	248 38	248 28
12	250 29	250 21	250 11	250 3	249 54	249 45	249 35
13	251 34	251 26	251 17	251 9	251 0	250 51	250 41
14	252 38	252 31	252 21	252 15	252 6	251 58	251 49
15	253 43	253 36	253 28	253 21	253 13	253 5	252 57
16	254 47	254 41	254 33	254 27	254 19	254 11	254 4
17	255 51	255 46	255 39	255 33	255 26	255 19	255 11
18	256 57	256 51	256 45	256 39	256 33	256 27	256 19
19	258 1	257 56	257 51	257 45	257 40	257 34	257 28
20	259 7	259 1	258 57	258 51	258 47	258 41	258 36
21	260 11	260 8	260 3	259 59	259 54	259 49	259 44
22	261 17	261 13	261 9	261 5	261 1	260 56	260 52
23	262 21	262 18	262 15	262 11	262 8	262 4	262 0
24	263 28	263 24	263 21	263 18	263 15	263 11	263 9
25	264 33	264 30	264 27	264 25	264 21	264 19	264 17
26	265 38	265 36	265 33	265 31	265 29	265 28	265 26
27	266 44	266 41	266 40	266 39	266 37	266 36	266 34
28	267 49	267 49	267 46	267 46	267 44	267 44	267 43
29	268 55	268 54	268 53	268 53	268 51	268 51	268 51
30	270 0	270 0	270 0	270 0	270 0	270 0	270 0

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	270 0	270 0	270 0	270 0	270 0	270 0	270 0
1	271 5	271 5	271 5	271 4	271 4	271 3	271 3
2	272 11	272 10	272 10	272 8	272 8	272 6	272 6
3	273 16	273 15	273 14	273 11	273 11	273 9	273 8
4	274 21	274 19	274 19	274 16	274 15	274 11	274 11
5	275 27	275 25	275 23	275 20	275 18	275 15	275 13
6	276 31	276 30	76 27	276 24	276 21	276 18	276 15
7	277 38	277 35	277 31	277 28	277 25	277 21	277 18
8	278 43	278 39	278 35	278 31	278 28	278 24	278 20
9	279 48	279 43	279 39	279 35	279 31	279 26	279 21
10	280 53	280 48	280 43	280 39	280 34	280 29	280 25
11	281 58	281 53	281 47	281 41	281 37	281 31	281 27
12	2 3 3	282 57	282 51	282 45	282 40	282 34	282 29
13	284 8	284 1	283 55	283 49	283 43	283 37	283 31
14	285 13	285 6	284 59	284 53	284 46	284 40	284 33
15	286 17	286 10	286 3	285 56	285 49	285 41	285 35
16	287 21	287 14	287 7	286 59	286 51	286 45	286 37
17	288 26	288 18	288 11	288 1	287 55	287 47	287 39
18	289 31	289 21	289 14	289 5	288 57	288 49	288 41
19	290 35	290 26	290 17	290 8	290 0	289 51	289 43
20	291 39	291 30	291 20	291 11	291 1	290 53	290 44
21	29 43	292 33	292 23	292 13	292 4	291 55	91 45
22	293 47	293 37	293 26	293 16	293 6	292 56	292 47
23	294 51	294 40	294 29	294 19	294 8	293 58	293 48
24	295 54	295 43	295 31	295 21	295 10	294 59	294 49
25	296 57	296 46	296 35	296 23	296 11	296 1	295 50
26	298 1	297 49	297 37	297 25	297 14	297 2	296 51
27	299 4	298 52	298 39	298 27	298 15	298 3	297 51
28	300 7	299 54	299 41	299 29	299 16	299 4	298 52
29	301 9	300 56	300 43	300 30	300 17	300 5	299 53
30	02 11	01 58	301 45	301 31	301 18	301 5	300 53

A TABLE of RIGHT ASCENSIONS.—SOUTH LATITUDE.

	0		1		2		3		4		5		6	
♑	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	270	0	270	0	270	0	270	0	270	0	270	0	270	0
1	271	5	271	6	271	7	271	8	271	8	271	8	271	9
2	272	11	272	11	272	14	272	15	272	16	272	16	272	18
3	273	16	273	18	273	20	273	23	273	23	273	24	273	26
4	274	21	274	24	274	26	274	31	274	31	274	31	274	34
5	275	27	275	30	275	33	275	38	275	38	275	40	275	43
6	276	32	276	36	276	39	276	45	276	45	276	48	276	51
7	277	38	277	41	277	45	277	51	277	51	277	56	278	0
8	278	43	278	47	278	51	278	59	278	59	279	4	279	8
9	279	48	279	51	279	57	280	6	280	6	280	11	280	16
10	280	53	280	58	281	3	281	13	281	13	281	19	281	24
11	281	58	282	4	282	9	282	20	282	20	282	26	282	31
12	283	3	283	9	283	15	283	27	283	27	283	33	283	40
13	284	8	284	14	284	21	284	34	284	34	284	41	284	48
14	285	13	285	19	285	27	285	41	285	41	285	48	285	56
15	286	17	286	24	286	31	286	47	286	47	286	55	287	3
16	287	21	287	29	287	38	287	54	287	54	288	1	288	11
17	288	26	288	34	288	43	289	17	289	0	289	9	289	18
18	289	31	289	39	289	48	290	56	290	6	290	15	290	25
19	290	35	290	44	290	53	291	3	291	11	291	21	291	31
20	291	39	291	49	291	58	292	8	292	18	292	29	292	39
21	292	43	292	53	293	3	293	13	293	24	293	35	293	46
22	293	47	293	57	294	8	294	18	294	30	294	41	294	51
23	294	51	295	1	295	13	295	23	295	35	295	47	295	58
24	295	54	296	5	296	17	296	28	296	40	296	53	297	4
25	296	57	297	9	297	21	297	33	297	45	297	58	298	10
26	298	1	298	13	298	25	298	38	298	50	299	3	299	16
27	299	4	299	16	299	29	299	41	299	55	300	8	300	22
28	300	7	300	19	300	33	300	46	300	59	301	13	301	27
29	301	8	301	21	301	36	301	50	302	3	302	18	302	31
30	302	11	302	25	302	39	302	53	303	7	303	21	303	37

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0		1		2		3		4		5		6	
♒	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	302	11	301	58	301	45	301	31	301	18	301	5	300	52
1	303	14	303	0	302	47	302	33	302	19	302	6	301	52
2	304	10	304	1	303	48	303	34	303	20	303	6	302	52
3	305	18	305	3	304	50	304	35	304	21	304	7	303	52
4	306	20	306	5	305	51	305	36	305	21	305	7	304	52
5	307	21	307	7	306	51	306	36	306	21	306	7	305	51
6	308	24	308	8	307	53	307	37	307	22	307	7	306	51
7	309	25	309	9	308	54	308	37	308	22	308	7	307	51
8	310	26	310	10	309	54	309	37	309	21	309	6	308	50
9	311	27	311	10	310	54	310	37	310	21	310	5	309	49
10	312	28	312	11	311	54	311	37	311	21	311	4	310	48
11	313	28	313	12	312	54	312	37	312	20	312	3	311	47
12	314	29	314	11	313	54	313	37	313	19	313	2	312	46
13	315	29	315	11	314	54	314	36	314	18	314	1	313	45
14	316	29	316	11	315	53	315	35	315	17	315	0	314	42
15	317	29	317	10	316	51	316	34	316	16	315	58	315	41
16	318	29	318	10	317	51	317	33	317	15	316	57	316	39
17	319	28	319	9	318	50	318	31	318	14	317	55	317	37
18	320	27	320	8	319	49	319	30	319	11	318	53	318	35
19	321	27	321	7	320	48	320	29	320	10	319	51	319	32
20	322	26	322	6	321	47	321	27	321	8	320	49	320	31
21	323	25	323	4	322	45	322	25	322	6	321	47	321	28
22	324	23	324	3	323	43	323	23	323	4	322	45	322	25
23	325	22	325	1	324	41	324	21	323	51	323	41	323	22
24	326	20	326	59	325	39	325	19	324	59	324	39	324	19
25	327	18	326	57	326	37	326	17	325	56	325	36	325	16
26	328	16	327	55	327	33	327	14	326	53	326	33	326	12
27	329	14	328	53	328	31	328	11	327	50	327	30	327	10
28	330	11	329	50	329	29	329	8	328	47	328	27	328	6
29	331	9	330	47	330	26	330	5	329	44	329	23	329	3
30	332	6	331	44	331	23	331	1	330	41	330	20	329	59

A Table of Right Ascensions.—South Latitude.

	0		1		2		3		4		5		6	
♒	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	302	12	302	25	302	39	302	53	303	7	303	21	303	37
1	303	14	303	28	303	42	303	57	304	11	304	26	304	41
2	304	16	304	31	304	45	305	0	305	15	305	30	305	46
3	305	18	305	33	305	48	306	4	306	18	306	34	306	50
4	306	20	306	36	306	51	307	6	307	21	307	38	307	54
5	307	22	307	38	307	54	308	9	308	25	308	41	308	58
6	308	24	308	40	308	56	309	11	309	29	309	45	310	1
7	309	25	309	41	309	58	310	14	310	31	310	48	311	5
8	310	26	310	43	311	0	311	16	311	34	311	51	312	8
9	311	27	311	44	312	1	312	18	312	35	312	54	313	11
10	312	28	312	45	313	2	313	19	313	37	313	55	314	14
11	313	28	313	46	314	4	314	21	314	39	314	57	315	16
12	314	29	314	46	315	4	315	2	315	40	315	59	316	18
13	315	29	315	47	316	5	316	22	316	41	317	0	317	19
14	316	29	316	47	317	6	317	24	317	41	318	1	318	21
15	317	29	317	47	318	6	318	24	318	44	319	1	319	21
16	318	29	318	47	319	6	319	25	319	44	320	4	320	24
17	319	28	319	47	320	6	320	25	320	45	321	4	321	25
18	320	27	320	46	321	6	321	25	321	45	322	5	322	26
19	321	27	321	46	322	6	322	25	322	45	323	6	323	27
20	322	26	322	45	323	5	323	25	323	45	324	6	324	27
21	323	25	323	44	324	4	324	24	324	45	325	6	325	27
22	324	23	324	42	325	3	325	24	325	45	326	6	326	27
23	325	21	325	42	326	1	326	23	326	44	327	5	327	27
24	326	20	326	40	327	1	327	21	327	44	328	4	328	26
25	327	18	327	39	328	0	328	21	328	41	329	4	329	25
26	328	16	328	37	328	58	329	19	329	41	330	1	330	24
27	329	14	329	35	329	56	330	17	330	39	331	1	331	24
28	330	11	330	33	330	54	331	15	331	37	331	59	332	21
29	331	9	331	30	331	51	332	14	332	35	332	57	333	20
30	332	6	332	27	332	49	332	11	333	34	333	55	334	18

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	332 6	331 44	331 23	331 2	330 41	330 20	329 59
1	333 4	332 41	332 20	331 59	331 38	331 16	330 55
2	334 1	333 38	333 17	332 55	332 34	332 12	331 51
3	334 58	334 35	334 13	333 51	333 30	333 8	332 47
4	335 55	335 32	335 10	334 48	334 26	334 4	333 43
5	336 51	336 29	336 7	335 44	335 22	335 0	334 39
6	337 48	337 25	337 3	336 40	336 18	335 56	335 34
7	338 44	338 22	337 59	337 36	337 14	336 52	336 30
8	339 40	339 18	338 55	338 32	338 10	337 48	337 26
9	340 37	340 14	339 51	339 28	339 6	338 43	338 21
10	341 33	341 10	340 47	340 24	340 2	339 39	339 17
11	342 29	342 6	341 43	341 20	340 58	340 35	340 12
12	343 25	343 2	342 39	342 16	341 53	341 30	341 7
13	344 20	343 58	343 35	343 12	342 49	342 25	342 2
14	345 16	344 53	344 30	344 7	343 44	343 20	342 57
15	346 12	345 48	345 25	345 2	344 39	344 15	343 52
16	347 7	346 44	346 21	345 57	345 34	345 10	344 47
17	348 3	347 40	347 17	346 52	346 29	346 5	345 42
18	348 58	348 36	348 12	347 47	347 24	347 0	346 37
19	349 54	349 31	349 7	348 43	348 19	347 55	347 32
20	350 49	350 26	350 2	349 38	349 14	348 50	348 27
21	351 44	351 21	350 57	350 33	350 9	349 45	349 22
22	352 39	352 16	351 52	351 28	351 4	350 40	350 17
23	353 35	353 11	352 47	352 23	351 59	351 35	351 12
24	354 30	354 6	353 42	353 18	352 54	352 30	352 7
25	355 25	355 1	354 38	354 14	353 50	353 26	353 2
26	356 20	355 57	355 33	355 9	354 45	354 21	353 57
27	357 15	356 52	356 28	356 4	355 40	355 16	354 52
28	358 10	357 47	357 23	356 59	356 35	356 11	355 47
29	359 5	358 42	358 18	357 54	357 30	357 6	356 42
30	360 0	359 37	359 13	358 49	358 25	358 1	357 37

A Table of Right Ascensions.—South Latitude.

	0	1	2	3	4	5	6
♓	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	332 6	332 28	332 49	333 11	333 33	333 55	334 18
1	333 4	333 25	333 47	334 9	334 31	334 53	335 16
2	334 1	334 22	334 44	335 6	335 29	335 51	336 14
3	334 58	335 19	335 41	336 3	336 26	336 49	337 12
4	335 55	336 16	336 39	337 1	337 24	337 47	338 10
5	336 51	337 13	337 36	337 58	338 21	338 44	339 8
6	337 48	338 10	338 33	338 55	339 18	339 41	340 5
7	338 44	339 7	339 30	339 52	340 15	340 38	341 2
8	339 40	340 4	340 27	340 49	341 12	341 35	341 59
9	340 37	341 0	341 23	341 46	342 9	342 32	342 56
10	341 33	341 56	342 19	342 42	343 6	343 29	343 53
11	342 29	342 52	343 15	343 38	344 2	344 25	344 49
12	343 25	343 48	343 11	344 34	344 58	345 21	345 45
13	344 20	344 44	345 7	345 30	345 54	346 18	346 42
14	345 16	345 40	346 3	346 26	346 50	347 14	347 38
15	346 12	346 35	346 59	347 22	347 46	348 10	348 34
16	347 7	347 31	347 55	348 18	348 42	349 6	349 30
17	348 3	348 27	348 51	349 14	349 38	350 2	350 26
18	348 58	349 22	349 46	350 9	350 33	350 57	351 21
19	349 54	350 18	350 42	351 5	351 29	351 53	352 17
20	350 49	351 13	351 37	352 1	352 25	352 49	353 13
21	351 44	352 8	352 32	352 56	353 20	353 44	354 8
22	352 39	353 3	353 27	353 51	354 15	354 39	355 3
23	353 35	353 58	354 22	354 46	355 10	355 34	355 58
24	354 30	354 53	355 17	355 41	356 5	356 29	356 53
25	355 25	355 48	356 12	356 36	357 0	357 24	357 48
26	356 20	356 43	357 7	357 31	357 55	358 19	358 43
27	357 15	357 38	358 2	358 26	358 50	359 14	359 38
28	358 10	358 33	358 57	359 21	359 45	360 9	360 32
29	359 5	359 28	359 52	360 16	360 40	361 4	361 28
30	360 0	360 23	360 47	361 11	361 35	361 59	362 23

TABLES

SHEWING THE

DECLINATIONS

OF THE

PLANETS.

A TABLE of DECLINATIONS.—NORTH LATITUDE.

♋	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	23 32	24 32	25 32	26 32	27 32	28 32	29 32	30
1	23 31	24 31	25 31	26 31	27 31	28 31	29 31	29
2	23 31	24 31	25 31	26 31	27 31	28 31	29 31	28
3	23 30	24 30	25 30	26 30	27 30	28 30	29 30	27
4	23 28	24 29	25 28	26 28	27 28	28 28	29 28	26
5	23 26	24 26	25 26	26 26	27 26	28 26	29 26	25
6	23 23	24 23	25 23	26 23	27 22	28 22	29 22	24
7	23 20	24 20	25 20	26 20	27 19	28 19	29 19	23
8	23 17	24 17	25 17	26 16	27 16	28 16	29 16	22
9	23 13	24 13	25 13	26 12	27 13	28 12	29 12	21
10	23 9	24 9	25 9	26 9	27 8	28 8	29 8	20
11	23 4	24 4	25 4	26 4	27 3	28 3	29 3	19
12	22 59	23 59	24 59	25 59	26 59	27 58	28 58	18
13	22 53	23 53	24 53	25 53	26 52	27 52	28 52	17
14	22 47	23 47	24 46	25 46	26 46	27 45	28 45	16
15	22 41	23 41	24 40	25 40	26 40	27 39	28 39	15
16	22 34	23 34	24 33	25 33	26 33	27 32	28 32	14
17	22 27	23 27	24 26	25 26	26 25	27 25	28 24	13
18	22 19	23 19	24 18	25 18	26 17	27 16	28 16	12
19	22 10	23 10	24 9	25 9	26 8	27 7	28 6	11
20	22 2	23 2	24 1	25 0	25 59	26 58	27 57	10
21	21 53	23 43	23 52	24 51	25 50	26 49	27 45	9
22	21 43	22 43	23 42	24 41	25 40	26 39	27 38	8
23	21 33	22 33	23 32	24 31	25 30	26 29	27 28	7
24	21 23	22 22	23 21	24 20	25 19	26 18	27 17	6
25	21 13	22 11	23 10	24 9	25 8	26 7	27 6	5
26	21 1	22 0	22 59	23 58	24 57	25 56	26 55	4
27	20 50	21 48	22 47	23 46	24 45	25 44	26 43	3
28	20 38	21 36	22 35	23 34	24 33	25 32	26 30	2
29	20 26	21 23	22 22	23 21	24 20	25 19	26 17	1
30	20 13	21 12	22 10	23 9	24 7	25 6	26 4	0
	0	1	2	3	4	5	6	♊

A TABLE of DECLINATIONS.—SOUTH LATITUDE.

☉	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	23 32	22 32	21 32	20 32	19 32	18 32	17 31	30
1	23 31	22 31	21 31	20 31	19 31	18 31	17 31	29
2	23 31	22 31	21 31	20 31	19 31	18 31	17 31	28
3	23 30	22 30	21 30	20 30	19 33	18 30	17 30	27
4	23 28	22 28	21 28	20 28	19 28	18 28	17 28	26
5	23 26	22 26	21 26	26 26	19 26	18 16	17 26	25
6	23 23	22 23	21 23	20 23	19 23	18 23	17 23	24
7	23 20	22 20	21 20	20 20	19 20	18 20	17 20	23
8	23 17	22 17	21 17	20 17	19 17	18 17	17 17	22
9	23 13	22 13	21 13	20 13	19 13	18 13	17 13	21
10	23 9	22 9	21 9	20 9	19 9	18 9	17 10	20
11	23 4	22 4	21 4	20 4	19 5	18 5	17 5	19
12	22 59	21 59	20 59	19 59	19 0	18 0	17 0	18
13	22 53	21 53	20 53	19 53	18 54	17 54	16 54	17
14	22 47	21 47	20 47	19 47	18 48	17 48	16 48	16
15	22 41	21 41	20 41	19 41	18 42	17 42	16 42	15
16	22 34	21 35	20 35	19 35	18 36	17 36	16 36	14
17	22 27	21 28	20 28	19 28	18 29	17 29	16 29	13
18	22 19	21 20	20 20	19 21	18 21	17 21	16 21	12
19	22 10	21 11	20 11	19 12	18 13	17 13	16 13	11
20	22 2	21 3	20 4	19 4	18 5	17 5	16 5	10
21	21 53	20 54	19 55	18 56	17 57	16 47	15 58	9
22	21 43	20 44	19 45	18 46	17 47	16 37	15 48	8
23	21 33	20 34	19 35	18 36	17 37	16 47	15 38	7
24	21 23	20 24	19 25	18 26	17 27	16 28	15 28	6
25	21 12	20 14	19 15	18 16	17 17	16 18	15 19	5
26	21 1	20 2	19 3	18 4	17 5	16 7	15 8	4
27	20 50	19 51	18 52	17 53	16 54	15 56	14 57	3
28	20 38	19 39	18 40	17 41	16 42	15 44	14 45	2
29	20 26	19 27	18 28	17 29	16 30	15 32	14 33	1
30	20 13	19 14	18 15	17 17	16 18	15 19	14 20	0
	0	1	2	3	4	5	6	8

A TABLE of DECLINATIONS.—NORTH LATITUDE.

♌	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	20 13	21 12	22 10	23 9	24 7	25 6	26 5	30
1	20 0	20 59	21 57	22 56	23 54	24 53	25 51	29
2	19 47	20 45	21 44	22 42	23 40	24 39	25 37	28
3	19 33	20 31	21 30	22 28	23 26	24 25	25 23	27
4	19 19	20 17	21 16	22 14	23 12	24 11	25 9	26
5	19 5	20 3	21 2	22 0	22 58	23 56	24 54	25
6	18 50	19 49	20 47	21 45	22 43	23 41	24 39	24
7	18 35	19 34	20 32	21 29	22 27	23 25	24 23	23
8	18 20	19 18	20 16	21 13	22 11	23 9	24 7	22
9	18 4	19 2	20 0	20 57	21 55	22 53	23 51	21
10	17 48	18 46	19 44	20 41	21 39	22 37	23 34	20
11	17 32	18 29	19 27	20 25	21 22	22 20	23 17	19
12	17 15	18 12	19 10	20 8	21 5	22 3	23 0	18
13	16 58	17 55	18 53	19 51	20 48	21 46	22 43	17
14	16 41	17 38	18 36	19 33	20 30	21 28	22 25	16
15	16 24	17 21	18 18	19 13	20 12	21 10	22 7	15
16	16 6	17 3	18 0	18 57	19 54	20 52	21 49	14
17	15 48	16 45	17 42	18 39	19 36	20 33	21 30	13
18	15 29	16 26	17 23	18 20	19 17	20 14	21 11	12
19	15 11	16 8	17 4	18 1	18 58	19 55	20 52	11
20	14 52	15 49	16 45	17 42	18 39	19 36	20 33	10
21	14 33	15 30	16 26	17 23	18 20	19 17	20 13	9
22	14 14	15 11	16 7	17 4	18 0	18 57	19 53	8
23	13 54	14 51	15 47	16 44	17 40	18 37	19 33	7
24	13 34	14 31	15 27	16 42	17 20	18 17	19 13	6
25	13 14	14 11	15 7	16 4	17 0	17 57	18 53	5
26	12 54	13 51	14 47	15 43	16 39	17 36	18 33	4
27	12 33	13 30	14 26	15 22	16 18	17 15	18 11	3
28	12 13	13 9	14 5	15 1	15 57	16 54	17 50	2
29	11 52	12 48	13 44	14 40	15 36	16 33	17 29	1
30	11 31	12 27	13 23	14 19	15 15	16 11	17 7	0
	0	1	2	3	4	5	6	♌

A TABLE of DECLINATIONS.—SOUTH LATITUDE.

♎	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	20 13	19 14	18 16	17 17	16 18	15 20	14 21	30
1	20 0	19 1	18 3	17 4	16 5	15 7	14 8	29
2	19 47	18 48	17 50	16 51	15 52	14 54	13 55	28
3	19 33	18 35	17 36	16 38	15 39	14 41	13 42	27
4	19 19	18 21	17 22	16 24	15 26	14 27	13 29	26
5	19 5	18 7	17 8	16 10	15 12	14 13	13 15	25
6	18 50	17 52	16 54	15 56	14 58	13 59	13 1	24
7	18 35	17 38	16 39	15 41	14 43	13 44	12 46	23
8	18 20	17 22	16 24	15 26	14 28	13 29	12 31	22
9	18 4	17 6	16 8	15 10	14 12	13 14	12 16	21
10	17 48	16 50	15 52	14 54	13 56	12 58	12 1	20
11	17 32	16 34	15 36	14 38	13 40	12 42	11 45	19
12	17 15	16 17	15 20	14 22	13 24	12 26	11 29	18
13	16 58	16 0	15 3	14 5	13 8	12 10	11 13	17
14	16 41	15 43	14 46	13 48	12 51	11 53	10 56	16
15	16 24	15 26	14 28	13 31	12 34	11 36	10 39	15
16	16 6	15 8	14 11	13 14	12 17	11 19	10 22	14
17	15 48	14 50	13 53	12 56	11 59	11 1	10 4	13
18	15 29	14 32	13 35	12 38	11 41	10 43	9 46	12
19	15 11	14 14	13 17	12 20	11 23	10 25	9 28	11
20	14 52	13 55	12 58	12 1	11 4	10 7	9 10	10
21	14 33	13 36	12 39	11 42	10 45	9 48	8 51	9
22	14 14	13 17	12 20	11 23	10 26	9 29	8 32	8
23	13 54	12 58	12 1	11 4	10 7	9 10	8 13	7
24	13 34	12 38	11 41	10 44	9 48	8 51	7 54	6
25	13 14	12 18	11 21	10 24	9 28	8 31	7 35	5
26	12 54	11 59	11 1	10 4	9 8	8 11	7 15	4
27	12 33	11 36	10 39	9 43	8 47	7 50	6 54	3
28	12 13	11 17	10 20	9 24	8 28	7 31	6 35	2
29	11 52	10 56	10 0	9 4	8 7	7 11	6 15	1
30	11 31	10 35	9 39	8 43	7 46	6 50	5 54	0
	0	1	2	3	4	5	6	8

A TABLE of DECLINATIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♍	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	11 31	12 27	13 23	14 19	15 15	16 11	17 7
1	11 9	12 5	13 1	13 57	14 53	15 46	16 45
2	10 48	11 45	12 41	13 36	14 32	15 28	16 24
3	10 26	11 23	12 19	13 14	14 10	15 6	16 2
4	10 5	11 1	11 57	12 52	13 48	14 44	15 40
5	9 43	10 39	11 35	12 30	13 26	14 22	15 18
6	9 21	10 17	11 13	12 8	13 4	14 0	14 55
7	8 58	9 55	10 51	11 46	12 42	13 37	14 33
8	8 36	9 32	10 28	11 23	12 19	13 14	14 10
9	8 13	9 10	9 6	11 1	11 56	12 52	13 47
10	7 51	8 47	9 42	10 38	11 33	12 29	13 24
11	7 28	8 23	9 18	10 14	11 9	12 5	13 0
12	7 5	8 0	8 55	9 51	10 46	11 42	12 37
13	6 42	7 37	8 32	9 28	10 23	11 19	12 14
14	6 19	7 14	8 9	9 5	10 0	10 36	11 51
15	5 56	6 52	7 47	8 42	9 37	10 33	11 28
16	5 33	6 29	7 24	8 19	9 14	10 10	11 5
17	5 9	6 5	7 0	7 55	8 50	9 46	10 41
18	4 46	5 42	6 37	7 32	8 27	9 22	10 17
19	4 22	5 18	6 13	7 8	8 3	8 58	9 53
20	3 58	4 54	5 49	6 44	7 39	8 34	9 29
21	3 35	4 30	5 25	6 20	7 15	8 10	9 5
22	3 11	4 7	5 2	5 57	6 2	7 47	8 42
23	2 47	3 43	4 38	5 33	6 28	7 23	8 18
24	2 24	3 19	4 14	5 9	6 4	6 59	7 54
25	2 0	2 55	3 50	4 45	5 50	6 35	7 30
26	1 36	2 31	3 26	4 21	5 10	6 11	7 6
27	1 12	2 7	3 2	3 57	4 52	5 47	6 42
28	0 48	1 43	2 38	3 33	4 28	5 23	6 18
29	0 24	1 19	2 14	3 9	4 3	4 59	5 54
30	0 0	0 55	1 50	2 45	3 40	4 35	5 30

A TABLE of DECLINATIONS.—SOUTH LATITUDE.

	0	1	2	3	4	5	6
吸	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	11 31	10 35	9 39	8 43	7 46	6 50	5 54
1	11 9	10 14	9 18	8 22	7 25	6 29	5 33
2	10 48	9 53	8 57	8 1	7 4	6 8	5 12
3	10 26	9 31	8 35	7 39	6 43	5 47	4 51
4	10 5	9 9	8 14	7 18	6 22	5 26	4 30
5	9 43	8 47	7 52	6 56	6 0	5 4	4 8
6	9 21	8 25	7 30	6 34	5 38	4 42	3 46
7	8 58	8 3	7 7	6 11	5 15	4 19	3 23
8	8 36	7 40	6 44	5 49	4 53	3 57	3 1
9	8 13	7 17	6 21	5 26	4 30	3 34	2 39
10	7 51	6 55	5 59	5 4	4 8	3 12	2 17
11	7 28	6 32	5 37	4 41	3 46	2 50	1 55
12	7 5	6 9	5 14	4 18	3 23	2 27	1 32
13	6 42	5 46	4 51	3 55	3 0	2 4	1 9
14	6 19	5 23	4 28	3 32	2 37	1 41	0 46
15	5 56	5 1	4 6	3 10	2 15	1 19	0 24
16	5 33	4 38	3 41	2 57	1 52	0 56	0 0
17	5 9	4 14	3 19	2 24	1 29	0 33	0 24
18	4 46	3 51	2 56	2 1	1 5	0 10	0 47
19	4 22	3 27	2 32	1 37	0 41	0 14	1 9
20	3 58	3 3	2 8	1 13	0 18	0 38	1 33
21	3 35	2 29	1 44	0 49	0 6	1 2	1 57
22	3 11	2 16	1 21	0 26	0 29	1 25	2 20
23	2 47	1 52	0 57	0 2	0 53	1 48	2 43
24	2 24	1 28	0 33	0 22	1 17	2 12	3 7
25	2 0	1 5	0 9	0 46	1 41	2 36	3 31
26	1 36	0 41	0 15	1 10	2 5	3 0	3 55
27	1 12	0 17	0 39	1 34	2 29	3 24	4 19
28	0 48	0 7	1 3	1 57	2 52	3 47	4 42
29	0 24	0 31	1 27	2 21	3 16	4 11	5 6
30	0 0	0 55	1 50	2 45	3 40	4 35	5 30

A TABLE of DECLINATIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♎	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	0 55	1 50	2 45	3 40	4 35	5 30
1	0 24	0 31	1 27	2 21	3 16	4 11	5 6
2	0 48	0 7	1 3	1 57	2 52	3 47	4 42
3	1 12	0 1	0 39	1 34	2 29	3 24	4 19
4	1 36	0 41	0 15	1 10	2 5	3 0	3 55
5	2 0	1 5	0 9	0 46	1 41	2 36	3 31
6	2 24	1 29	0 34	0 22	1 17	2 12	3 7
7	2 47	1 52	0 57	0 2	0 53	1 48	2 43
8	3 11	2 16	1 21	0 26	0 29	1 25	2 20
9	3 35	2 30	1 44	0 49	0 6	1 2	1 57
10	3 58	3 3	2 8	1 13	0 18	0 38	1 33
11	4 22	3 27	2 32	1 37	0 41	0 14	1 9
12	4 46	3 51	2 55	2 0	1 4	0 9	0 46
13	5 9	4 14	3 19	2 24	1 28	0 32	0 23
14	5 33	4 38	3 43	2 47	2 52	0 56	0 0
15	5 56	5 1	4 6	3 10	2 15	1 19	0 24
16	6 19	5 24	4 29	3 33	2 38	1 42	0 47
17	6 42	5 46	4 51	3 55	3 0	2 4	1 9
18	7 5	6 9	5 14	4 18	3 23	2 27	1 32
19	7 28	6 32	5 37	4 41	3 46	2 50	1 55
20	7 51	6 56	6 0	5 5	4 9	3 13	2 18
21	8 13	7 18	6 22	5 27	4 31	3 35	2 40
22	8 36	7 41	6 45	5 50	4 54	3 58	3 2
23	8 58	8 3	7 7	6 12	5 16	4 20	3 24
24	9 21	8 25	7 30	6 34	5 38	5 42	3 46
25	9 43	8 47	7 52	6 50	6 0	5 4	4 8
26	10 5	9 9	8 1[illegible]	7 18	6 22	5 26	4 30
27	10 26	9 31	8 36	40	6 43	5 47	4 51
28	10 48	9 53	8 57	8 1	7 4	6 8	5 12
29	11 9	10 14	9 18	8 22	7 25	6 29	5 33
30	11 31	10 35	9 39	8 43	7 46	6 50	5 5[illegible]

A Table of Declinations.—South Latitude.

	0	1	2	3	4	5	6
♎	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	0 55	1 50	2 45	3 40	4 35	5 30
1	0 24	1 19	2 14	3 9	4 4	4 59	5 54
2	0 48	1 43	2 38	3 33	4 28	5 23	6 18
3	1 12	2 7	3 2	3 57	4 52	5 47	6 42
4	1 36	2 31	3 26	4 21	5 16	6 11	7 6
5	2 0	2 55	3 50	4 45	5 40	6 35	7 30
6	2 24	3 19	4 14	5 9	6 4	6 59	7 54
7	2 47	3 42	4 37	5 32	6 27	7 22	8 17
8	3 11	4 6	5 1	5 56	6 51	7 46	8 41
9	3 35	4 29	5 24	6 19	7 15	8 10	9 5
10	3 58	4 53	5 48	6 43	7 39	8 34	9 29
11	4 22	5 17	6 12	7 7	8 3	8 58	9 53
12	4 46	5 41	6 36	7 31	8 26	9 21	10 16
13	5 9	6 5	7 0	7 55	8 50	9 45	10 40
14	5 33	6 29	7 24	8 19	9 14	10 9	11 4
15	5 56	6 52	7 47	8 42	9 37	10 33	11 28
16	6 19	7 14	8 9	9 5	10 9	10 56	11 51
17	6 41	7 37	8 32	9 28	10 23	11 19	12 14
18	7 5	8 0	8 55	9 51	10 46	11 42	12 37
19	7 28	8 23	9 18	10 14	11 9	12 5	13 0
20	7 51	8 47	9 42	10 37	11 32	12 28	13 23
21	8 13	9 9	10 5	11 0	11 55	12 51	13 46
22	8 36	9 32	10 28	11 23	12 19	13 14	14 10
23	8 58	9 54	10 50	11 46	12 42	13 37	14 33
24	9 21	10 17	11 12	12 8	13 4	14 0	14 55
25	9 43	10 39	11 35	12 30	13 26	14 22	15 18
26	10 5	11 1	11 57	12 52	13 48	14 44	15 40
27	10 26	11 23	12 19	13 14	14 10	15 6	16 2
28	10 48	11 45	12 41	13 36	14 32	15 28	16 24
29	11 9	12 6	13 2	13 58	14 54	15 50	16 46
30	11 31	12 27	13 23	14 19	15 15	16 11	17 7

A TABLE of DECLINATIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♏	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	11 31	10 35	9 39	8 43	7 46	6 50	5 54
1	11 52	10 56	10 0	9 4	8 7	7 11	6 15
2	12 13	11 17	10 20	9 24	8 28	7 31	6 35
3	12 33	11 37	10 40	9 44	8 48	7 51	6 55
4	12 54	11 58	11 1	10 4	9 8	8 11	7 15
5	13 14	12 18	11 21	10 24	9 28	8 31	7 35
6	13 34	12 38	11 41	10 44	9 48	8 51	7 54
7	13 54	12 58	12 1	11 4	10 7	9 10	8 13
8	14 14	13 17	12 20	11 23	10 26	9 29	8 32
9	14 33	13 36	12 39	11 42	10 45	9 48	8 51
10	14 52	13 55	12 58	12 1	11 4	10 7	9 10
11	15 11	14 14	13 17	12 20	11 23	10 25	9 28
12	15 29	14 32	13 35	12 38	11 41	10 43	9 46
13	15 48	14 50	13 53	12 56	11 59	11 1	10 4
14	16 6	15 8	14 11	13 14	12 17	11 19	10 22
15	16 24	15 26	14 29	13 31	12 34	11 36	10 39
16	16 41	15 43	14 46	13 48	12 51	11 53	10 56
17	16 58	16 0	15 3	14 5	13 8	12 10	11 13
18	17 15	16 17	15 20	14 22	13 24	12 26	11 29
19	17 32	16 34	15 36	14 38	13 40	12 42	11 45
20	17 48	16 50	15 52	14 54	13 56	12 58	12 1
21	18 4	17 6	16 8	15 10	14 12	13 14	12 16
22	18 20	17 22	16 24	15 26	14 28	13 29	12 31
23	18 35	17 37	16 39	15 41	14 43	13 44	12 46
24	18 50	17 52	16 54	15 56	14 58	13 59	13 1
25	19 5	18 7	17 8	16 10	15 12	14 13	13 15
26	19 19	18 21	17 23	16 25	15 26	14 27	13 29
27	19 33	18 35	17 36	16 38	15 39	14 41	13 42
28	19 47	18 48	17 50	16 51	15 52	14 54	13 55
29	20 0	19 1	18 3	17 4	16 5	15 7	14 8
30	20 13	19 14	18 16	17 17	16 18	15 20	14 21

A TABLE of DECLINATIONS.—SOUTH LATITUDE.

	0	1	2	3	4	5	6
m	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	11 31	12 27	13 23	14 19	15 15	16 11	17 7
1	11 52	12 48	13 44	14 40	15 36	16 33	17 29
2	12 13	13 9	14 5	15 1	15 57	16 54	17 50
3	12 33	13 20	14 25	15 21	16 18	17 14	18 10
4	12 54	13 56	14 46	15 42	16 39	17 35	18 31
5	13 14	14 11	15 7	16 3	17 0	17 56	18 52
6	13 34	14 31	15 27	16 24	17 20	18 17	19 13
7	13 54	14 51	15 47	16 44	17 40	18 37	19 33
8	14 14	15 11	16 7	17 4	18 0	18 57	19 53
9	14 33	15 30	16 26	17 23	18 20	19 17	20 13
10	14 52	15 49	16 45	17 42	18 39	19 36	20 33
11	15 11	16 8	17 4	18 1	18 58	19 55	20 52
12	15 29	16 26	17 23	18 20	19 17	20 14	21 11
13	15 48	16 45	17 42	18 39	19 36	20 33	21 30
14	16 6	17 3	18 0	18 57	19 54	20 52	21 49
15	16 24	17 21	18 18	19 15	20 12	21 10	22 7
16	16 41	17 38	18 36	19 33	20 30	21 28	22 25
17	16 58	17 55	18 53	19 51	20 48	21 46	22 43
18	17 15	18 12	19 10	20 8	21 5	22 3	23 0
19	17 32	18 29	19 27	20 25	21 23	22 20	23 17
20	17 48	18 46	19 44	20 41	21 39	22 37	23 34
21	18 4	19 2	20 0	20 57	21 55	22 53	23 51
22	18 20	19 18	20 16	21 13	22 11	23 9	24 7
23	18 35	19 34	20 32	21 29	22 27	23 25	24 23
24	18 50	19 49	20 47	21 45	22 43	23 41	24 39
25	19 5	20 3	21 2	22 0	22 58	23 56	24 54
26	19 19	20 17	21 16	22 14	23 12	24 11	25 9
27	19 33	20 31	21 30	22 28	23 26	24 25	25 23
28	19 47	20 45	21 44	22 42	23 40	24 39	25 37
29	20 0	20 59	21 47	22 56	23 54	24 53	25 51
30	20 13	21 12	22 10	23 9	24 7	25 6	26 11

A TABLE of DECLINATIONS.—NORTH LATITUDE.

°	0		1		2		3		4		5		6	
♈	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	20	13	19	14	18	16	17	17	16	18	15	20	14	21
1	20	26	19	27	18	28	17	29	16	30	15	32	14	33
2	20	38	19	39	18	40	17	41	16	42	15	44	14	45
3	20	50	19	51	18	52	17	53	16	54	15	55	14	57
4	21	1	20	2	19	3	18	4	17	5	16	7	15	8
5	21	13	20	13	19	15	18	16	17	17	16	18	15	19
6	21	23	20	24	19	25	18	26	17	27	16	28	15	28
7	21	33	20	34	19	35	18	36	17	37	16	38	15	38
8	21	43	20	44	19	45	18	46	17	47	16	47	15	48
9	21	53	20	54	19	55	18	56	17	56	16	57	15	58
10	22	2	21	3	20	4	19	5	18	5	17	6	16	6
11	22	10	21	11	20	12	19	13	18	13	17	14	16	14
12	22	19	21	19	20	20	19	21	18	21	17	22	16	22
13	22	27	21	28	20	28	19	28	18	29	17	29	16	29
14	22	34	21	35	20	35	19	35	18	36	17	36	16	36
15	22	41	21	41	20	41	19	41	18	42	17	42	16	42
16	22	47	21	47	20	47	19	47	18	48	17	48	16	48
17	22	53	21	53	20	53	19	53	18	54	17	54	16	54
18	22	59	21	59	20	59	19	59	19	0	18	0	17	0
19	23	4	22	4	21	4	20	4	19	5	18	5	17	5
20	23	9	22	9	21	9	20	9	19	10	18	10	17	10
21	23	13	22	13	21	13	20	13	19	14	18	14	17	14
22	23	17	22	17	21	17	20	17	19	17	18	17	17	17
23	23	20	22	20	21	20	20	20	19	20	18	20	17	20
24	23	23	22	23	21	23	20	23	19	23	18	23	17	23
25	23	26	22	26	21	26	20	26	19	26	18	26	17	26
26	23	28	22	28	21	28	20	28	19	28	18	28	17	28
27	23	30	22	30	21	30	20	30	19	30	18	30	17	30
28	23	31	22	31	21	31	20	31	19	31	18	31	17	31
29	23	31	22	31	21	31	20	31	19	31	18	31	17	31
30	23	32	22	32	21	32	20	32	19	32	18	32	17	32

A TABLE of DECLINATIONS.—SOUTH LATITUDE.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	20 13	21 12	22 10	23 9	24 7	25 6	26 4
1	20 26	21 25	22 23	23 22	24 20	25 19	26 17
2	20 38	21 37	22 36	23 35	24 33	25 32	26 30
3	20 50	21 49	22 48	23 47	24 45	25 44	26 43
4	21 1	22 0	22 59	23 58	24 57	25 55	26 55
5	21 13	22 11	23 10	24 9	25 8	26 7	27 6
6	21 23	22 22	23 21	24 20	25 19	26 18	27 17
7	21 33	22 32	23 31	24 31	25 30	26 29	27 28
8	21 43	22 42	23 41	24 41	25 40	26 39	27 38
9	21 53	22 52	23 51	24 51	25 50	26 49	27 48
10	22 2	23 1	24 0	25 0	25 59	26 58	27 57
11	22 10	23 10	24 9	25 9	26 8	27 7	28 6
12	22 19	23 19	24 18	25 18	26 17	27 16	28 15
13	22 27	23 27	24 26	25 26	26 25	27 24	28 24
14	22 34	23 34	24 33	25 33	26 32	27 31	28 31
15	22 41	23 41	24 40	25 39	26 39	27 38	28 38
16	22 47	23 47	24 46	25 45	26 45	27 45	28 44
17	22 53	23 53	24 53	25 52	26 52	27 52	28 51
18	22 59	23 59	24 59	25 58	26 58	27 58	28 57
19	23 4	24 4	25 4	26 3	27 3	28 3	29 2
20	23 9	24 9	25 9	26 8	27 8	28 8	29 7
21	23 13	24 13	25 13	26 13	27 13	28 12	29 12
22	23 17	24 17	25 17	26 17	27 16	28 16	29 16
23	23 20	24 20	25 20	26 20	27 19	28 19	29 19
24	23 23	24 23	25 23	26 23	27 22	28 22	29 22
25	23 26	24 26	25 26	26 26	27 25	28 25	29 25
26	23 28	24 28	25 28	26 28	27 28	28 28	29 28
27	23 30	24 30	25 30	26 30	27 30	28 30	29 30
28	23 31	24 31	25 31	26 31	27 31	28 31	29 31
29	23 31	24 31	25 31	26 31	27 31	28 31	29 31
30	23 32	24 32	25 32	26 32	27 32	28 32	29 32

TABLES

SHEWING THE

ASCENSIONAL DIFFERENCES

OF THE

PLANETS.

A TABLE of ASCENSIONAL DIFFERENCES to 60 Degrees of Latitude.

DEGREES of DECLINATION.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	7 d. m.	8 d. m.	9 d. m.	10 d. m.
1	0 1	0 2	0 3	0 4	0 5	0 6	0 7	0 8	0 9	0 11
2	0 2	0 4	0 6	0 8	0 10	0 13	0 15	0 17	0 19	0 21
3	0 3	0 6	0 9	0 13	0 16	0 19	0 22	0 25	0 29	0 32
4	0 4	0 8	0 13	0 17	0 21	0 25	0 30	0 34	0 38	0 42
5	0 5	0 10	0 16	0 21	0 26	0 32	0 37	0 42	0 48	0 53
6	0 6	0 13	0 19	0 25	0 32	0 38	0 44	0 51	0 57	1 4
7	0 7	0 15	0 22	0 30	0 37	0 44	0 52	0 59	1 7	1 14
8	0 8	0 17	0 25	0 34	0 42	0 51	0 59	1 8	1 16	1 25
9	0 9	0 19	0 29	0 38	0 48	0 57	1 7	1 16	1 26	1 36
10	0 11	0 21	0 32	0 42	0 53	1 4	1 14	1 25	1 36	1 47
11	0 12	0 23	0 35	0 47	0 58	1 10	1 22	1 34	1 46	1 58
12	0 13	0 25	0 38	0 51	1 4	1 17	1 30	1 43	1 56	2 9
13	0 14	0 28	0 42	0 56	1 9	1 23	1 37	1 52	2 6	2 20
14	0 15	0 30	0 45	1 0	1 15	1 30	1 45	1 1	2 16	2 31
15	0 16	0 32	0 48	1 4	1 21	1 37	1 53	2 10	2 26	2 42
16	0 17	0 34	0 52	1 9	1 26	1 44	2 1	2 19	2 36	2 54
17	0 18	0 37	0 55	1 14	1 32	1 50	2 9	2 28	2 47	3 5
18	0 19	0 39	0 59	1 18	1 38	1 57	2 17	2 37	2 57	3 17
19	0 21	0 41	1 2	1 23	1 44	2 4	2 25	2 46	3 8	3 29
20	0 22	0 44	1 6	1 27	1 49	2 12	2 34	2 56	3 18	3 41
21	0 23	0 46	1 9	1 32	1 55	2 19	2 41	3 6	3 29	3 53
22	0 24	0 49	1 13	1 37	2 2	2 26	2 50	3 15	3 40	4 5
23	0 25	0 51	1 17	1 42	2 8	2 33	2 59	3 25	3 51	4 18
24	0 27	0 53	1 20	1 47	2 14	2 41	3 0	3 35	4 3	4 30
25	0 28	0 56	1 24	1 52	2 20	2 49	3 17	3 45	4 14	4 43
26	0 29	0 59	1 28	1 57	2 27	2 56	3 26	3 56	4 26	4 56
27	0 31	1 1	1 32	2 3	2 33	3 4	3 35	4 6	4 38	5 9
28	0 32	1 4	1 36	2 8	2 40	3 12	3 45	4 17	4 50	5 23
29	0 33	1 7	1 40	2 13	2 47	3 20	3 54	4 28	5 2	5 37
30	0 35	1 9	1 44	2 19	2 54	3 29	4 4	4 39	5 15	5 51
31	0 36	1 12	1 48	2 24	3 1	3 37	4 14	4 51	5 28	6 5
32	0 37	1 15	1 53	2 30	3 8	3 46	4 24	5 2	5 41	6 20
33	0 39	1 18	1 57	2 36	3 15	3 55	4 34	5 14	5 54	6 35
34	0 40	1 21	2 2	2 42	3 23	4 4	4 45	5 26	6 8	6 50
35	0 42	1 24	2 6	2 48	3 31	4 13	4 56	5 39	6 22	7 6
36	0 44	1 27	2 11	2 55	3 39	4 23	5 7	5 52	6 36	7 22
37	0 45	1 30	2 16	3 2	3 47	4 33	5 18	6 5	6 51	7 38
38	0 47	1 34	2 21	3 8	3 55	4 43	5 30	6 18	7 6	7 55
39	0 49	1 37	2 26	3 15	4 4	4 53	5 42	6 32	7 22	8 13
40	0 50	1 41	2 31	3 22	4 13	5 4	5 55	6 46	7 38	8 31
41	0 52	1 44	2 37	3 29	4 22	5 15	6 8	7 1	7 55	8 49
42	0 54	1 48	2 42	3 37	4 31	5 26	6 21	7 16	8 12	9 8
43	0 56	1 52	2 48	3 44	4 41	5 38	6 34	7 32	8 30	9 28
44	0 58	1 56	2 54	3 52	4 51	5 50	6 49	7 48	8 48	9 48
45	1 0	2 0	3 0	4 1	5 1	6 2	7 3	8 5	9 7	10 9

A TABLE of ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	7 d. m.	8 d. m.	9 d. m.	10 d. m.
46	1 2	2 4	3 7	4 9	5 12	6 15	7 18	8 22	9 29	10 31
47	1 4	2 9	3 13	4 18	5 23	6 28	7 34	8 40	9 47	10 54
48	1 7	2 13	3 20	4 27	5 35	6 42	7 50	8 59	10 8	11 18
49	1 9	2 19	3 27	4 37	5 47	6 57	8 7	9 19	10 30	11 42
50	1 12	2 23	3 35	4 47	5 59	7 11	8 25	9 39	10 53	12 8
51	1 14	2 28	3 43	4 57	6 12	7 27	8 43	10 0	11 17	12 35
52	1 17	2 34	3 51	5 8	6 26	7 44	9 3	10 22	11 42	13 3
53	1 20	2 39	3 59	5 19	6 40	8 1	9 23	10 45	12 8	13 32
54	1 23	2 45	4 8	5 31	6 55	8 19	9 43	11 9	12 35	14 3
55	1 26	2 52	4 18	5 44	7 11	8 38	10 6	11 35	13 4	14 35
56	1 29	2 58	4 27	5 57	7 27	8 58	10 29	12 2	13 35	15 9
57	1 32	3 5	4 38	6 11	7 44	9 19	10 54	12 30	14 7	15 45
58	1 36	3 12	4 49	6 26	8 2	9 41	11 20	13 0	14 41	16 27
59	1 40	3 20	5 0	6 41	8 22	10 4	11 48	13 32	15 17	17 4
60	1 44	3 28	5 21	6 57	8 43	10 29	12 17	14 5	15 55	17 47
61	1 48	3 37	5 25	7 15	9 5	10 56	12 48	14 45	16 36	18 33
62	1 53	3 46	5 39	7 33	9 28	11 24	13 21	15 20	17 20	19 22
63	1 58	3 56	5 54	7 53	9 53	11 54	13 57	16 1	18 7	20 15
64	2 3	4 6	6 10	8 15	10 20	12 27	14 35	16 45	18 57	21 12
65	2 9	4 18	6 27	8 37	10 49	13 2	15 16	17 32	19 51	22 13
66	2 15	4 30	6 46	9 2	11 20	13 39	16 1	18 24	20 50	23 20
67	2 21	4 33	7 6	9 29	11 55	14 20	16 49	19 20	21 55	24 33
68	2 29	4 57	7 27	9 58	12 30	15 5	17 42	20 21	23 5	25 53
69	2 36	5 13	7 51	10 30	13 10	15 53	18 39	21 29	24 23	27 21
70	2 45	5 30	8 17	11 5	13 55	16 47	19 43	22 43	25 48	28 59
71	2 54	5 49	8 45	11 43	14 43	17 46	20 53	24 5	27 13	30 48
72	3 5	6 10	9 17	12 26	15 37	18 52	22 12	25 38	29 10	32 52
73	3 16	6 34	9 52	13 13	16 38	20 6	23 41	27 22	31 12	35 13
74	3 29	7 0	10 32	14 7	17 46	21 30	25 21	29 21	33 32	37 56
75	3 44	7 29	11 17	15 8	19 3	23 6	27 10	31 38	36 14	41 9
76	4 1	8 3	12 8	16 17	20 33	24 56	29 38	34 19	39 26	45 1
77	4 20	8 42	13 7	17 38	22 16	27 5	32 8	37 30	43 19	49 48
78	4 43	9 27	14 16	19 12	24 18	29 38	35 17	41 23	48 10	56 3
79	5 9	10 26	15 38	21 4	26 45	32 44	39 10	46 18	54 34	65 7
80	5 41	11 25	17 17	23 22	29 45	36 35	44 8	52 51	63 55	90 0
81	6 19	12 41	19 19	26 12	33 32	41 35	50 50	62 33	90 0	
82	7 8	14 23	21 54	29 50	38 30	48 24	60 33	90 0		
83	8 10	16 31	25 16	34 43	45 27	58 52	90 0			
84	9 34	19 24	29 55	41 42	56 21	90 0				
85	11 27	23 31	36 49	53 0	90 0					
86	14 31	30 58	48 23	90 0						
87	19 27	41 47	90 0							
88	36 51	90 0								
89	90 0									
90										

A TABLE of ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.	11 d. m.	12 d. m.	13 d. m.	14 d. m.	15 d. m.	16 d. m.	17 d. m.	18 d. m.	19 d. m.	20 d. m.
1	0 12	0 13	0 14	0 15	0 16	0 17	0 18	0 19	0 21	0 22
2	0 23	0 25	0 28	0 30	0 32	0 34	0 37	0 39	0 42	0 44
3	0 35	0 38	0 42	0 45	0 48	0 52	0 54	0 59	1 2	1 6
4	0 47	0 51	0 56	1 0	1 4	1 9	1 14	1 18	1 23	1 27
5	0 58	1 4	1 9	1 15	1 21	1 26	1 32	1 38	1 44	1 49
6	1 10	1 17	1 23	1 30	1 37	1 44	1 50	1 57	2 4	2 12
7	1 22	1 30	1 37	1 45	1 53	2 1	2 9	2 17	2 25	2 34
8	1 35	1 43	1 52	2 0	2 9	2 10	2 28	2 37	2 46	2 56
9	1 46	1 56	2 6	2 16	2 26	2 36	2 43	2 57	3 8	3 18
10	1 58	2 9	2 20	2 31	2 42	2 54	3 5	3 17	3 30	3 41
11	2 10	2 22	2 34	2 47	2 59	3 12	3 24	3 37	3 50	4 3
12	2 22	2 35	2 49	3 2	3 16	3 30	3 44	3 58	4 12	4 26
13	2 34	2 49	3 3	3 18	3 33	3 48	4 3	4 18	4 34	4 49
14	2 47	3 2	3 18	3 34	3 50	4 6	4 22	4 39	4 56	5 12
15	2 59	3 16	3 33	3 50	4 7	4 24	4 42	5 0	5 18	5 36
16	3 12	3 30	3 48	4 6	4 24	4 43	5 2	5 21	5 40	5 59
17	3 24	3 44	4 3	4 22	4 42	5 2	5 22	5 42	6 2	6 23
18	3 37	3 58	4 18	4 39	5 0	5 21	5 42	6 4	6 25	6 47
19	3 50	4 12	4 34	4 55	5 18	5 40	6 3	6 26	6 49	7 12
20	4 3	4 26	4 49	5 12	5 36	5 59	6 24	6 48	7 12	7 37
21	4 17	4 41	5 5	5 30	5 54	6 19	6 45	7 10	7 36	8 2
22	4 30	4 56	5 21	5 47	6 13	6 39	7 6	7 33	8 0	8 27
23	4 44	5 11	5 37	6 5	6 32	6 59	7 27	7 56	8 24	8 53
24	4 58	5 26	5 54	6 23	6 51	7 20	7 49	8 19	8 49	9 19
25	5 12	5 41	6 11	6 41	7 11	7 41	8 12	8 43	9 14	9 46
26	5 26	5 57	6 28	6 59	7 31	8 2	8 35	9 7	9 40	10 14
27	5 41	6 13	6 45	7 18	7 51	8 24	8 58	9 32	10 6	10 41
28	5 56	6 29	7 3	7 37	8 11	8 46	9 21	9 57	10 33	11 9
29	6 11	6 46	7 21	7 57	8 32	9 9	9 45	10 23	11 0	11 38
0	6 27	7 3	7 40	8 17	8 54	9 32	10 10	10 49	11 28	12 8
31	6 42	7 20	7 59	8 37	9 16	9 55	10 35	11 16	11 56	12 38
32	6 59	7 38	8 18	8 58	9 38	10 19	11 1	11 43	12 25	13 9
33	7 15	7 56	8 37	9 19	10 1	10 44	11 27	12 11	12 55	13 40
34	7 32	8 15	8 57	9 41	10 25	11 9	11 54	12 40	13 26	14 13
35	7 49	8 34	9 18	10 3	10 49	11 35	12 22	13 9	13 57	14 46
36	8 7	8 53	9 39	10 26	11 13	12 1	12 50	13 39	14 29	15 20
37	8 25	9 13	10 1	10 50	11 39	12 29	13 10	14 10	15 2	15 55
38	8 44	9 34	10 23	11 14	12 5	12 57	13 45	14 42	15 36	16 31
39	9 3	9 55	10 46	11 39	12 32	13 26	14 20	15 15	16 11	17 8
40	9 23	10 16	11 10	12 5	13 0	13 55	14 51	15 49	16 48	17 47

A TABLE of ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.	11 d.	11 m	12 d.	12 m.	13 d.	13 m.	14 d.	14 m.	15 d.	15 m.	16 d.	16 m.	17 d.	17 m.	18 d.	18 m.	19 d.	19 m.	20 d.	20 m.
41	9	44	10	39	11	35	12	31	13	28	14	26	15	25	16	24	17	25	18	27
42	10	5	11	2	12	0	12	58	13	58	14	58	15	59	17	1	18	4	19	8
43	10	27	11	26	12	26	13	27	14	28	15	31	16	34	17	38	18	44	19	50
44	10	49	11	51	12	53	13	56	15	0	16	5	17	10	18	17	19	25	20	35
45	11	13	12	16	13	21	14	28	15	33	16	40	17	48	18	58	20	8	21	21
46	11	37	12	43	13	50	14	58	16	7	17	10	18	27	19	40	20	53	22	9
47	12	2	13	11	14	20	15	30	16	42	17	54	19	8	20	23	21	40	22	58
48	12	28	13	39	14	51	16	5	17	19	18	34	19	51	21	9	22	29	23	51
49	12	55	14	9	15	24	16	40	17	57	19	16	20	36	21	57	23	20	24	45
50	13	24	14	40	15	58	17	17	18	37	19	59	21	22	22	47	24	15	25	42
51	13	53	15	13	16	34	17	56	19	19	20	44	22	11	23	39	25	10	26	43
52	14	24	15	47	17	11	18	37	20	3	21	32	23	2	24	34	26	9	27	40
53	14	57	16	23	17	50	19	19	20	50	22	22	23	56	25	35	27	11	28	53
54	15	31	17	1	18	32	20	4	21	38	23	15	24	53	26	34	28	17	30	4
55	16	7	17	40	19	15	20	52	22	30	24	10	25	53	27	39	29	27	31	19
56	16	45	18	22	20	1	21	42	23	24	25	9	26	57	28	40	30	42	32	39
57	17	25	19	6	20	49	22	35	24	22	26	12	28	5	30	1	32	1	34	5
58	18	7	19	52	21	41	23	31	25	23	27	19	29	18	31	20	33	26	35	37
59	18	52	20	43	22	36	24	31	26	29	28	30	30	35	32	44	34	58	37	17
60	19	40	21	36	23	34	25	35	27	39	29	47	31	58	34	15	36	37	39	5
61	20	32	22	23	24	37	26	44	28	54	31	9	33	28	35	53	38	25	41	3
62	21	37	23	34	25	44	27	58	30	36	32	38	35	6	37	40	40	22	43	12
63	22	26	24	39	26	57	29	18	31	44	34	15	36	52	39	37	42	34	45	35
64	23	29	25	50	28	15	30	45	33	19	36	1	38	49	41	46	44	54	48	16
65	24	38	27	7	29	41	32	10	35	4	37	56	40	58	44	10	47	36	51	19
66	25	53	28	31	31	14	34	3	37	0	40	6	43	22	46	52	50	39	54	50
67	27	15	30	3	32	57	35	58	39	8	42	30	46	4	49	56	54	13	59	2
68	28	45	31	45	34	51	38	6	41	33	45	13	49	10	53	52	58	27	64	16
69	30	25	33	37	36	58	40	30	44	16	48	20	52	48	57	50	63	47	71	28
70	32	13	35	44	39	22	43	14	47	24	51	59	57	8	63	13	71	5	90	0
71	34	22	38	7	42	6	46	23	51	6	56	23	62	37	70	40	90	0		
72	36	45	40	51	45	17	50	7	55	33	61	57	70	12	90	0				
73	39	29	44	3	49	2	54	38	61	13	69	42	90	0						
74	42	41	47	50	53	37	60	17	69	8	90	0								
75	46	30	52	30	59	30	68	31	90	0										
76	51	14	58	29	67	49	90	0												
77	57	21	67	2	90	0														
78	66	8	90	0																
79	90	0																		

A TABLE of ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.	21 d.	21 m.	22 d.	22 m.	23 d.	23 m.	24 d.	24 m.	25 d.	25 m.	26 d.	26 m.	27 d.	27 m.	28 d.	28 m.	29 d.	29 m.	30 d.	30 m.
1	0	23	0	24	0	25	0	27	0	28	0	29	0	31	0	32	0	33	0	35
2	0	46	0	49	0	55	0	53	0	56	0	59	1	1	1	4	1	7	1	9
3	1	9	1	13	1	17	1	20	1	24	1	28	1	32	1	36	1	40	1	44
4	1	32	1	37	1	42	1	47	1	52	1	57	2	3	2	8	2	13	2	19
5	1	55	2	2	2	8	2	14	2	20	2	27	2	33	2	40	2	47	2	54
6	2	19	2	26	2	33	2	41	2	49	2	56	3	4	3	12	3	20	3	29
7	2	42	2	51	2	59	3	8	3	17	3	26	3	35	3	45	3	54	4	4
8	3	6	3	15	3	25	3	35	3	45	3	56	4	6	4	17	4	18	4	39
9	3	29	3	40	3	51	4	3	4	14	4	26	4	38	4	50	5	2	5	15
10	3	53	4	5	4	18	4	30	4	53	4	56	5	9	5	23	5	38	5	51
11	4	17	4	30	4	44	4	58	5	12	5	26	5	41	5	56	6	11	6	27
12	4	41	4	56	5	11	5	26	5	41	5	57	6	13	6	29	6	46	7	3
13	5	5	5	21	5	38	5	54	6	11	6	28	6	45	7	3	7	21	7	40
14	5	30	5	47	6	5	6	22	6	41	6	59	7	18	7	37	7	56	8	17
15	5	54	6	13	6	32	6	51	7	11	7	31	7	51	8	11	8	32	8	54
16	6	19	6	39	6	59	7	20	7	41	8	3	8	24	8	46	9	8	9	32
17	6	44	7	6	7	27	7	49	8	12	8	35	8	58	9	21	9	45	10	10
18	7	10	7	33	7	56	8	19	8	43	9	7	9	32	9	56	10	23	10	49
19	7	36	8	0	8	24	8	49	9	14	9	40	10	6	10	33	11	0	11	28
20	8	2	8	27	8	53	9	19	9	46	10	14	10	41	11	9	11	38	12	8
21	8	28	8	55	9	23	9	50	10	19	10	47	11	17	11	46	12	17	12	48
22	8	55	9	24	9	53	10	22	10	52	11	22	11	53	12	24	12	56	13	29
23	9	22	9	53	10	23	10	54	11	25	11	57	12	29	13	3	13	37	14	11
24	9	50	10	22	10	54	11	26	11	59	12	33	13	7	13	42	14	17	14	54
25	10	19	10	52	11	25	11	59	12	34	13	9	13	45	14	21	14	59	15	37
26	10	47	11	22	11	57	12	33	13	9	13	46	14	24	15	2	15	41	16	21
27	11	17	11	53	12	29	13	7	13	45	14	23	15	3	15	43	16	24	17	6
28	11	47	12	24	13	3	13	42	14	21	15	2	15	43	16	25	17	8	17	53
29	12	17	12	56	13	37	14	18	14	59	15	41	16	24	17	8	17	54	18	40
30	12	48	13	29	14	11	14	54	15	37	16	21	17	6	17	53	18	40	19	28
31	13	20	14	3	14	47	15	31	16	16	17	2	17	50	18	38	19	27	20	11
32	13	53	14	37	15	23	16	9	16	56	17	45	18	34	19	24	20	19	21	9
33	14	26	15	13	16	0	16	48	17	38	18	27	19	20	20	12	21	6	22	1
34	15	0	15	49	16	38	17	29	18	21	19	2	20	6	21	1	21	57	22	55
35	15	36	16	26	17	17	18	10	19	3	19	58	20	54	21	51	22	50	23	51

A TABLE of ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION	21 d.	21 m.	22 d.	22 m.	23 d.	23 m.	24 d.	24 m.	25 d.	25 m.	26 d.	26 m.	27 d.	27 m.	28 d.	28 m.	29 d.	29 m.	30 d.	30 m.
36	16	12	17	4	17	58	18	53	19	48	20	45	21	44	22	44	23	45	24	48
37	16	49	17	44	18	39	19	36	20	34	21	34	22	25	23	37	24	41	25	47
38	17	27	18	24	19	22	20	21	21	22	22	24	23	28	24	33	25	40	26	49
39	18	6	19	6	20	6	21	8	22	11	23	16	24	22	25	30	26	40	27	52
40	18	47	19	49	20	52	21	56	23	2	24	9	25	19	26	30	27	43	28	59
41	19	30	20	34	21	39	22	46	23	53	25	5	26	17	27	32	28	48	30	7
42	20	13	21	20	22	28	23	38	24	50	26	3	27	18	28	36	29	56	31	19
43	20	59	22	8	23	19	24	32	25	46	27	5	28	22	29	43	31	7	32	34
44	21	45	22	58	24	12	25	20	26	45	28	6	29	28	30	54	32	22	33	53
45	22	34	23	50	25	7	26	26	27	48	29	11	30	38	32	7	33	40	35	16
46	23	26	24	44	26	5	27	27	28	52	30	20	31	51	33	24	35	2	36	44
47	24	18	25	41	27	5	28	31	30	0	31	32	33	7	34	46	36	28	38	15
48	25	14	26	40	28	8	29	38	31	11	32	47	34	28	36	11	38	0	39	53
49	26	12	27	42	29	14	30	49	32	26	34	8	35	53	37	53	39	39	41	37
50	27	13	28	47	30	23	32	3	33	46	35	33	37	23	39	19	41	21	43	29
51	28	17	29	56	31	37	33	21	35	9	37	2	38	59	41	2	44	11	45	29
52	29	26	31	8	32	54	34	44	36	39	38	38	40	42	42	53	45	12	47	39
53	30	37	32	35	34	17	36	13	38	14	40	20	42	33	44	53	47	21	50	1
54	31	54	33	47	35	45	37	48	39	56	42	10	44	32	47	2	49	43	52	37
55	32	14	35	14	37	19	39	29	41	45	44	0	46	41	49	35	52	20	55	33
56	34	41	36	48	38	59	41	18	43	44	46	19	49	4	52	2	55	16	58	52
57	36	14	38	22	40	49	43	17	45	53	48	40	51	41	54	58	58	36	62	45
58	37	54	40	17	42	47	45	27	47	16	51	19	54	37	58	19	62	30	67	31
59	39	40	42	16	44	57	47	49	50	54	54	16	58	0	62	14	67	18	73	35
60	41	50	44	25	47	19	50	27	53	52	57	39	61	57	67	24	73	46	90	0
61	43	50	46	48	49	59	53	26	57	36	61	38	66	49	73	35	90	0		
62	46	12	49	27	52	58	56	52	61	17	66	32	73	23	90	0				
63	48	53	52	28	56	25	60	54	66	14	73	11	90	0						
64	51	55	55	15	60	29	65	54	73	57	90	0								
65	55	23	60	3	65	21	72	42	90	0										
66	59	34	65	9	72	26	90	0												
67	64	44	72	8	90	0														
68	71	49	90	0																
69	90	0																		
70																				

A TABLE of ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.	31 d. m.	32 d. m.	33 d. m.	34 d. m.	35 d. m.	36 d. m.	37 d. m.	38 d. m.	39 d. m.	40 d. m.
1	0 36	0 37	0 39	0 40	0 42	0 44	0 45	0 47	0 49	0 50
2	1 12	1 15	1 18	1 21	1 24	1 27	1 31	1 34	1 37	1 41
3	1 48	1 53	1 57	2 2	2 6	2 11	2 16	2 21	2 26	2 31
4	2 24	2 30	2 36	2 42	2 48	2 55	3 1	3 8	3 15	3 22
5	3 1	3 8	3 15	3 23	3 31	3 39	3 47	3 55	4 4	4 13
6	3 37	3 46	3 55	4 3	4 13	4 23	4 33	4 43	4 53	5 4
7	4 14	4 25	4 34	4 45	4 56	5 7	5 19	5 30	5 42	5 55
8	4 51	5 2	5 14	5 26	5 39	5 51	6 5	6 18	6 32	6 4
9	5 28	5 41	5 54	6 8	6 22	6 37	6 51	7 6	7 22	7 38
10	6 5	6 20	6 35	6 50	7 9	7 22	7 38	7 55	8 13	8 30
11	6 42	6 59	7 15	7 32	7 49	8 7	8 25	8 44	9 3	9 23
12	7 20	7 38	7 56	8 15	8 34	8 53	9 13	9 34	9 55	10 16
13	7 58	8 18	8 37	8 58	9 18	9 39	10 1	10 24	10 46	11 10
14	8 37	8 58	9 19	9 41	10 3	10 26	10 50	11 14	11 39	12 4
15	9 16	9 38	10 1	10 25	10 49	11 14	11 39	12 5	12 32	13 0
16	9 55	10 19	10 44	11 59	11 35	12 2	12 29	12 57	13 26	13 55
17	10 35	11 1	11 27	11 44	12 22	12 50	13 19	13 49	14 20	14 52
18	11 16	11 43	12 11	12 50	13 9	13 39	14 10	14 42	15 15	15 49
19	11 56	12 26	12 55	13 26	13 57	14 29	15 2	15 36	16 11	16 48
20	12 38	13 9	13 40	14 13	14 46	15 20	15 55	16 31	17 8	17 47
21	13 20	13 53	14 26	15 0	15 36	16 12	16 49	17 27	18 7	18 47
22	14 3	14 37	15 13	15 49	15 27	17 5	17 44	18 24	19 6	19 49
23	14 47	15 23	16 0	16 38	16 17	17 58	18 39	19 22	20 6	20 53
24	15 31	16 9	16 48	17 29	17 10	18 52	19 36	20 21	21 8	21 56
25	16 16	16 56	17 38	18 20	18 3	19 48	20 34	21 21	22 11	23 1
26	17 2	17 45	18 28	19 12	19 58	20 45	21 34	22 24	23 16	24 10
27	17 50	18 34	19 19	20 6	20 54	21 44	22 35	23 28	24 22	25 19
28	18 38	19 24	20 12	21 1	21 51	22 44	23 37	24 33	25 30	26 30
29	19 27	10 16	21 6	21 57	22 50	23 45	24 41	25 40	26 40	27 43
30	20 18	21 9	22 1	22 55	23 51	24 48	25 47	26 49	27 52	28 55

A Table of Ascensional Differences, &c.

DEGREES of DECLINATION.	31° d.	31° m.	32° d.	32° m.	33° d.	33° m.	34° d.	34° m.	35° d.	35° m.	36° d.	36° m.	37° d.	37° m.	38° d.	38° m.	39° d.	39° m.	40° d.	40° m.
31	21	10	22	3	22	58	23	55	24	53	25	53	26	55	28	0	29	27	30	17
32	22	3	22	59	23	56	24	56	25	57	27	0	28	5	29	13	30	24	31	37
33	22	58	23	56	24	57	25	59	27	3	28	9	29	18	30	29	31	44	33	1
34	23	55	24	56	25	59	27	4	28	11	29	21	30	32	31	48	33	6	34	28
35	24	53	25	57	27	3	28	11	29	23	30	35	31	50	33	10	34	36	35	59
36	25	53	27	0	28	9	29	21	30	35	31	52	33	12	34	36	36	2	37	53
37	26	55	28	5	29	18	30	32	31	50	33	12	34	32	36	4	37	26	39	13
38	28	0	29	13	30	29	31	45	33	10	34	36	36	4	37	36	39	15	40	58
39	29	7	30	23	31	44	33	6	34	53	36	2	37	36	39	15	40	59	42	49
40	30	17	31	37	33	1	34	28	35	59	37	33	39	13	40	58	42	49	44	45
41	31	29	32	54	34	22	35	53	37	30	39	10	40	55	42	47	44	45	46	50
42	32	45	34	15	35	47	37	23	39	5	40	52	42	44	44	42	46	49	49	4
43	34	5	35	38	37	16	39	59	40	46	42	39	44	39	46	46	49	2	51	29
44	35	28	37	7	38	50	40	39	42	33	44	33	46	42	48	59	51	27	54	8
45	36	56	38	40	40	30	42	25	44	26	46	36	48	54	51	22	54	4	57	3
46	38	29	40	19	42	16	44	18	46	29	48	48	51	17	54	0	56	57	60	20
47	40	7	42	4	44	8	46	20	48	40	51	11	53	55	56	48	60	16	64	8
48	41	52	43	57	46	9	48	31	51	3	53	48	56	49	60	11	64	4	68	44
49	43	44	45	57	48	20	50	53	53	40	56	42	60	6	64	0	68	41	74	52
50	45	43	48	8	50	43	53	30	56	34	59	59	63	46	68	36	74	49	90	0
51	47	54	50	30	53	19	56	24	59	51	63	48	68	31	74	45	90	0		
52	50	16	53	7	56	13	59	42	63	40	68	25	74	42	90	0				
53	52	53	56	1	59	31	63	31	68	19	74	37	90	0						
54	55	48	59	16	63	21	68	11	74	32	90	0								
55	59	6	63	10	68	2	74	26	90	0										
56	62	59	67	53	74	19	90	0												
57	67	42	74	12	90	0														
58	74	4	90	0																
59	90	0																		
60																				

A TABLE of ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.	41 d.	41 m.	42 d.	42 m.	43 d.	43 m.	44 d.	44 m.	45 d.	45 m.	46 d.	46 m.	47 d.	47 m.	48 d.	48 m.	49 d.	49 m.	50 d.	50 m.
1	0	52	0	54	0	56	0	58	1	0	1	2	1	4	1	7	1	9	1	12
2	1	44	1	48	1	52	1	56	2	0	2	4	2	9	2	13	2	18	2	23
3	2	37	2	42	2	48	2	54	3	0	3	7	3	13	3	20	3	27	3	35
4	3	29	3	37	3	44	3	52	4	1	4	9	4	18	4	27	4	37	4	47
5	4	22	4	31	4	41	4	51	5	1	5	12	5	23	5	35	5	47	5	59
6	5	15	5	26	5	37	5	50	6	2	6	15	6	28	6	42	6	57	7	12
7	6	8	6	21	6	34	6	49	7	5	7	18	7	34	7	50	8	7	8	25
8	7	1	7	16	7	32	7	48	8	5	8	22	8	40	8	59	9	18	9	38
9	7	55	8	12	8	30	8	48	9	7	9	26	9	47	10	8	10	30	10	53
10	8	49	9	8	9	28	9	48	10	9	10	31	10	54	11	18	11	42	12	8
11	9	44	10	5	10	27	10	49	11	12	11	57	12	1	12	28	12	55	13	24
12	10	39	11	2	11	26	11	51	12	16	12	43	13	11	13	39	14	9	14	40
13	11	35	12	0	12	26	12	53	13	21	13	50	14	20	14	51	15	24	15	58
14	12	31	12	58	13	27	13	56	14	26	14	58	15	30	16	5	16	40	17	17
15	13	28	13	58	14	28	15	0	15	32	16	7	16	42	17	19	17	57	18	37
16	14	26	14	58	15	31	16	5	16	40	17	16	17	54	18	34	19	16	19	59
17	15	25	15	59	16	34	17	10	17	48	18	27	19	8	19	51	20	36	21	22
18	16	24	17	1	17	38	18	17	18	58	19	40	20	23	21	9	21	57	21	47
19	17	25	18	4	18	44	19	25	20	9	20	53	21	40	22	29	23	10	24	14
20	18	27	19	8	19	51	20	35	21	21	22	8	22	58	23	51	24	45	25	42
21	19	30	20	30	20	59	21	46	22	34	23	25	24	18	25	14	26	12	27	14
22	20	34	21	20	22	8	22	58	23	50	24	44	25	40	26	40	27	42	28	47
23	21	39	22	28	23	19	24	12	25	7	26	5	27	5	28	8	29	14	30	23
24	22	46	23	38	24	32	25	28	26	26	27	27	28	31	29	38	30	48	32	3
25	23	55	24	50	25	47	26	46	27	48	28	52	30	0	31	12	32	26	33	46
26	25	5	26	3	27	3	28	6	29	11	30	20	31	32	32	48	34	8	35	32
27	26	17	27	18	28	22	29	29	30	38	31	51	33	7	34	28	35	53	37	23
28	27	31	28	36	29	44	30	54	32	7	33	25	34	36	36	12	37	43	39	19
29	28	48	29	56	31	8	32	22	33	40	35	2	36	28	38	0	39	37	41	21
30	30	7	31	19	32	35	33	53	35	16	36	43	38	15	39	53	41	37	43	29
31	31	29	32	45	34	5	35	28	36	56	38	29	40	7	41	52	43	44	45	44
32	32	54	34	14	35	38	37	7	38	40	40	19	42	4	43	57	45	27	48	8
33	34	22	35	47	37	16	38	50	40	30	42	16	44	8	46	9	48	50	50	43
34	35	53	37	23	38	59	40	39	42	25	44	18	46	20	48	31	50	53	53	40
35	37	30	39	5	40	46	42	33	44	26	46	29	48	40	51	3	53	40	56	34
36	39	10	40	52	42	39	44	33	46	36	48	48	51	11	53	48	56	42	59	59
37	40	55	42	44	44	39	46	42	48	54	51	17	53	55	56	49	60	6	63	41
38	42	47	44	42	46	46	48	59	51	22	54	0	56	48	60	11	64	0	68	36
39	44	45	49	49	49	2	51	27	54	3	56	57	60	16	64	4	68	41	74	49
40	46	50	49	4	51	29	54	8	57	4	60	20	64	8	68	44	74	52	90	0

A Table of Ascensional Differences, &c.

DEGREES of DECLINATION	51 d.	51 m.	52 d.	52 m.	53 d.	53 m.	54 d.	54 m.	55 d.	55 m.	56 d.	56 m.	57 d.	57 m.	58 d.	58 m.	59 d.	59 m.	60 d.	60 m.
1	1	14	1	17	1	20	1	23	1	26	1	29	1	32	1	36	1	40	1	4
2	2	28	3	34	2	39	2	45	2	52	2	58	3	5	3	12	3	20	3	28
3	3	43	3	58	3	59	4	8	4	18	4	27	4	38	4	40	5	0	5	13
4	4	57	5	8	5	19	5	31	5	44	5	57	6	11	6	25	6	41	6	57
5	6	12	6	26	6	40	6	55	7	11	7	27	7	44	8	3	8	22	8	43
6	7	27	7	44	8	1	8	19	8	38	8	58	9	19	9	41	10	4	10	28
7	8	43	9	2	9	23	9	44	10	6	10	29	10	54	11	20	11	47	12	17
8	10	0	10	22	10	45	11	9	11	35	12	1	12	30	13	0	13	31	14	5
9	11	17	11	43	12	8	12	35	13	4	13	35	14	7	14	41	15	17	15	55
10	12	35	13	3	13	32	14	3	14	35	15	9	15	45	16	23	17	4	17	47
11	13	53	14	24	14	57	15	31	16	7	16	45	17	25	18	8	18	53	19	41
12	15	13	15	47	16	23	17	0	17	40	18	22	19	6	19	53	20	43	21	36
13	16	34	17	11	17	50	18	32	19	15	20	1	20	50	21	41	22	36	23	34
14	17	56	18	37	19	19	20	4	20	52	21	42	22	35	23	31	24	31	25	35
15	19	19	20	4	20	50	21	38	22	30	23	24	24	22	25	23	26	29	27	39
16	20	44	21	32	22	22	23	15	24	10	25	9	26	12	27	19	29	30	29	47
17	22	11	23	2	23	56	24	53	25	53	26	57	28	5	29	18	30	35	31	59
18	23	39	24	34	25	35	26	34	27	39	28	48	30	1	31	20	32	44	34	19
19	25	10	26	9	27	11	28	17	29	37	30	41	32	1	33	26	34	58	36	37
20	26	43	27	46	28	53	30	4	31	19	32	36	34	5	35	37	37	7	39	5
21	28	18	29	26	30	37	31	54	33	15	34	41	36	14	37	54	39	2	41	40
22	29	56	31	8	32	28	33	44	35	14	36	48	38	28	40	17	42	15	44	25
23	31	37	32	54	34	17	35	45	37	19	39	0	40	49	42	7	44	57	48	20
24	33	22	34	44	36	13	37	48	39	29	41	18	43	17	45	26	47	49	50	27
25	35	10	36	39	38	14	39	59	41	45	43	48	45	54	48	16	50	54	53	52
26	37	2	38	38	40	20	42	10	44	9	46	18	48	41	51	19	54	16	57	39
27	39	0	40	42	42	33	44	32	46	41	49	4	51	41	54	38	58	1	61	57
28	41	2	42	53	44	53	47	2	49	24	52	1	54	58	59	19	62	14	67	4
29	43	12	45	12	47	21	49	44	52	20	55	16	58	36	63	31	67	18	73	46
30	45	29	47	39	50	1	52	37	55	32	58	52	62	49	67	31	73	55	90	0
31	47	54	50	16	52	53	55	48	59	6	62	58	67	42	74	4	90	0		
32	50	30	53	7	56	1	59	19	63	10	67	53	74	12	90	0				
33	53	19	56	13	59	31	63	21	68	2	74	19	90	0						
34	56	24	59	42	63	31	68	11	74	26	90	0								
35	59	51	63	40	68	19	74	22	90	0										
36	63	48	68	25	74	37	90	0												
37	68	31	74	42	90	0														
38	74	42	90	0																
39	90	0																		
40																				

TABLES

SHEWING THE

OBLIQUE ASCENSION of the PLANETS,

For the LATITUDE of LONDON.

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♈	0	1	2	3	4	5	6
d.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	358 27	356 55	355 21	353 47	352 13	350 39
1	0 25	358 52	357 19	355 46	354 12	352 37	351 3
2	0 49	359 17	357 44	356 10	354 36	353 2	351 27
3	1 15	359 42	358 9	356 35	355 0	353 26	351 51
4	1 59	0 7	358 53	356 59	355 25	353 50	352 15
5	2 4	0 31	358 58	357 23	355 49	354 14	352 39
6	2 29	0 57	359 23	357 49	356 14	354 40	353 4
7	2 54	1 22	359 48	358 13	356 38	355 4	353 28
8	3 19	1 46	0 12	358 37	357 3	355 27	353 51
9	3 45	2 12	0 37	359 3	357 27	355 17	354 14
10	4 10	2 36	1 2	359 27	357 50	356 14	354 37
11	4 35	3 0	1 26	359 52	358 15	356 39	355 1
12	5 1	3 25	1 51	0 17	358 41	357 4	355 27
13	5 26	3 50	2 15	0 41	359 4	357 27	355 50
14	5 52	4 15	2 41	1 6	359 30	357 51	356 15
15	6 17	4 43	3 7	1 32	359 55	358 17	356 39
16	6 43	5 8	3 33	1 52	0 19	358 41	357 2
17	7 9	5 34	3 59	2 22	0 45	359 6	357 27
18	7 35	6 0	4 25	2 27	1 11	359 32	357 52
19	8 1	6 26	4 50	3 13	1 36	359 56	358 17
20	8 28	6 52	5 15	3 38	2 0	0 20	358 41
21	8 54	7 18	5 41	4 5	2 26	0 47	359 6
22	9 22	7 44	6 7	4 31	2 51	1 12	359 29
23	9 48	8 10	6 33	4 57	3 16	1 37	359 54
24	10 15	8 38	7 1	5 23	3 43	2 2	0 20
25	10 43	9 6	7 28	5 50	4 9	2 27	0 43
26	11 10	9 34	7 55	6 17	4 35	2 53	1 10
27	11 38	10 1	8 22	6 44	5 2	3 20	1 36
28	12 6	10 28	8 49	7 10	5 28	3 46	2 1
29	12 34	10 58	9 17	7 36	5 55	4 12	2 26
30	13 3	11 25	9 45	8 5	6 23	4 39	2 53

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♈ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	0 0	1 33	3 5	4 39	6 13	7 47	9 21
1	0 25	1 57	3 32	5 3	6 37	8 11	9 46
2	0 49	2 22	3 57	5 28	7 2	8 35	10 9
3	1 15	2 47	4 21	5 54	7 28	9 1	10 35
4	1 39	3 11	4 46	6 19	7 52	9 26	11 0
5	2 4	3 36	5 11	6 44	8 17	9 50	11 24
6	2 29	4 3	5 36	7 10	8 43	10 16	11 49
7	2 54	4 28	6 1	7 35	9 8	10 41	12 13
8	3 19	4 53	6 21	7 59	9 33	11 7	12 39
9	3 45	5 19	6 52	8 25	9 59	11 33	13 5
10	4 10	5 43	7 17	8 50	10 23	11 58	13 30
11	4 35	6 8	7 42	9 15	10 49	12 23	13 55
12	5 1	6 35	8 7	9 42	11 15	12 49	14 21
13	5 26	6 59	8 32	10 8	11 40	13 15	14 47
14	5 52	7 26	8 59	10 34	12 6	13 40	15 13
15	6 17	7 52	9 26	11 0	12 32	14 7	15 39
16	6 43	8 18	9 51	11 26	12 58	14 33	16 5
17	7 9	8 43	10 17	11 51	13 24	14 59	16 31
18	7 35	9 10	10 43	12 18	13 51	15 25	16 57
19	8 1	9 36	11 10	12 44	14 17	15 51	17 23
20	8 28	10 3	11 37	13 11	14 45	16 19	17 51
21	8 54	10 30	12 5	13 39	15 13	16 47	18 19
22	9 22	10 56	12 32	14 5	15 39	17 13	18 46
23	9 48	11 23	12 58	14 33	16 7	17 41	19 14
24	10 15	11 52	13 25	15 1	16 35	18 8	19 42
25	10 43	12 19	13 53	15 29	17 2	18 36	20 9
26	11 10	12 46	14 21	15 56	17 30	19 4	20 39
27	11 38	13 14	14 50	16 26	17 59	19 33	21 6
28	12 6	13 42	15 17	16 53	18 28	20 2	21 35
29	12 34	14 11	15 46	17 21	18 57	20 31	22 5
30	13 3	14 40	16 15	17 51	19 27	21 0	22 33

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♈	♉	♊	♋	♌	♍	♎	♏
d.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	13 3	11 25	9 45	8 5	6 23	4 39	2 53
1	13 31	11 53	10 13	8 33	6 50	5 5	3 18
2	14 0	12 21	10 41	9 1	7 18	5 31	3 45
3	14 30	12 49	11 10	9 29	7 46	5 58	4 12
4	15 0	13 18	11 38	9 55	8 12	6 26	4 38
5	15 29	13 48	12 7	10 23	8 40	6 53	5 4
6	16 0	14 19	12 37	10 59	9 9	7 21	5 32
7	16 31	14 48	13 7	11 22	9 38	7 49	5 59
8	17 2	15 19	13 37	11 52	10 7	8 17	6 27
9	17 35	15 50	14 8	12 23	10 36	8 45	6 55
10	18 4	16 21	14 39	12 54	11 6	9 15	7 22
11	18 33	16 53	15 10	13 25	11 37	9 45	7 52
12	19 8	17 26	15 41	13 56	12 6	10 15	8 21
13	19 41	17 57	16 13	14 26	12 36	10 45	8 50
14	20 13	18 30	16 46	14 58	13 8	11 16	9 19
15	20 46	19 3	17 18	15 31	13 39	11 47	9 51
16	21 21	19 38	17 50	16 2	14 12	12 18	10 20
17	21 56	20 12	18 24	16 34	14 44	12 48	10 50
18	22 31	20 47	18 59	17 8	15 17	13 21	11 23
19	23 7	21 21	19 32	17 41	15 50	13 52	11 55
20	23 42	21 55	20 6	18 16	16 23	14 26	12 26
21	24 19	22 31	20 42	18 53	16 58	15 0	12 59
22	25 56	23 7	21 17	19 28	17 33	15 34	13 33
23	25 33	23 42	21 53	20 3	18 7	16 8	14 6
24	26 11	24 20	22 31	20 38	18 42	16 43	14 39
25	26 42	25 0	23 8	21 16	19 19	17 19	15 15
26	27 28	25 39	23 48	21 55	19 57	17 55	15 51
27	28 7	26 0	24 27	22 33	20 36	18 33	16 28
28	28 48	26 59	25 7	23 12	21 15	19 11	17 4
29	29 29	27 39	25 48	23 51	21 54	19 49	17 41
30	30 10	28 21	26 29	25 32	22 32	20 28	18 21

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♈ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	13 3	14 40	16 15	17 51	19 27	21 0	22 33
1	13 31	15 10	16 44	18 20	19 56	21 30	23 2
2	14 0	15 38	17 15	18 50	20 26	22 1	23 33
3	14 30	16 8	17 46	19 21	20 56	22 32	24 5
4	15 0	16 37	18 15	19 51	21 27	23 2	24 35
5	15 29	17 8	18 46	20 22	21 57	23 33	25 6
6	16 0	17 37	19 16	20 53	22 27	24 3	25 38
7	16 31	18 7	19 47	21 25	22 59	24 35	26 10
8	17 2	18 40	20 19	21 57	23 32	25 7	26 42
9	17 33	19 12	20 51	22 29	24 5	25 39	27 14
10	18 4	19 43	21 22	23 1	24 48	26 12	27 46
11	18 35	20 16	21 55	23 33	25 10	26 46	28 20
12	19 8	20 49	22 29	24 7	25 43	27 21	28 54
13	19 41	21 23	23 2	24 40	26 17	27 55	29 28
14	20 13	21 56	23 36	25 14	26 51	28 27	30 2
15	20 46	22 30	24 11	25 49	27 26	29 4	30 38
16	21 21	23 4	24 44	26 24	28 2	29 39	31 14
17	21 56	23 40	25 19	26 59	28 37	30 15	31 49
18	22 31	24 14	25 55	27 34	29 14	30 51	32 26
19	23 7	24 49	26 31	28 12	29 50	31 28	33 3
20	23 42	25 25	27 8	28 49	30 27	32 5	33 40
21	24 19	26 3	27 45	29 26	31 3	32 42	34 18
22	24 56	26 39	28 21	30 3	31 41	33 20	34 57
23	25 33	27 17	28 59	30 41	32 20	33 58	35 35
24	26 11	27 56	29 37	31 19	32 58	34 37	36 13
25	26 49	28 34	30 18	32 0	33 38	35 17	36 53
26	27 28	29 14	30 58	32 39	34 28	35 57	37 33
27	28 7	29 54	31 39	33 19	35 0	36 37	38 15
28	28 48	30 35	32 19	34 1	35 42	37 20	38 56
29	29 29	31 17	33 0	34 43	36 24	38 1	39 38
30	30 26	31 58	33 42	35 25	37 6	38 44	40 30

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♈	0	1	2	3	4	5	6
d.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	30 10	28 21	29 29	24 32	22 34	20 27	18 21
1	30 52	29 2	27 9	25 12	23 14	21 7	19 0
2	31 36	29 45	27 47	25 52	23 52	21 47	19 38
3	32 19	30 27	28 33	26 35	24 35	22 29	20 17
4	33 4	31 12	29 18	27 19	25 18	23 11	20 58
5	33 48	31 57	30 2	28 4	26 2	23 14	21 42
6	34 34	32 42	30 46	28 49	26 45	24 30	22 24
7	35 20	33 28	31 33	29 33	27 29	25 20	23 7
8	36 7	34 15	32 20	30 19	28 15	26 6	23 52
9	36 55	35 2	33 7	31 6	29 1	26 52	24 37
10	37 44	35 50	33 56	31 54	29 50	27 39	25 25
11	38 33	36 39	34 44	32 43	30 38	28 27	26 12
12	39 23	37 30	35 34	33 32	31 28	29 16	26 59
13	40 14	38 21	36 24	34 23	32 17	30 7	27 48
14	41 6	39 13	37 14	35 15	33 7	30 57	28 37
15	41 59	40 6	38 7	36 8	34 0	31 49	29 29
16	42 52	41 0	39 1	37 2	34 54	32 41	30 22
17	43 47	41 54	39 56	37 56	35 48	33 35	31 17
18	44 42	42 48	40 49	38 51	36 43	34 31	32 11
19	45 36	43 44	41 47	39 45	37 38	35 27	33 6
20	46 33	44 41	42 44	40 42	38 34	36 23	34 2
21	47 31	45 38	43 40	41 39	39 33	37 19	34 58
22	48 29	46 35	44 38	42 37	40 31	38 17	35 56
23	49 28	47 35	45 38	43 36	41 32	39 19	36 57
24	50 28	48 35	46 39	44 36	42 31	40 20	37 59
25	51 29	49 37	47 41	45 40	43 33	41 21	39 0
26	52 31	50 40	48 43	46 43	44 36	42 25	40 3
27	53 34	51 42	49 46	47 46	45 40	43 28	41 7
28	54 37	52 46	50 50	48 51	46 45	44 34	42 13
29	55 41	53 50	51 55	49 56	47 51	45 40	43 20
30	56 46	54 56	53 2	51 3	48 55	46 48	44 29

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♈ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	30 10	31 58	33 42	35 25	37 6	38 44	40 20
1	30 52	32 40	34 25	36 8	37 49	39 26	41 3
2	31 36	33 21	35 9	36 51	38 32	40 10	41 47
3	32 19	34 6	35 52	37 35	39 16	40 53	42 31
4	33 4	34 50	36 37	38 20	40 0	41 38	43 15
5	33 48	35 36	37 21	39 5	40 46	42 24	44 1
6	34 34	36 21	38 7	39 50	41 31	43 12	44 48
7	35 20	37 8	38 54	40 37	42 18	43 58	45 34
8	36 7	37 55	39 41	41 24	43 5	44 45	46 21
9	36 55	38 44	40 29	42 13	43 54	45 34	47 10
10	37 44	39 32	41 18	43 1	44 43	46 21	47 59
11	38 33	40 21	42 8	43 51	45 33	47 11	48 48
12	39 23	41 12	42 58	44 42	46 24	48 1	49 38
13	40 14	42 2	43 48	45 34	47 13	48 53	50 30
14	41 6	42 55	44 41	46 25	48 5	49 44	51 22
15	41 59	43 47	45 33	47 17	48 58	50 37	52 13
16	42 52	44 41	46 28	48 11	49 51	51 30	53 6
17	43 47	45 35	47 22	49 5	50 44	52 24	53 59
18	44 42	46 31	48 18	49 59	51 40	53 19	54 54
19	45 36	47 27	49 14	50 54	52 35	54 13	55 49
20	46 33	48 23	50 9	51 49	53 30	55 9	56 43
21	47 31	49 19	51 5	52 45	54 25	56 4	57 39
22	48 29	50 16	52 2	53 43	55 24	57 1	58 36
23	49 28	51 15	53 1	54 42	56 22	58 0	59 34
24	50 28	52 15	54 0	55 42	57 21	58 58	60 32
25	51 29	53 17	55 1	56 42	58 21	59 58	61 31
26	52 31	54 18	56 1	57 43	59 21	60 58	62 30
27	53 34	55 20	57 3	58 44	60 21	61 58	63 30
28	54 37	56 23	58 5	59 46	61 23	62 59	64 31
29	55 41	57 26	59 9	60 49	62 25	64 1	65 32
30	56 36	58 31	60 14	61 53	63 29	65 4	66 35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♋	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	56	46	54	56	53	2	51	3	48	59	46	48	44	29
1	57	52	56	2	54	9	52	10	50	7	47	56	45	38
2	58	59	57	10	55	18	53	19	51	17	49	6	46	49
3	60	6	58	18	56	26	54	28	52	26	50	16	47	59
4	61	14	59	28	57	37	55	39	53	38	51	29	49	13
5	62	23	60	37	58	47	56	50	54	49	52	41	50	26
6	63	33	61	47	59	57	58	1	56	3	53	56	51	41
7	64	43	62	59	61	8	59	14	57	16	55	11	52	58
8	65	54	64	9	62	20	60	27	58	29	56	25	54	12
9	67	6	65	22	63	34	61	41	59	43	57	41	55	30
10	68	19	66	37	64	50	62	58	61	0	59	1	56	50
11	69	33	67	52	66	5	64	15	62	18	60	19	58	10
12	70	47	69	6	67	19	65	33	63	37	61	37	59	31
13	72	1	70	22	68	38	66	50	64	56	62	57	60	53
14	73	17	71	38	69	55	68	8	66	16	64	17	62	14
15	74	33	72	54	71	11	69	26	67	34	65	39	63	35
16	75	50	74	11	72	30	70	45	68	55	67	1	64	59
17	77	7	75	29	73	50	72	5	70	17	68	25	66	24
18	78	25	76	48	75	10	73	26	71	40	69	46	67	49
19	79	48	78	7	76	30	74	48	73	2	71	11	69	16
20	81	2	79	28	77	52	76	10	74	26	72	37	70	43
21	82	21	80	48	79	13	77	32	75	49	74	2	72	9
22	83	41	82	9	80	36	78	55	77	15	75	28	73	36
23	85	1	83	30	81	99	80	19	78	39	76	54	75	3
24	86	22	84	52	83	20	81	45	80	5	78	23	76	32
25	87	42	86	15	84	44	83	10	81	32	79	50	78	2
26	89	3	87	38	86	8	84	35	82	58	81	17	79	30
27	90	24	88	59	87	31	85	59	84	25	82	45	81	1
28	91	47	90	23	88	55	87	24	85	51	84	13	82	32
29	93	11	91	46	90	21	88	52	87	20	85	43	84	4
30	94	34	93	12	91	47	90	18	88	48	87	12	85	35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♋	0	1	2	3	4	5	6
d.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	56 46	58 31	60 14	61 53	63 29	65 4	66 35
1	57 52	59 36	61 19	62 57	64 39	66 7	67 38
2	58 59	60 43	62 25	64 2	65 39	67 11	68 43
3	60 6	61 50	63 31	65 8	66 43	68 6	69 46
4	61 14	62 58	64 39	66 15	67 51	69 22	70 52
5	62 23	64 7	65 47	67 22	68 57	70 28	71 57
6	63 33	65 15	66 54	68 30	70 3	71 34	73 2
7	64 43	66 25	68 3	69 38	71 12	72 42	74 10
8	65 54	67 34	69 12	70 47	72 20	73 49	75 16
9	67 6	68 45	70 23	71 55	73 27	74 56	76 23
10	68 19	69 59	71 35	73 7	74 38	76 7	77 33
11	69 33	71 13	72 48	74 18	75 49	77 17	78 43
12	70 47	72 25	74 0	75 29	77 0	78 28	79 52
13	72 1	73 39	75 12	76 43	78 11	79 33	81 1
14	73 17	74 53	76 26	77 57	79 23	80 50	82 12
15	74 33	76 7	77 39	79 9	80 36	82 1	83 23
16	75 50	77 23	78 55	80 23	81 45	83 14	84 36
17	77 7	78 38	80 10	81 38	83 3	84 27	85 48
18	78 25	79 56	81 26	82 50	84 18	85 39	87 0
19	79 43	81 13	82 42	84 7	85 33	86 53	88 14
20	81 2	82 32	83 58	85 23	86 47	88 7	89 27
21	82 21	83 50	85 15	86 39	88 2	89 22	90 40
22	83 41	85 9	86 33	87 56	89 17	90 37	91 55
23	85 1	86 28	87 53	89 15	90 34	91 54	93 10
24	86 22	87 47	89 11	90 32	91 51	93 10	94 26
25	87 42	89 8	90 31	91 51	93 10	94 26	95 41
26	89 3	90 28	91 51	93 10	94 28	95 42	96 57
27	90 24	91 48	93 10	94 29	95 46	96 59	98 13
28	91 47	93 10	94 31	95 49	97 4	98 18	99 31
29	93 11	94 32	95 51	97 8	98 23	99 36	100 49
30	94 34	95 54	97 17	98 27	99 42	100 54	102 6

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♌	0	1	2	3	4	5	6
d.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	94 34	93 11	91 47	90 18	88 48	87 12	85 35
1	95 58	94 35	93 12	91 45	90 16	88 41	87 5
2	97 22	96 1	94 37	93 12	91 45	90 11	88 36
3	98 45	97 26	96 3	94 39	93 12	91 41	90 8
4	100 8	98 51	97 30	96 7	94 41	93 11	91 39
5	101 33	100 16	98 56	97 34	96 9	94 43	93 11
6	102 57	101 40	100 23	99 2	97 38	96 13	94 43
7	104 22	103 6	101 49	100 31	99 9	97 44	96 16
8	105 46	104 33	103 17	102 0	100 39	99 16	97 46
9	107 11	105 59	104 44	103 39	102 8	100 46	99 21
10	108 36	107 25	106 10	104 56	103 37	102 16	100 54
11	110 2	108 53	107 38	106 23	105 8	103 47	102 27
12	111 27	110 19	109 7	107 52	106 37	105 19	103 59
13	112 53	111 46	110 34	109 20	108 6	106 48	105 30
14	114 18	113 12	112 2	110 50	109 36	108 20	107 2
15	115 44	114 37	113 30	112 19	111 5	109 51	108 35
16	117 10	116 4	114 58	113 48	112 36	111 22	110 7
17	118 36	117 31	116 25	115 16	114 6	112 53	111 40
18	120 2	118 58	117 53	116 46	115 36	114 25	113 13
19	121 27	120 25	119 22	118 15	117 7	115 57	114 46
20	122 54	121 51	120 49	119 44	118 36	117 27	116 16
21	124 20	123 18	122 16	121 11	120 6	118 57	117 49
22	125 46	124 45	123 43	122 40	121 37	120 29	119 21
23	127 12	126 12	124 11	124 8	123 6	121 59	120 53
24	128 39	127 39	126 39	125 37	124 35	123 29	122 24
25	130 5	129 6	128 7	127 6	126 4	124 59	123 54
26	131 31	130 31	129 34	128 34	127 34	126 30	125 26
27	132 57	131 59	131 2	130 3	129 3	128 0	126 58
28	134 23	133 27	132 29	131 31	130 32	129 29	128 29
29	135 50	134 53	133 57	132 59	132 0	130 59	129 58
30	137 15	136 19	135 23	134 27	133 29	132 29	131 29

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♋ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	94 34	95 54	97 12	98 27	99 42	100 54	102 6
1	95 58	97 17	98 34	99 49	101 2	102 13	103 24
2	97 21	98 39	99 55	101 9	102 22	103 32	104 42
3	98 45	100 0	101 17	102 29	103 42	104 51	106 1
4	100 8	101 24	102 40	103 51	105 2	106 11	107 19
5	101 33	102 48	104 2	105 12	106 22	107 31	108 37
6	102 57	104 12	105 23	106 33	107 42	108 51	109 57
7	104 22	105 35	106 47	107 55	109 4	110 12	111 17
8	105 46	106 59	108 9	109 17	110 25	111 32	112 37
9	107 11	108 23	109 33	110 40	111 46	112 52	113 56
10	108 30	109 47	110 56	112 3	113 9	114 13	115 16
11	1 0 2	111 11	112 19	113 26	114 30	115 34	116 37
12	111 27	112 36	113 43	114 48	115 52	116 55	117 58
13	112 53	114 2	115 7	116 11	117 13	118 17	119 19
14	114 18	115 26	116 30	117 34	118 36	119 39	120 40
15	115 44	116 50	117 55	118 57	119 58	121 0	122 0
16	117 10	118 16	119 18	120 20	121 21	122 22	123 20
17	118 36	119 41	120 42	121 44	122 45	123 45	124 42
18	120 2	121 5	122 7	123 7	124 7	125 7	126 4
19	121 27	122 30	123 31	124 31	125 30	126 28	127 26
20	122 54	123 55	124 56	125 55	126 54	127 50	128 48
21	124 20	125 20	126 21	127 19	128 17	129 13	130 10
22	125 46	126 46	127 45	128 43	129 40	130 37	131 32
23	127 12	128 9	129 9	130 7	131 3	131 59	132 54
24	128 39	129 35	130 34	131 31	132 26	133 21	134 16
25	130 5	131 2	132 0	132 56	133 49	134 45	135 38
26	131 31	132 27	133 26	134 19	135 13	136 8	137 1
27	132 57	133 54	134 50	135 43	136 36	137 30	138 23
28	134 23	135 18	136 13	137 6	138 0	138 53	139 45
29	135 50	136 44	137 36	138 30	139 24	140 16	141 8
30	137 15	138 8	139 1	139 55	140 49	141 40	142 31

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♒	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	137	15	136	19	135	23	134	27	133	29	132	29	131	29
1	138	41	137	46	136	51	135	54	134	57	133	58	132	58
2	140	7	139	12	138	17	137	22	136	26	135	28	134	29
3	141	33	140	39	139	44	138	50	137	54	136	58	136	0
4	142	59	142	6	141	13	140	10	139	23	138	27	137	30
5	144	25	143	32	142	40	141	46	140	51	139	55	138	59
6	145	51	144	58	144	7	143	13	142	19	141	24	140	30
7	147	17	146	24	145	33	144	41	143	46	142	53	141	58
8	148	43	147	52	147	1	146	9	145	15	144	22	143	27
9	150	8	149	18	148	27	147	37	146	44	145	51	144	57
10	151	34	150	44	149	53	149	2	148	12	147	18	146	26
11	152	59	152	10	151	20	150	29	149	40	148	46	147	54
12	154	25	153	36	152	47	151	55	151	7	150	14	149	22
13	155	50	155	2	154	13	153	22	152	33	151	42	150	52
14	157	16	156	28	155	38	154	48	153	59	153	9	152	18
15	158	41	157	53	157	5	156	16	155	27	154	37	153	47
16	160	7	159	18	158	31	157	42	156	54	156	3	155	15
17	161	32	160	44	159	57	159	9	158	20	157	31	156	43
18	162	58	162	9	161	23	160	35	159	47	158	58	158	9
19	164	23	163	36	162	50	162	2	161	14	160	25	159	35
20	165	48	165	2	164	16	163	29	162	40	161	52	161	3
21	167	13	166	28	165	41	164	55	164	7	163	19	162	30
22	168	39	167	52	167	6	166	19	165	33	164	45	163	57
23	170	4	169	18	168	32	167	45	166	58	166	12	165	24
24	171	30	170	43	169	57	169	11	168	24	167	38	166	50
25	172	54	172	7	171	22	170	35	169	49	169	2	168	15
26	174	20	173	33	172	47	172	1	171	15	170	28	169	42
27	175	45	174	58	174	13	173	27	172	40	171	54	171	7
28	177	10	176	23	175	38	174	52	174	6	173	20	172	33
29	178	36	177	48	177	3	176	18	175	32	174	45	173	59
30	180	10	179	13	178	29	177	43	176	57	176	11	175	25

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♑ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	137 15	138 8	139 2	139 55	140 49	141 40	142 32
1	138 42	139 33	140 26	141 19	142 13	143 3	143 54
2	140 8	140 58	141 52	142 43	143 36	144 26	145 17
3	141 33	142 24	143 16	144 8	144 59	145 49	146 40
4	142 59	143 53	144 42	145 32	146 22	147 12	148 5
5	144 25	145 17	146 7	146 57	147 46	148 36	149 27
6	145 52	146 42	147 32	148 21	149 12	150 0	150 50
7	147 17	148 7	148 56	149 45	150 35	151 25	152 14
8	148 43	149 32	150 22	151 9	151 59	152 49	153 38
9	150 8	150 58	151 47	152 35	153 24	154 13	155 2
10	151 34	152 23	153 12	153 59	154 49	155 37	156 25
11	152 59	153 48	154 16	155 24	156 13	157 1	157 47
12	154 25	155 14	156 2	156 50	157 37	158 25	159 12
13	155 50	156 30	157 27	158 15	159 2	159 49	160 35
14	157 16	158 4	158 52	159 40	160 26	161 13	161 59
15	158 42	159 28	160 16	161 4	161 50	162 37	163 23
16	160 7	160 54	161 42	162 28	163 14	164 0	164 47
17	161 32	162 19	163 6	163 52	164 38	165 25	166 12
18	162 58	163 45	164 31	165 16	166 3	166 49	167 35
19	164 23	165 10	165 56	166 42	167 27	168 13	168 59
20	165 48	166 35	167 22	168 6	168 51	169 38	170 24
21	167 13	168 2	168 46	169 32	170 17	171 3	171 49
22	168 39	169 25	170 10	170 55	171 42	172 27	173 13
23	170 4	170 50	171 35	172 22	173 6	173 52	174 37
24	171 30	172 15	173 0	173 46	174 31	175 16	176 3
25	172 54	173 40	174 27	175 12	175 57	176 42	177 28
26	174 20	175 5	175 52	176 37	177 22	178 8	178 54
27	175 45	176 32	177 17	178 2	178 48	179 33	180 19
28	177 10	177 56	178 43	179 26	180 12	180 57	181 43
29	178 36	179 22	180 8	180 52	181 37	181 23	183 10
30	180 0	180 47	181 32	182 17	183 3	183 49	184 35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♎	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	180	0	179	13	178	29	177	43	176	57	176	11	175	25
1	181	25	180	39	179	52	179	9	178	23	177	37	176	50
2	182	50	182	4	181	17	181	34	179	47	179	3	178	17
3	184	15	183	29	182	43	180	58	181	12	180	27	179	41
4	185	40	184	55	184	8	183	23	182	38	181	52	181	6
5	187	6	186	20	185	33	184	48	184	3	183	18	182	32
6	188	30	187	45	187	0	186	13	185	29	184	44	183	57
7	189	56	189	10	188	25	187	39	186	54	186	9	185	23
8	191	21	190	35	189	50	189	5	188	19	187	33	186	47
9	192	47	191	59	191	14	190	29	189	43	188	57	189	11
10	194	12	193	25	192	39	191	54	191	9	190	22	19	36
11	195	37	194	50	194	4	193	19	192	33	191	47	191	1
12	197	2	196	15	195	29	194	44	193	57	193	11	192	25
13	198	28	197	42	196	54	196	8	195	22	194	35	193	49
14	199	53	199	6	198	19	197	32	196	46	196	0	195	13
15	201	19	200	32	199	44	198	56	198	10	197	23	196	37
16	202	44	201	56	201	9	200	20	199	34	198	47	198	1
17	204	10	203	22	202	33	201	45	200	58	200	11	199	25
18	205	35	204	46	203	59	203	10	202	23	201	35	200	49
19	207	1	206	12	205	24	204	36	203	47	202	59	202	13
20	208	26	207	37	206	49	206	2	205	12	204	23	203	35
21	209	52	209	2	208	13	207	25	206	35	205	47	204	59
22	211	17	210	28	209	38	208	51	208	1	207	11	206	22
23	212	43	211	53	211	4	210	15	209	25	208	35	207	46
24	214	9	213	18	212	29	211	39	210	49	210	0	209	10
25	215	35	214	43	213	53	213	3	212	14	211	24	210	33
26	216	59	216	10	215	19	214	28	213	38	212	48	211	55
27	218	27	217	36	216	43	215	52	215	1	214	11	213	20
28	219	53	219	2	218	9	217	17	216	24	215	34	214	43
29	221	19	220	27	219	34	218	41	217	47	216	57	216	6
30	222	46	221	52	220	59	220	5	219	11	218	20	217	29

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♑	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	180	10	180	47	181	32	182	17	183	3	183	45	184	35
1	181	25	182	12	182	57	183	42	184	28	185	15	186	2
2	182	50	183	37	184	22	185	8	185	54	186	40	187	27
3	184	15	185	2	185	47	186	33	187	20	188	6	188	53
4	185	40	186	27	187	13	187	59	188	45	189	32	190	19
5	187	6	187	53	188	38	189	25	190	11	190	58	191	45
6	188	30	189	17	190	3	190	49	191	35	192	22	193	10
7	189	56	190	42	191	28	192	15	193	2	193	48	194	36
8	191	22	192	8	192	54	193	42	194	27	195	14	196	3
9	192	47	193	32	194	19	195	5	195	53	196	42	197	30
10	194	12	194	58	195	44	196	32	197	20	198	8	198	57
11	195	37	196	24	197	10	197	58	198	47	199	35	200	25
12	197	2	197	52	198	37	199	25	200	13	201	2	201	52
13	198	28	199	16	200	3	200	52	201	40	202	29	203	18
14	199	52	200	42	201	29	202	18	203	6	203	57	204	45
15	201	19	202	7	202	55	203	44	204	33	205	23	206	13
16	203	44	203	32	204	22	205	12	206	1	206	52	207	42
17	204	10	204	58	205	47	206	38	207	27	208	18	209	9
18	205	35	206	24	207	13	208	5	208	53	209	46	210	38
19	207	2	207	50	208	40	209	32	210	20	211	14	212	6
20	208	26	209	19	210	7	210	58	211	48	212	42	213	34
21	209	52	210	42	211	33	212	23	213	16	214	9	215	3
22	211	17	212	8	212	59	213	52	214	45	215	38	216	33
23	212	43	213	36	214	27	215	19	216	14	217	7	218	2
24	214	9	215	2	215	53	216	47	217	42	218	36	219	30
25	215	35	216	28	217	20	218	14	219	9	220	5	221	2
26	216	59	217	54	218	47	219	42	220	37	221	33	222	30
27	218	27	219	21	220	16	221	10	222	6	223	2	224	0
28	219	53	220	48	221	43	222	38	223	34	224	32	225	32
29	221	19	222	14	223	9	224	6	225	3	226	2	227	2
30	222	46	223	42	224	37	225	33	226	32	227	32	228	35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♏	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	222	46	221	51	220	59	220	5	219	11	218	20	217	29
1	224	11	223	16	222	24	221	30	220	36	219	44	218	51
2	225	37	224	41	223	47	222	54	222	0	221	7	220	15
3	227	3	226	6	225	10	224	17	223	24	222	30	221	37
4	228	29	227	33	226	35	225	41	224	47	223	51	222	59
5	229	55	228	58	228	0	227	4	226	11	225	15	224	21
6	231	21	230	25	229	26	228	29	227	35	226	39	225	44
7	232	47	231	51	230	51	229	53	228	57	228	1	227	6
8	234	14	233	14	232	15	231	17	230	20	229	23	228	28
9	235	40	234	40	233	39	232	41	231	43	230	47	229	50
10	237	6	236	5	235	4	234	5	232	56	232	10	231	11
11	238	33	237	30	236	29	235	29	234	30	233	31	232	34
12	239	58	238	55	237	53	236	53	235	53	234	53	233	56
13	241	24	240	19	239	18	238	16	237	15	236	15	235	18
14	242	50	241	44	240	41	239	40	238	39	237	38	236	40
15	244	16	243	10	242	5	241	3	240	1	239	0	238	0
16	245	41	244	34	243	30	242	26	241	24	240	21	239	20
17	247	8	245	58	244	53	243	49	242	47	241	43	240	41
18	248	33	247	24	246	17	245	11	244	8	243	5	242	1
19	249	58	248	49	247	41	246	34	245	33	244	26	243	23
20	251	24	250	13	249	4	247	57	246	51	245	47	244	44
21	252	49	251	37	250	27	249	20	248	14	247	8	246	4
22	254	14	253	1	251	51	250	43	249	35	248	28	247	23
23	255	38	254	25	253	13	252	5	250	56	249	48	248	43
24	257	3	255	48	254	37	253	27	252	18	251	9	250	3
25	258	27	257	11	255	58	254	48	253	38	252	29	251	23
26	259	51	258	36	257	20	256	9	254	58	253	49	252	41
27	261	15	260	0	258	43	257	30	256	18	255	9	253	59
28	262	39	261	21	260	5	258	51	257	38	256	28	255	18
29	264	3	262	43	261	26	260	11	258	58	257	47	256	36
30	265	26	264	6	262	48	261	33	260	18	259	6	257	54

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♏	0	1	2	3	4	5	6
d.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	222 46	223 41	224 37	225 33	226 31	227 31	228 31
1	224 11	225 7	226 3	227 1	228 0	229 1	230 1
2	225 37	226 33	227 31	228 29	229 27	230 31	231 31
3	227 3	228 1	228 58	229 57	230 57	232 0	233 1
4	228 29	229 28	230 26	231 26	232 26	233 30	234 34
5	229 55	230 54	231 53	232 54	233 56	235 1	236 0
6	231 21	232 21	233 21	234 23	235 25	236 31	237 36
7	232 47	233 48	234 49	235 51	236 54	238 1	239 7
8	234 14	235 15	236 17	237 20	238 23	239 31	240 39
9	235 40	236 41	237 44	238 49	239 54	241 1	242 11
10	237 6	238 6	239 11	240 16	241 24	242 33	243 44
11	238 33	239 35	240 38	241 45	242 53	244 3	245 14
12	239 53	241 1	242 7	243 14	244 24	245 35	246 47
13	241 24	242 29	243 35	244 44	245 54	247 7	248 20
14	242 50	243 56	245 1	246 11	247 24	248 38	249 53
15	244 16	245 23	246 30	247 41	248 55	250 9	251 25
16	245 41	246 48	247 58	249 10	250 24	251 40	252 58
17	247 8	248 14	249 26	250 40	251 55	253 11	254 30
18	248 33	249 41	250 53	252 8	253 23	254 41	256 1
19	249 58	251 7	252 21	253 37	254 52	256 13	257 33
20	251 24	252 35	253 50	255 4	256 23	257 44	259 6
21	252 49	254 1	255 16	256 31	257 52	259 14	260 39
22	254 14	255 27	256 43	258 0	259 21	260 44	262 11
23	255 38	256 54	258 11	259 29	260 51	262 16	263 44
24	257 3	258 20	259 37	260 58	262 22	263 47	265 17
25	258 27	259 44	261 4	262 26	263 51	265 17	266 40
26	259 51	261 9	262 30	263 53	265 19	266 49	268 21
27	261 15	262 34	263 57	265 21	266 48	268 19	269 51
28	262 39	263 59	265 23	266 48	268 15	269 49	271 20
29	264 3	265 25	266 48	268 15	269 44	271 19	272 55
30	265 26	266 49	268 13	269 41	271 11	272 48	274 25

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♈	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	265	26	264	6	262	48	261	33	260	18	259	6	257	54
1	266	49	265	28	264	9	262	51	261	37	260	24	259	11
2	268	11	266	50	265	29	264	11	262	56	261	41	260	29
3	269	34	268	11	266	50	265	31	264	14	263	1	261	47
4	270	56	269	31	268	9	266	50	265	31	264	18	263	3
5	272	18	270	51	269	29	268	9	266	50	265	34	264	19
6	273	38	272	13	270	49	269	28	268	9	266	50	265	34
7	274	58	273	31	272	8	270	45	269	26	268	6	266	50
8	276	19	274	51	273	27	272	4	270	43	269	23	268	5
9	277	39	276	10	274	45	273	21	271	58	270	38	269	20
10	278	58	277	28	276	1	274	37	273	13	271	53	270	33
11	280	17	278	47	277	18	275	58	274	27	273	7	271	46
12	281	34	280	4	278	34	277	8	275	41	274	21	273	0
13	282	53	281	21	279	50	278	21	276	57	275	33	274	21
14	284	10	282	27	281	5	279	37	278	11	276	46	275	24
15	285	27	283	53	282	21	280	51	279	24	277	59	276	37
16	286	41	285	7	283	34	282	3	280	37	279	10	277	48
17	287	58	286	21	284	48	283	17	281	49	280	21	278	59
18	289	11	287	35	286	0	284	31	283	0	281	33	280	8
19	290	27	288	47	287	11	285	41	284	11	282	43	281	17
20	291	41	290	1	288	25	286	53	285	21	283	53	282	27
21	292	53	291	15	289	37	288	5	286	33	285	4	283	37
22	294	5	292	26	290	48	289	13	287	40	286	11	284	44
23	295	16	293	35	291	57	290	21	288	48	287	18	285	50
24	296	27	294	45	293	6	291	30	289	57	288	26	286	58
25	297	37	295	54	294	13	292	38	291	3	289	31	288	3
26	298	46	297	1	295	21	293	45	292	9	290	38	289	8
27	299	54	298	10	296	29	294	51	293	17	291	44	290	14
28	301	1	299	17	297	35	295	58	294	21	292	46	291	17
29	302	8	300	24	298	41	297	3	295	27	293	53	292	21
30	303	14	301	29	299	46	298	7	296	31	294	56	293	27

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

☉	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	265	26	266	49	268	13	269	41	271	11	272	47	274	25
1	266	49	268	14	269	39	271	8	272	40	274	17	275	56
2	268	11	269	37	271	5	272	36	274	9	275	47	277	28
3	269	34	271	1	272	29	274	1	275	35	277	15	278	59
4	270	56	272	21	273	51	275	25	277	1	278	43	280	30
5	271	18	273	45	275	16	276	50	278	28	280	10	281	58
6	273	37	275	8	276	40	278	15	279	55	281	38	283	28
7	274	58	276	30	278	3	279	41	281	21	283	6	284	57
8	276	19	277	51	279	24	281	5	282	45	284	32	286	24
9	277	39	279	11	280	47	282	28	284	11	285	58	287	51
10	278	58	280	31	282	8	283	50	285	34	287	23	289	17
11	280	17	281	53	283	30	285	11	286	58	288	49	290	44
12	281	34	283	11	284	50	286	34	288	20	290	14	292	11
13	282	53	284	31	286	10	287	55	289	34	291	35	293	36
14	284	10	285	49	287	30	289	15	291	5	292	59	295	1
15	285	27	287	6	288	49	290	34	292	26	294	21	296	25
16	286	43	288	21	290	5	291	51	293	44	295	43	297	46
17	287	58	289	38	291	21	293	10	295	4	297	3	298	7
18	289	13	290	54	292	41	294	27	296	23	298	23	300	29
19	290	27	292	8	293	55	295	45	297	41	299	43	301	50
20	291	41	293	23	295	10	297	1	299	0	300	59	303	19
21	292	53	294	38	296	26	298	19	300	17	302	19	304	30
22	294	5	295	51	297	40	299	33	301	31	303	35	305	48
23	295	16	297	1	298	51	300	46	302	44	304	49	307	3
24	296	27	298	13	300	3	301	59	303	57	306	4	308	19
25	297	37	299	23	301	13	303	10	305	11	307	19	309	34
26	298	46	300	31	302	23	304	21	306	21	308	31	310	47
27	299	54	301	41	303	34	305	31	307	34	309	14	312	1
28	301	1	302	50	304	41	306	41	308	43	310	54	313	11
29	302	8	303	58	305	51	307	50	309	53	312	4	314	21
30	303	14	305	4	306	58	308	57	311	1	313	11	315	31

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♈	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	303	14	301	29	299	46	298	7	296	31	294	56	293	25
1	304	19	302	34	300	51	299	11	297	35	295	59	294	28
2	305	22	303	37	301	55	300	14	298	37	297	1	295	29
3	306	26	304	40	302	57	301	16	299	39	298	2	296	30
4	307	29	305	42	303	59	302	17	300	39	299	2	297	30
5	308	31	306	42	304	59	303	18	301	39	300	2	298	29
6	309	32	307	45	306	0	304	18	302	39	301	2	299	28
7	310	52	308	45	306	59	305	18	303	38	302	0	300	26
8	311	31	309	44	307	58	306	17	304	36	302	59	301	24
9	312	29	310	41	308	55	307	11	305	35	303	56	302	21
10	313	26	311	37	309	51	308	15	306	30	304	51	303	17
11	314	22	312	32	310	46	309	6	307	25	305	47	304	11
12	315	18	313	29	311	42	310	1	308	20	306	41	305	6
13	316	12	314	25	312	38	310	55	309	15	307	36	306	1
14	317	8	315	19	313	32	311	49	310	9	308	30	306	54
15	318	1	316	12	314	27	312	42	311	2	309	22	307	47
16	318	54	317	5	315	19	313	35	311	55	310	16	308	38
17	319	46	317	58	316	12	314	26	312	47	311	7	309	30
18	320	37	318	48	317	2	315	18	313	36	311	59	310	22
19	321	27	319	39	317	52	316	9	314	27	312	49	311	12
20	322	16	320	28	318	42	316	59	315	27	313	39	312	1
21	323	5	321	16	319	31	317	47	316	6	314	27	312	50
22	323	52	322	5	320	19	318	36	316	55	315	15	313	39
23	324	40	322	53	321	6	319	22	317	42	316	2	314	26
24	325	26	323	39	321	52	320	10	318	29	316	48	315	12
25	326	12	324	24	322	39	320	55	319	14	317	36	315	59
26	326	56	325	10	323	22	321	40	320	0	318	22	316	45
27	327	41	325	54	324	8	322	25	320	44	319	7	317	29
28	328	24	326	38	324	51	323	9	321	28	319	50	318	12
29	329	8	327	20	325	35	323	52	322	11	320	34	318	57
30	329	50	328	2	326	18	324	35	322	54	321	16	319	40

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♋	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m	d.	m.	d.	m.
0	303	14	305	14	306	58	308	57	311	1	313	12	315	31
1	304	19	306	10	308	5	310	4	312	9	314	20	316	40
2	305	22	307	14	309	10	311	9	313	15	315	26	317	47
3	306	26	308	18	310	14	312	14	314	20	316	32	318	52
4	307	29	309	20	311	17	313	17	315	24	317	35	319	57
5	308	31	310	22	312	19	314	20	316	27	318	39	321	0
6	309	32	311	25	313	21	315	22	317	27	319	40	322	1
7	310	32	312	25	314	22	316	24	318	28	320	41	323	3
8	311	31	313	25	315	22	317	22	319	29	321	42	324	4
9	312	29	314	22	316	20	318	21	320	29	322	41	325	2
10	313	26	315	19	317	16	319	18	321	26	323	37	325	58
11	314	23	316	16	318	12	320	15	322	22	324	33	326	54
12	315	18	317	12	319	11	321	10	323	17	325	29	327	49
13	316	12	318	6	320	4	322	4	324	12	326	25	328	48
14	317	8	319	0	320	59	322	58	325	6	327	19	329	38
15	318	1	319	54	321	52	323	52	326	0	328	11	330	31
16	318	54	320	47	322	46	324	45	326	52	329	2	331	22
17	319	46	321	39	323	32	325	37	327	42	329	52	332	12
18	320	37	322	30	324	26	326	28	328	32	330	44	333	1
19	321	27	323	21	325	16	327	18	329	22	331	32	333	48
20	322	16	324	10	326	4	328	6	330	10	332	21	334	35
21	323	5	324	58	326	52	328	54	330	59	333	8	335	22
22	323	52	325	45	327	40	329	41	331	45	333	54	336	8
23	324	40	326	32	328	27	330	27	332	31	334	40	336	52
24	325	26	327	18	329	4	331	11	333	15	335	22	337	36
25	326	12	328	2	329	58	331	56	333	58	336	6	338	18
26	326	56	328	48	330	42	332	41	334	42	336	49	339	2
27	327	41	329	32	331	27	333	25	335	25	337	31	339	42
28	328	24	330	15	332	11	334	8	336	7	338	12	340	22
29	329	8	330	58	332	51	334	48	336	46	338	52	341	0
30	329	50	331	39	333	31	335	28	337	26	339	32	341	32

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

♒	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	329	50	328	2	326	18	324	35	322	54	321	16	319	40
1	330	32	328	42	327	0	325	17	323	36	321	59	320	22
2	331	12	329	25	327	41	325	50	324	18	322	40	321	4
3	331	52	330	6	328	21	326	41	325	0	323	22	321	45
4	332	32	330	46	329	2	327	21	325	42	324	2	322	27
5	333	11	331	26	329	42	328	0	326	22	324	42	323	7
6	333	46	332	4	330	22	328	41	327	2	325	22	323	47
7	334	27	332	42	331	1	329	19	327	40	326	2	324	25
8	335	4	333	21	331	39	329	57	328	19	326	40	325	2
9	335	42	333	57	332	15	330	34	328	56	327	18	325	42
10	336	18	334	35	332	52	331	11	329	33	327	55	326	20
11	336	52	335	11	333	29	331	48	330	10	328	32	326	57
12	337	29	335	46	334	5	332	26	330	46	329	9	327	34
13	338	4	336	20	334	41	333	1	331	23	329	45	328	11
14	338	39	336	56	335	16	333	36	331	58	330	21	328	46
15	339	14	337	30	335	49	334	11	332	34	330	56	329	22
16	339	47	338	4	336	24	334	46	333	9	331	32	329	58
17	340	19	338	37	336	58	335	20	333	43	332	5	330	32
18	340	52	339	11	337	31	335	52	334	17	332	39	331	6
19	341	24	339	44	338	5	336	27	334	50	333	14	331	47
20	341	56	340	17	338	38	336	59	335	22	333	48	332	14
21	342	28	340	40	339	9	337	31	335	55	334	21	332	46
22	342	59	341	20	339	41	338	2	336	28	334	52	333	18
23	343	27	341	52	340	12	338	35	337	1	335	25	333	50
24	343	59	342	22	340	44	339	7	337	32	335	57	334	22
25	344	31	342	52	341	14	339	38	338	2	336	27	334	54
26	345	1	343	22	341	45	340	9	338	32	336	58	335	25
27	345	30	343	52	342	14	340	39	339	4	337	28	335	55
28	346	0	344	22	342	45	341	10	339	34	337	59	336	27
29	346	29	344	50	343	16	341	40	340	4	338	30	336	58
30	346	58	345	20	343	45	342	6	340	32	339	0	337	27

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♒ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m
0	329 50	331 39	333 31	335 28	337 26	339 32	341 39
1	330 32	332 21	334 12	336 9	338 6	340 11	342 19
2	331 12	333 1	334 52	336 48	338 45	340 49	342 56
3	331 52	333 40	335 32	337 27	339 24	341 27	343 32
4	332 32	334 21	336 12	338 5	340 2	342 5	344 9
5	333 11	335 0	336 52	338 44	340 41	342 41	344 45
6	333 49	335 40	337 29	339 22	341 18	343 17	345 21
7	334 27	336 18	338 7	339 57	341 52	343 52	345 54
8	335 4	336 53	338 42	340 32	342 27	344 26	346 27
9	335 42	337 29	339 18	341 7	343 2	345 0	347 1
10	336 18	338 5	339 54	341 44	343 37	345 34	347 34
11	336 52	338 39	340 28	342 19	344 10	346 7	348 5
12	337 29	339 12	341 1	342 52	344 42	346 49	348 37
13	338 4	339 48	341 36	343 26	345 16	347 12	349 14
14	338 39	340 22	342 10	343 58	345 48	347 42	349 40
15	339 14	340 57	342 42	344 29	346 21	348 12	350 9
16	339 47	341 30	343 14	344 2	346 52	348 44	350 41
17	340 19	342 2	343 47	345 34	347 24	349 15	351 10
18	340 52	342 34	343 19	345 4	347 54	349 45	351 39
19	341 24	343 7	344 50	346 35	348 22	350 15	352 8
20	341 56	343 39	344 21	346 6	348 54	350 45	352 38
21	342 28	344 16	345 52	347 37	349 25	351 15	353 5
22	342 59	344 41	345 22	347 8	349 52	351 42	353 32
23	343 27	345 12	346 52	348 38	350 22	352 11	354 1
24	343 50	345 41	347 22	349 7	350 51	352 39	354 28
25	344 31	346 12	347 52	349 36	351 20	353 7	354 56
26	345 1	346 42	348 22	350 4	351 48	353 34	355 22
27	345 30	347 11	348 50	350 31	352 15	354 7	355 48
28	346 0	347 39	349 19	350 59	352 42	354 29	356 15
29	346 29	348 7	349 47	351 27	353 10	354 55	356 42
30	346 58	348 35	350 15	351 55	353 37	355 21	357 7

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*North Latitude.*

☿	0		1		2		3		4		5		6	
d.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	346	58	345	20	343	45	342	9	340	33	339	0	337	27
1	347	26	345	49	344	14	342	39	341	3	339	29	337	56
2	347	54	346	18	344	43	343	7	341	32	339	58	338	25
3	348	22	346	46	345	10	343	34	342	1	340	27	338	54
4	348	50	347	14	345	39	344	4	342	30	340	56	339	21
5	349	17	347	41	346	7	344	31	342	58	341	24	339	51
6	349	45	348	8	346	35	344	59	343	25	341	52	340	18
7	350	12	348	37	347	2	345	27	343	53	342	19	340	46
8	350	38	349	4	347	28	345	55	344	21	342	47	341	14
9	351	6	349	30	347	55	346	21	344	47	343	13	341	41
10	351	32	349	57	348	23	346	49	345	18	343	41	342	9
11	351	59	350	24	348	50	347	16	345	43	344	9	342	37
12	352	25	350	50	349	17	347	42	346	9	344	35	343	3
13	352	51	351	17	349	43	348	9	346	36	345	1	343	29
14	353	17	351	42	350	9	348	34	347	2	345	27	343	55
15	353	43	352	8	350	34	349	0	347	28	345	53	344	21
16	354	8	352	34	351	1	349	26	347	54	346	20	344	47
17	354	34	353	1	351	28	349	52	348	20	346	45	345	13
18	354	59	353	25	351	53	350	18	348	45	347	11	345	39
19	355	25	353	52	352	18	350	45	349	11	347	37	346	5
20	355	50	354	17	352	43	351	10	349	37	348	2	346	30
21	356	16	354	41	353	8	351	35	350	1	348	27	346	55
22	356	41	355	7	353	34	352	1	350	27	348	53	347	21
23	357	7	355	32	353	59	352	25	350	52	349	19	347	47
24	357	32	355	57	354	25	352	50	351	17	349	44	348	11
25	357	56	356	24	354	49	353	16	351	43	350	10	348	36
26	358	22	356	49	355	14	353	41	352	8	350	34	349	0
27	358	46	357	12	355	39	354	6	352	32	350	59	349	25
28	359	11	357	38	356	3	354	32	352	58	351	25	349	51
29	359	34	358	3	356	28	354	57	353	23	351	49	350	14
30	360	0	358	27	356	55	355	21	353	47	352	13	350	39

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

♓	0	1	2	3	4	5	6
d.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	346 58	348 35	350 15	351 55	353 37	355 21	357 7
1	347 26	349 4	350 43	352 24	354 5	355 48	357 34
2	347 54	349 32	351 11	352 50	354 32	356 14	357 59
3	348 22	349 59	351 38	353 16	354 58	356 40	358 24
4	348 50	350 26	352 5	353 43	355 25	357 6	358 50
5	349 17	350 54	352 32	354 10	355 51	357 33	359 17
6	349 45	351 22	352 59	354 37	356 17	357 58	359 40
7	350 12	351 50	353 27	355 3	356 44	358 23	0 0
8	350 38	352 16	353 53	355 29	357 9	358 48	0 31
9	351 6	352 42	354 19	355 5	357 34	359 13	0 55
10	351 32	353 8	354 45	356 22	358 0	359 40	1 20
11	351 59	353 34	355 10	356 47	358 24	0 4	1 44
12	352 25	354 0	355 35	357 13	358 49	0 28	2 8
13	352 51	354 26	356 1	357 38	359 15	0 54	2 33
14	353 17	354 52	356 27	358 4	359 41	1 19	2 58
15	353 43	355 17	356 53	358 28	0 5	1 43	3 21
16	354 8	355 44	357 19	358 54	0 30	2 9	3 45
17	354 34	356 10	357 45	359 19	0 56	2 33	4 10
18	354 59	356 35	358 9	359 43	1 19	2 56	4 33
19	355 25	357 0	358 34	0 8	1 45	3 21	4 59
20	355 50	357 24	358 58	0 33	2 10	3 46	5 23
21	356 16	357 48	359 23	0 57	2 33	4 9	5 46
22	356 41	358 14	359 48	1 23	2 57	4 33	6 9
23	357 7	358 38	0 12	1 47	3 22	4 56	6 32
24	357 32	359 3	0 37	2 11	3 46	5 20	6 56
25	357 56	359 29	1 2	2 37	4 11	5 46	7 21
26	358 22	359 53	1 27	3 1	4 35	6 10	7 45
27	358 46	0 18	1 51	3 25	5 0	6 31	8 9
28	359 11	0 43	2 16	3 50	5 24	6 58	8 33
29	359 94	1 8	2 44	4 14	5 48	7 23	8 57
30	350 0	1 33	3 5	4 39	6 13	7 47	9 21

PRAXIS,

For finding the Oblique Ascensions or Descensions of the Planets, for any Latitude, by the Help of Artificial Sines and Tangents.

FIRST, The planets declination is to be sought.

Secondly, The height of the pole wherein the planet is posited.

Thirdly, With this enter the Sines and Tangents, and gain the ascensional difference.

Fourthly, The right ascension of the planet must be found, either as it is, or without latitude.

Fifthly, To this right ascension, add or subtract the ascensional difference, according to the declination of the planet, whether it be north or south, and the oblique ascension is found.

If the declination of a star is north, subtract the ascensional difference from the right ascension, and the remainder will be its oblique ascension; but, if added together, the sum will be the oblique descension of the star.

If the declination of a planet is south, add the ascensional difference and right ascension together, and the sum will be its oblique ascension; but, if you subtract, the remainder will be its oblique descension.

EXAMPLE.

Suppose it be required to find the oblique ascension of Mars, as in the figure page 197 of this work, under the elevation of the pole of the eleventh house, which is twenty-three degrees twenty-nine minutes; proceed thus: First find the declination of Mars, which is twenty-two degrees two minutes north; with this look into a table of artificial sines and tangents, and seek the tangent answerable to that degree and minute, which will be — 9.607136

Then seek the co-tangent answerable to the elevation of the pole (or latitude), viz. twenty-three degrees twenty-nine minutes, and it will be — — — — 10.362044

Which co-tangent subtract from the tangent by adding 10.000000 to the tangent, otherwise subtraction cannot be made; and there remains — — — 9.245092

This

This remaining number ſeek in the column of ſines, and it will anſwer to ten degrees eight minutes, which is called the aſcenſional difference.

	d. m.
Then ſeek the right aſcenſion of Mars, in the foregoing tables of right aſcenſions, with one degree ſeventeen minutes north latitude, which will be — — —	119 21
The declination of Mars being north, ſubtract the aſcenſional difference from the right aſcenſion, and the aſcenſional difference is — — — — —	10 8
The remainder is the oblique aſcenſion of Mars, required, viz. — — — — —	109 13

To find the oblique deſcenſion of the planets, with latitude, work as by the following example of the Moon in the aforeſaid figure.

Firſt, The Moon's declination is to be ſought, which is four degrees twenty-nine minutes north latitude.

Secondly, With this declination find the tangent anſwerable thereto, and it will be — — — —	8.894366
Thirdly, Find the Moon's pole, viz. forty-one degrees thirty ſix minutes, with which ſeek the co-tangent anſwerable, and it will be — — — —	10.051664
Which co-tangent ſubtract from the tangent, by adding 10.000000 which ſubtraction cannot otherwiſe be made; there will remain — — — —	8.842702

Which number ſeek for in the column of ſines at the top, and it will be found anſwerable to three degrees fifty-nine minutes, which is called the aſcenſional difference.

The Moon's latitude being two degrees forty-two minutes north,

	d. m.
Seek the right aſcenſion of the Moon with that latitude, and it will be — — — — — —	25 53
To this add the aſcenſional difference, becauſe the declination is north, — — — —	3 59
And the oblique deſcenſion required will be —	36 52

If

If the declination of the Moon were ſouth, the aſcenſional difference muſt then have been ſubtracted from the right aſcenſion, and the remainder would have been the oblique deſcenſion.—The ſame rules will apply to the calculating or finding the oblique deſcenſion of all the planets, in every degree of latitude.

I ſhall now ſubjoin Tables of Logiſtical Logarithms, for the purpoſe of finding the part proportional, either in time or motion, between any two planets or ſignificators; which will entirely complete this ſet of Aſtrological Tables, and render them an eaſy and familiar guide to every ſtudent, in aſcertaining the directions of all the planets, whether mundane or zodiacal, direct or converſe, that can poſſibly occur in the calculation of nativities, or horary queſtions.

To make the uſe of them more obvious to the underſtanding of every reader, I ſhall ſubjoin a variety of examples, ſhewing how to aſcertain the daily and hourly motion of any given planet; and alſo to determine the preciſe time when any two ſignificators will meet in one and the ſame point of the heavens, or form any other aſpect upon the horoſcope or geniture of any inquirer, in the courſe of practice.

The expedition with which Nativities may be calculated, or Aſtrological Queries anſwered, by the aid of this ſet of tables, not to mention the expedition with which the governing configurations are found, will amply reward the reader for any time or trouble beſtowed in acquiring a competent knowledge of them; as will abundantly appear by the method in which I ſhall bring up the directions of the ſubjoining nativity of my learned friend Mr. Witchell, Maſter of the Portſmouth Royal Academy. It may alſo be premiſed, that the ſtudent, well informed in all the foregoing rudiments of the ſcience; in the nature and tendency of the planets, and their various configurations; will, with pleaſing aptitude, by the uſe of theſe tables, find himſelf qualified for the calculation of his own or any other nativity, preciſely in the ſame way as will be laid down in the management of that above-mentioned, which will prove a competent example for all others.

Theſe tables of Logiſtical Logarithms are of a triple or three-fold extent; the firſt column appertains to motion; the ſecond to abſolute numbers, and the third to a correct meaſure of time; as ſpecified at the top of each table, reſpectively.

I have thought it moſt conſiſtent to let the tables precede, and the explanatory examples follow; for it is impoſſible to impreſs the mind

with a proper idea of the proceſs, without often referring to theſe and the other tables which compoſe the ſet, as will evidently appear by what occurs hereafter.

It is not abſolutely neceſſary that the reader ſhould ſtudy the art of conſtructing logarithms to underſtand the uſe of the following tables, which are here inſerted for the mere purpoſe of references, agreeable to the ſeveral Examples that follow; it is ſufficient for the reader to know, that *addition* of logarithms is the ſame thing as *multiplication* in common arithmetic, and *ſubtraction* in logarithms the ſame as *diviſion;* therefore, in multiplication by logarithms, add the logarithms of the multiplicand and multiplier together, and their ſum is the logarithm of the product; and in diviſion, ſubtract the logarithm of the diviſor from the logarithm of the dividend, and the remainder is the logarithm of the quotient. To extract the roots of powers by logarithms, divide the logarithm of the number by the index of the power, and the quotient is the logarithm of the root ſought; to raiſe a number to any power, multiply the logarithm of the number by the index of that power, and the product is the logarithm of the power to which the number was required to be raiſed.

TABLES

TABLES

OF

LOGISTICAL LOGARITHMS,

FOR FINDING THE

PART PROPORTIONAL

BOTH TO

TIME and MOTION.

LOGISTICAL LOGARITHMS.

Minute.			0	1	2	3	4	5	6
				60	120	180	240	300	360
	Time. m.	s.		h. m. 0 24	h. m. 0 48	h. m. 1 12	h. m. 1 36	h. m. 2 0	h. m. 2 24
0	1	0		17782	14771	13010	11761	10792	10000
1		24	35563	17710	14735	12986	11743	10777	9988
2		48	32553	17639	14699	12962	11725	10763	9976
3	1	12	30792	17570	14664	12939	11707	10749	9964
4		36	29542	17501	14629	12915	11689	10734	9952
5	2	0	28573	17434	14594	12891	11671	10720	9940
6		24	27782	17368	14559	12868	11654	10706	9928
7		48	27112	17303	14525	12845	11636	10692	9918
8	3	12	26532	17238	14491	12821	11619	10678	9905
9		36	26021	17175	14457	12798	11601	10663	9893
10	4	0	25563	17110	14424	12775	11684	10649	9881
11		24	25149	17050	14390	12753	11666	10635	9869
12		48	24771	16990	14357	12730	11549	10621	9858
13	5	12	24424	16930	14325	12707	11532	10608	9846
14		36	24102	16871	14292	12685	11515	10594	9834
15	6	0	23802	16812	14260	12663	11498	10580	9823
16		24	23522	16755	14228	12640	11481	10566	9811
17		48	23259	16698	14196	12618	11464	10552	9800
18	7	12	23010	16642	14165	12596	11447	10539	9788
19		36	22775	16587	14133	12574	11430	10525	9777
20	8	0	22553	16532	14102	12553	11413	10512	9765
21		24	22341	16478	14071	12531	11397	10498	9754
22		48	22139	16425	14040	12510	11380	10484	9742
23	9	12	21946	16372	14010	12488	11363	10471	9731
24		36	21761	16320	13979	12467	11347	10458	9720
25	10	0	21584	16269	13949	12445	11331	10444	9708
26		24	21413	16218	13919	12424	11314	10431	9697
27		48	21249	16168	13890	12403	11298	10418	9686
28	11	12	21091	16118	13860	12382	11282	10404	9675
29		36	20939	16069	13831	12362	11266	10391	9664
30	12	0	20702	16021	13802	12341	11249	10378	9652

LOGISTICAL LOGARITHMS.

Minute.			0	1	2	3	4	5	6
				60	120	180	240	300	360
	Time. m.	s.		h. m. 0 24	h. m. 0 48	h. m. 1 12	h. m. 1 36	h. m. 2 0	h. m. 2 24
30	12	0	20792	16021	13802	12342	11249	10378	9652
31		24	20649	15973	13773	12320	11233	10365	9641
32		48	20512	15925	13745	12300	11217	10352	9630
33	13	12	20378	15878	13716	12279	11201	10339	9619
34		36	20248	15832	13688	12259	11186	10326	9608
35	14	0	20122	15786	13660	12239	11170	10313	9597
36		24	20000	15740	13632	12218	11154	10300	9586
37		48	19881	15695	13604	12198	11138	10287	9575
38	15	12	19765	15651	13576	12178	11123	10274	9564
39		36	19652	15607	13549	12159	11107	10261	9553
40	16	0	19542	15563	13522	12139	11091	10248	9542
41		24	19435	15520	13495	12119	11076	10235	9532
42		48	19331	15477	13468	12099	11061	10223	9521
43	17	12	19228	15435	13441	12080	11045	10210	9510
44		36	19128	15393	13415	12061	11030	10197	9499
45	18	0	19031	15351	13381	12010	11015	10185	9488
46		24	18935	15310	13362	12022	10919	10172	9478
47		48	18842	15269	13336	12003	10984	10160	9467
48	19	12	18751	15229	13310	11984	10969	10147	9456
49		36	18661	15189	13284	11965	10954	10135	9446
50	20	0	18573	15149	13259	11946	10939	10122	9435
51		24	18487	15110	13233	11927	10924	10110	9425
52		48	18403	15071	13208	11908	10909	10098	9414
53	21	12	18320	15032	13183	11889	10894	10085	9404
54		36	18239	14994	13158	11871	10880	10073	9393
55	22	0	18159	14956	13133	11852	10865	10061	9383
56		24	18081	14918	13108	11834	10850	10049	9372
57		48	18004	14881	13083	11816	10835	10036	9362
58	23	12	17929	14844	13059	11797	10821	10024	9351
59		36	17855	14808	13034	11779	10806	10012	9341
60	24	0	17782	14771	13010	11761	10792	10000	9331

LOGISTICAL LOGARITHMS.

Minute.		7	8	9	10	11	12	13
		420	480	540	600	660	720	780
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	2 48	3 12	3 36	4 0	4 24	4 48	5 12
0	0	9331	8751	8239	7782	7368	6990	6642
1	24	9320	8742	8231	7774	7361	6984	6637
2	48	9310	8733	8223	7767	7354	6978	6631
3	1 12	9300	8724	8215	7760	7348	6972	6625
4	36	9289	8715	8207	7753	7341	6966	6620
5	2 0	9279	8706	8199	7745	7335	6960	6614
6	24	9269	8697	8191	7738	7328	6954	6609
7	48	9219	8688	8183	7731	7322	6948	6603
8	3 12	9249	8679	8175	7724	7315	6942	6598
9	36	9238	8670	8167	7717	7309	6936	6592
10	4 0	9202	8661	8159	7710	7302	6930	6587
11	24	9218	8652	8152	7703	7296	6924	6581
12	48	9208	8943	8144	7698	7289	6918	6576
13	5 12	9198	8635	8136	7688	7283	6912	6570
14	36	9188	8626	8128	7681	7276	6906	6565
15	6 0	9178	8617	8120	7674	7270	6900	6559
16	24	9168	8608	8112	7667	7264	6894	6554
17	48	9158	8599	8104	7660	7257	6888	6548
18	7 12	9148	8591	8097	7653	7251	6882	6543
19	36	9138	8582	8089	7646	7244	6877	6538
20	8 0	9128	8573	8081	7639	7238	6871	6532
21	24	9119	8565	8073	7632	7232	6865	6527
22	48	910	8556	8066	7625	7225	6859	6521
23	9 12	9099	8547	8058	7618	7219	6853	6516
24	36	9089	8539	8050	7611	7212	6847	6510
25	10 0	9079	8530	8043	7604	7206	6841	6505
26	24	9070	8522	8035	7597	7200	6836	6500
27	48	9060	8513	8027	7590	7193	6830	6494
28	11 12	9050	8504	8020	7583	7187	6824	6489
29	36	9041	8496	8012	7577	7181	6818	6484
30	12 0	9031	8487	8004	7570	7175	6812	6478

LOGISTICAL LOGARITHMS.

Minute.			7	8	9	10	11	12	13
			420	480	540	600	660	720	780
	Time.		h. m.	h. m	h. m.	h. m.	h. m.	h. m.	h. m.
	m.	f.	2 48	3 12	3 36	4 0	4 24	4 48	5 12
30	12	0	9031	8487	8004	7570	7175	6812	6471
31		24	9021	8489	7997	7563	7168	6807	6473
32		48	9012	8476	7989	7556	7162	6801	6467
33	13	12	9002	8462	7981	7549	7156	6795	6462
34		36	8992	8453	7974	7542	7149	6789	6457
35	14	0	8983	8445	7966	7535	7143	6784	6451
36		24	8973	8437	7959	7528	7137	6778	6446
37		48	8964	8428	7951	7522	7131	6772	6441
38	15	12	8954	8420	7944	7515	7124	6766	6435
39		36	8945	8411	7936	7508	7118	6761	6430
40	16	0	8935	8403	7929	7501	7112	6755	6425
41		24	8926	8395	7921	7494	7106	6749	6420
42		48	8917	8386	7914	7488	7100	6743	6414
43	17	12	8907	8378	7906	7481	7093	6738	6409
44		36	8898	8370	7899	7474	7087	6732	6404
45	18	0	8888	8361	7891	7467	7081	6726	6398
46		24	8879	8353	7884	7461	7075	6721	6393
47		48	8870	8345	7877	7454	7069	6715	6388
48	19	12	8861	8337	7869	7447	7063	6709	6383
49		36	8851	8328	7862	7441	7057	6704	6377
50	20	0	8842	8320	7855	7434	7050	6698	6372
51		24	8833	8312	7847	7427	7044	6692	6367
52		48	8824	8304	7840	7421	7038	6687	6362
53	21	12	8814	8296	7832	7414	7032	6681	6357
54		36	8805	8288	7825	7407	7026	6676	6351
55	22	0	8796	8271	7818	7401	7020	6670	6346
56		24	8787	8279	7811	7394	7014	6664	6341
57		48	8778	8263	7803	7387	7008	6659	6336
58	23	12	8769	8255	7796	7381	7002	6653	6331
59		36	8760	8247	7789	7374	6996	6648	6325
60	24	0	8751	8239	7782	7368	6990	6642	6320

LOGISTICAL LOGARITHMS.

Minute.		14	15	16	17	18	19	20
		840	900	960	1020	1080	1140	1200
	Time. m. f.	h. m. 5 36	h. m. 6 0	h. m. 6 24	h. m. 6 48	h. m. 7 12	h. m. 7 36	h. m. 8 0
0	0	6320	6021	5740	5477	5229	4994	4771
1	24	6315	6016	5736	5473	5225	4990	4768
2	48	6310	6011	5731	5469	5221	4986	4764
3	1 12	6305	6006	5727	5464	5217	4983	4760
4	36	6300	6001	5722	5460	5213	4979	4757
5	2 0	6294	5997	5718	5456	5209	4975	4753
6	24	6289	5992	5713	5452	5205	4971	4750
7	48	6284	5987	5709	5447	5201	4967	4746
8	3 12	6279	5982	5704	5443	5197	4964	4742
9	36	6274	5977	5700	5439	5193	4960	4739
10	4 0	6269	5973	5695	5435	5189	4956	4735
11	24	6264	5968	5691	5430	5185	4952	4732
12	48	6259	5963	5686	5426	5181	4949	4728
13	5 12	6254	5958	5682	5422	5177	4945	4724
14	36	6248	5954	5677	5418	5173	4941	4721
15	6 0	6243	5949	5673	5414	5169	4937	4717
16	24	6238	5944	5669	5409	5165	4933	4714
17	48	6233	5939	5664	5405	5161	4930	4710
18	7 12	6228	5935	5660	5401	5157	4926	4707
19	36	6223	5930	5655	5397	5153	4922	4703
20	8 0	6218	5925	5651	5393	5149	4918	4699
21	24	6213	5920	5646	5389	5145	4915	4696
22	48	6208	5916	5642	5384	5141	4911	4692
23	9 12	6203	5911	5637	5380	5137	4907	4689
24	36	6198	5906	5633	5376	5133	4903	4685
25	10 0	6193	5902	5629	5372	5129	4900	4682
26	24	6188	5897	5624	5368	5125	4896	4678
27	48	6183	5892	5620	5364	5122	4892	4674
28	11 12	6178	5888	5615	5359	5118	4889	4671
29	36	6173	5883	5611	5355	5114	4885	4668
30	12 0	6178	5878	5607	5351	5110	4881	4664

LOGISTICAL LOGARITHMS.

Minute.		14	15	16	17	18	19	20
		840	900	960	1020	1080	1140	1200
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	5 36	6 0	6 24	6 48	7 12	7 36	8 0
30	12 0	6168	5878	5607	5351	5110	4881	4664
31	24	6163	5874	5602	5347	5106	4877	4660
32	48	6158	5869	5598	5343	5102	4874	4657
33	13 12	6153	5864	5594	5339	5098	4870	4653
34	36	6148	5860	5589	5335	5094	4866	4650
35	14 0	6143	5855	5585	5331	5090	4863	4646
36	24	6138	5850	5580	5326	5086	4859	4643
37	48	6133	5846	5578	5322	5082	4855	4639
38	15 12	6128	5841	5572	5318	5079	4852	4636
39	36	6123	5836	5567	5314	5075	4848	4632
40	16 0	6118	5832	5563	5310	5071	4844	4629
41	24	6113	5827	5550	5306	5067	4841	4625
42	48	6108	5823	5554	5302	5063	4837	4622
43	17 12	6103	5818	5550	5298	5059	4833	4618
44	36	6099	5813	5546	5294	5055	4830	4615
45	18 0	6094	5809	5541	5290	5051	4826	4611
46	24	6089	5804	5537	5285	5048	4822	4608
47	48	6084	5800	5533	5281	5044	4819	4604
48	19 12	6079	5795	5528	5277	5040	4815	4601
49	36	6074	5790	5524	5273	5036	4811	4597
50	20 0	6069	5786	5520	5269	5032	4808	4594
51	24	6064	5781	5516	5265	5028	4804	4590
52	48	6059	5777	5511	5261	5025	4800	4587
53	21 12	6055	5772	5507	5257	5021	4797	4584
54	36	6050	5768	5503	5253	5017	4793	4580
55	22 0	6045	5763	5498	5249	5013	4789	4577
56	24	6040	5758	5494	5245	5009	4786	4573
57	48	6035	5754	5490	5241	5005	4782	4570
58	23 12	6030	5749	5486	5237	5002	4778	4566
59	36	6025	5745	5481	5233	4998	4775	4563
60	24 0	6021	5740	5477	5229	4994	4771	4559

LOGISTICAL LOGARITHMS.

Minute.		21	22	23	24	25	26	27
		1260	1320	1380	1440	1500	1560	1620
	Time. m. f.	h. m. 8 24	h. m. 8 48	h. m. 9 12	h. m. 9 36	h. m. 10 0	h. m. 10 24	h. m. 10 48
0	0	4559	4357	4164	3979	3802	3632	3468
1	24	4556	4354	4161	3976	3799	3629	3465
2	48	4552	4351	4158	3973	3796	3626	3463
3	1 12	4549	4347	4155	3970	3793	3623	3460
4	36	4546	4344	4152	3967	3791	3621	3457
5	2 0	4542	4341	4149	3964	3788	3618	3454
6	24	4539	4338	4145	3961	3785	3615	3452
7	48	4535	4334	4142	3958	3782	3612	3449
8	3 12	4532	4331	4139	3955	3779	3610	3446
9	36	4528	4328	4136	3952	3776	3607	3444
10	4 0	4525	4325	4135	3949	3773	3604	3441
11	24	4522	4321	4130	3946	3770	3601	3438
12	48	4518	4318	4127	3943	3768	3598	3436
13	5 12	4515	4315	4124	3940	3765	3596	3433
14	36	4511	4311	4120	3937	3762	3593	3431
15	6 0	4508	4308	4117	3934	3759	3590	3428
16	24	4505	4305	4114	3931	3756	3587	3425
17	48	4501	4302	4111	3928	3753	3585	3423
18	7 12	4498	4298	4108	3925	3750	3582	3420
19	36	4494	4295	4105	3922	3747	3579	3417
20	8 0	4491	4292	4102	3919	3745	3576	3415
21	24	4488	4289	4099	3917	3742	3574	3412
22	48	4484	4285	4096	3914	3739	3571	3409
23	9 12	4481	4282	4092	3911	3736	3568	3407
24	36	4477	4279	4089	3908	3733	3565	3404
25	10 0	4474	4276	4086	3905	3730	3563	3401
26	24	4471	4273	4083	3902	3727	3560	3399
27	48	4467	4269	4080	3899	3725	3557	3396
28	11 12	4464	4266	4077	3896	3722	3555	3393
29	36	4460	4263	4072	3893	3719	3552	3391
30	12 0	4457	4260	4071	3890	3716	3549	3388

LOGISTICAL LOGARITHMS.

Minute.		21	22	23	24	25	26	27
		1260	1320	1380	1440	1500	1560	1620
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	8 24	8 48	9 12	9 36	10 0	10 24	10 48
30	12 0	4457	4260	4071	3890	3716	3549	3388
31	24	4454	4256	4068	3887	3713	3546	3386
32	48	4450	4253	4065	3884	3710	3544	3383
33	13 12	4447	4250	4062	3881	3708	3541	3380
34	36	4444	4247	4059	3878	3705	3538	3378
35	14 0	4440	4244	4055	3875	3702	3535	3375
36	24	4437	4240	4052	3872	3699	3533	3372
37	48	4434	4237	4049	3869	3696	3530	3370
38	15 12	4430	4234	4046	3866	3693	3527	3367
39	36	4427	4231	4043	3863	3691	3525	3365
40	16 0	4424	4228	4040	3860	3688	3522	3362
41	24	4420	4224	4037	3857	3685	3519	3359
42	48	4417	4221	4034	3855	3682	3516	3357
43	17 12	4414	4218	4031	3852	3679	3514	3354
44	36	4410	4215	4028	3849	3677	3511	3351
45	18 0	4407	4212	4025	3846	3674	3508	3349
46	24	4404	4209	4022	3843	3671	3506	3346
47	48	4400	4205	4019	3840	3668	3503	3344
48	19 12	4397	4202	4016	3837	3665	3500	3341
49	36	4394	4199	4013	3834	3663	3497	3338
50	20 0	4390	4196	4010	3831	3660	3494	3336
51	24	4387	4193	4007	3828	3657	3492	3333
52	48	4384	4189	4004	3825	3654	3489	3331
53	21 12	4380	4186	4001	3822	3651	3487	3328
54	36	4377	4183	3998	3820	3646	3484	3325
55	22 0	4374	4180	3995	3817	3646	3481	3323
56	24	4370	4177	3991	3814	3643	3479	3320
57	48	4367	4174	3988	3811	3640	3476	3318
58	23 12	4364	4171	3985	3808	3637	3473	3315
59	36	4361	4167	3982	3805	3635	3471	3313
60	24 0	4357	4146	3979	3802	3632	3468	3310

LOGISTICAL LOGARITHMS.

Minute.		28	29	30	31	32	33	34
		1680	1740	1800	1860	1920	1980	2040
	Time. m. f.	h. m. 11 12	h. m. 11 36	h. m. 12 0	h. m. 12 24	h. m. 12 48	h. m. 13 12	h. m. 13 36
0	0	3310	3158	3010	2868	2730	2596	2467
1	24	3307	3155	3008	2866	2728	2594	2465
2	48	3305	3153	3005	2863	2725	2592	2462
3	1 12	3302	3150	3001	2861	2723	2590	2460
4	36	3306	3148	3000	2859	2721	2588	2458
5	2 0	3297	3145	2998	2856	2719	2585	2456
6	24	3294	3143	2996	2854	2716	2583	2454
7	48	3292	3140	2993	2852	2714	2581	2452
8	3 12	3289	3138	2991	2849	2712	2579	2450
9	36	3287	3135	2989	2847	2710	2577	2448
10	4 0	3284	3133	2986	2845	2707	2574	2445
11	24	3282	3130	2984	2842	2705	2572	2443
12	48	3279	3128	2981	2840	2703	2570	2441
13	5 12	3276	3125	2979	2838	2701	2568	2439
14	36	3274	3123	2977	2835	2698	2565	2437
15	6 0	3271	3120	2974	2833	2696	2563	2435
16	24	3269	3118	2972	2831	2694	2561	2433
17	48	3266	3115	2969	2828	2692	2559	2431
18	7 12	3264	3113	2967	2826	2689	2557	2429
19	36	3261	3110	2965	2824	2687	2555	2426
20	8 0	3259	3108	2962	2821	2685	2553	2424
21	24	3256	3105	2960	2819	2683	2551	2422
22	48	3253	3103	2958	2817	2681	2548	2420
23	9 12	3251	3101	2955	2815	2678	2546	2418
24	36	3248	3098	2953	2812	2676	2544	2416
25	10 0	3246	3096	2950	2810	2674	2542	2414
26	24	3243	3093	2948	2808	2672	2540	2412
27	48	3241	3091	2946	2805	2669	2538	2410
28	11 12	3238	3088	2943	2803	2667	2535	2408
29	36	3236	3086	2941	2801	2665	2533	2405
30	12 0	3233	3083	2939	2798	2663	2531	2403

LOGISTICAL LOGARITHMS.

Minute.		28	29	30	31	32	33	34
		1680	1740	1800	1860	1930	1980	2040
	Time. m. s.	h. m. 11 12	h. m. 11 16	h. m. 12 0	h. m. 12 24	h. m. 12 48	h. m. 13 12	h. m. 13 36
30	12 0	3233	3083	2939	2798	2663	2531	2403
31	24	3231	3081	2936	2796	2660	2529	2401
32	48	3228	3078	2934	2794	2658	2527	2399
33	13 12	3225	3076	2931	2792	2656	2525	2397
34	36	3223	3073	2929	2789	2654	2522	2395
35	14 0	3220	3071	2927	2787	2652	2520	2393
36	24	3218	3069	2924	2785	2649	2518	2391
37	48	3215	3066	2922	2782	2647	2516	2389
38	15 12	3213	3064	2920	2780	2645	2514	2387
39	36	3210	3061	2917	2778	2643	2512	2384
40	16 0	3208	3059	2915	2775	2640	2510	2382
41	24	3205	3056	2912	2773	2638	2507	2380
42	48	3203	3054	2910	2771	2636	2505	2378
43	17 12	3200	3052	2908	2769	2634	2503	2376
44	36	3198	3049	2905	2766	2632	2501	2374
45	18 0	3195	3047	2903	2764	2629	2499	2372
46	24	3193	3044	2901	2762	2627	2497	2370
47	48	3190	3042	2898	2760	2625	2494	2368
48	19 12	3188	3039	2896	2757	2623	2492	2366
49	36	3185	3037	2894	2755	2621	2490	2364
50	20 0	3183	3034	2891	2753	2618	2488	2362
51	24	3180	3032	2889	2750	2616	2486	2359
52	48	3178	3030	2887	2748	2614	2484	2357
53	21 12	3175	3027	2884	2746	2612	2482	2355
54	36	3173	3025	2882	2744	2610	2480	2353
55	22 0	3170	3022	2880	2741	2607	2477	2351
56	24	3168	3020	2877	2739	2605	2475	2349
57	48	3165	3018	2875	2737	2603	2473	2347
58	23 12	3163	3015	2873	2735	2601	2471	2345
59	36	3160	3013	2870	2732	2599	2469	2343
60	24 0	3158	3010	2868	2730	2596	2467	2341

LOGISTICAL LOGARITHMS.

Minute.		35	36	37	38	39	40	41
		2100	2160	2220	2280	2340	2400	2460
	Time.	h. m.	h. m	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	14 0	14 24	14 48	15 12	15 36	16 0	16 48
0	0	2341	2218	2099	1984	1871	1761	1654
1	24	2339	2216	2098	1982	1869	1759	1652
2	48	2337	2214	2096	1980	1867	1757	1650
3	1 12	2335	2212	2094	1978	1865	1755	1648
4	36	2333	2210	2092	1976	1863	1754	1647
5	2 0	2331	2208	2090	1974	1862	1752	1645
6	24	2328	2206	2088	1972	1860	1750	1643
7	48	2326	2204	2086	1970	1858	1748	1641
8	3 12	2324	2202	2084	1968	1856	1746	1640
9	36	2322	2200	2082	1967	1854	1745	1638
10	4 0	2320	2198	2080	1965	1852	1743	1636
11	24	2318	2196	2078	1963	1850	1741	1634
12	48	2316	2194	2076	1961	1849	1739	1633
13	5 12	2314	2192	2074	1959	1847	1737	1631
14	36	2312	2190	2072	1957	1845	1736	1629
15	6 0	2310	2188	2070	1955	1843	1734	1627
16	24	2308	2189	2068	1953	1841	1732	1626
17	48	2306	2184	2066	1951	1839	1730	1624
18	7 12	2304	2182	2064	1950	1838	1728	1622
19	36	2302	2180	2062	1948	1836	1727	1620
20	8 0	2300	2178	2061	1946	1834	1725	1619
21	24	2298	2176	2059	1944	1832	1723	1617
22	48	2296	2174	2057	1942	1830	1721	1615
23	9 12	2294	2172	2055	1940	1828	1719	1613
24	36	2291	2170	2053	1938	1827	1718	1612
25	10 0	2289	2169	2051	1936	1825	1716	1610
26	24	2287	2167	2049	1934	1823	1714	1608
27	48	2285	2165	2047	1933	1821	1712	1606
28	11 12	2283	2163	2045	1931	1819	1711	1605
29	36	2281	2161	2043	1929	1817	1709	1603
30	12 0	2279	2159	2041	1927	1816	1707	1601

LOGISTICAL LOGARITHMS.

Minute.		35	36	37	38	39	40	41
		2100	2160	2220	2280	2340	2400	2460
	Time. m. f.	h. m. 14 0	h. m. 14 24	h. m. 14 48	h. m. 15 12	h. m. 15 36	h. m. 16 9	h. m. 16 24
30	12 0	2279	2159	2041	1927	1816	1707	1601
31	24	2277	2157	2039	1925	1814	1705	1599
32	48	2275	2155	2037	1923	1812	1703	1598
33	13 12	2273	2153	2035	1921	1810	1702	1596
34	36	2271	2151	2033	1919	1808	1700	1594
35	14 0	2269	2149	2032	1918	1806	1698	1592
36	24	2267	2147	2030	1916	1805	1696	1591
37	48	2265	2145	2028	1914	1803	1694	1589
38	15 12	2263	2143	2026	1912	1801	1693	1587
39	36	2261	2141	2024	1910	1799	1691	1585
40	16 0	2259	2139	2022	1908	1797	1689	1584
41	24	2257	2137	2020	1906	1795	1687	1582
42	48	2255	2135	2018	1904	1794	1686	1580
43	17 12	2253	2133	2016	1903	1792	1684	1578
44	36	2251	2131	2014	1901	1790	1682	1577
45	18 0	2249	2129	2012	1899	1788	1680	1575
46	24	2247	2127	2010	1897	1786	1678	1573
47	48	2245	2125	2009	1895	1785	1677	1571
48	19 12	2243	2123	2007	1893	1783	1675	1570
49	36	2241	2121	2005	1891	1781	1673	1568
50	20 0	2239	2119	2003	1889	1779	1671	1566
51	24	2237	2117	2001	1888	1777	1670	1565
52	48	2235	2115	1999	1886	1775	1668	1563
53	21 12	2233	2113	1997	1884	1774	1666	1561
54	36	2231	2111	1995	1882	1772	1664	1559
55	22 0	2229	2109	1993	1880	1770	1663	1558
56	24	2227	2107	1991	1878	1768	1661	1556
57	48	2225	2105	1989	1876	1766	1659	1554
58	23 12	2223	2103	1987	1875	1765	1657	1552
59	36	2220	2101	1986	1873	1763	1655	1551
60	24 0	2218	2099	1984	1871	1761	1654	1549

LOGISTICAL LOGARITHMS.

Minute.		42	43	44	45	46	47	48
		2520	2580	2640	2700	2760	2820	2880
	Time. m. s.	h. m. 16 48	h. m 17 12	h. m. 17 36	h. m. 18 0	h. m. 18 24	h. m. 18 48	h. m. 19 12
0	0	1549	1447	1347	1249	1154	1061	969
1	24	1547	1445	1345	1248	1152	1059	968
2	48	1546	1443	1344	1246	1151	1057	966
3	1 12	1544	1442	1342	1245	1149	1056	965
4	36	1542	1440	1340	1243	1148	1054	963
5	2 0	1540	1438	1339	1241	1146	1053	962
6	24	1539	1437	1337	1240	1145	1051	960
7	48	1537	1435	1335	1238	1143	1050	959
8	3 12	1535	1433	1334	1237	1141	1048	957
9	36	1534	1432	1332	1235	1140	1047	956
10	4 0	1532	1430	1331	1233	1138	1045	954
11	24	1530	1428	1329	1232	1137	1044	953
12	48	1528	1427	1327	1230	1135	1042	951
13	5 12	1527	1425	1326	1229	1134	1041	950
14	36	1525	1423	1324	1227	1132	1039	948
15	6 0	1523	1422	1322	1225	1130	1037	947
16	24	1522	1420	1321	1224	1129	1036	945
17	48	1520	1418	1319	1222	1127	1034	944
18	7 12	1518	1417	1317	1221	1126	1033	942
19	36	1516	1415	1316	1219	1124	1031	941
20	8 0	1515	1413	1314	1217	1123	1030	939
21	24	1513	1412	1313	1216	1121	1028	938
22	48	1511	1410	1311	1210	1119	1027	936
23	9 12	1510	1408	1309	1213	1118	1025	935
24	36	1508	1407	1308	1211	1116	1024	933
25	10 0	1506	1405	1306	1209	1115	1022	932
26	24	1504	1403	1304	1208	1113	1021	930
27	48	1503	1402	1303	1206	1112	1019	929
28	11 12	1501	1400	1301	1205	1110	1018	927
29	36	1499	1398	1300	1203	1109	1016	926
30	12 0	1498	1397	1298	1201	1107	1015	924

LOGISTICAL LOGARITHMS.									
Minute.			42	43	44	45	46	47	48
			2520	2580	2640	2700	2760	2820	2880
	Time.		h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m.	f.	16 48	17 12	17 36	18 0	18 24	18 48	19 12
30	12	0	1498	1397	1298	1201	1107	1015	924
31		24	1496	1395	1296	1200	1105	1013	923
32		48	1494	1393	1295	1198	1104	1012	921
33	13	12	1493	1392	1293	1197	1102	1010	920
34		36	1491	1390	1291	1195	1101	1008	918
35	14	0	1489	1388	1290	1193	1099	1007	917
36		24	1487	1387	1288	1192	1098	1005	915
37		48	1486	1385	1287	1190	1096	1004	914
38	15	12	1484	1383	1285	1189	1095	1002	912
39		36	1482	1382	1283	1187	1093	1001	911
40	16	0	1481	1380	1282	1186	1091	999	909
41		24	1479	1378	1280	1184	1090	998	908
42		48	1477	1377	1278	1182	1088	996	906
43	17	12	1476	1375	1277	1181	1087	995	905
44		36	1474	1373	1275	1179	1085	993	903
45	18	0	1472	1372	1274	1178	1084	992	902
46		24	1470	1370	1272	1176	1082	990	900
47		48	1469	1368	1270	1174	1081	989	899
48	19	12	1467	1367	1269	1173	1079	987	897
49		36	1465	1365	1267	1171	1078	986	896
50	20	0	1464	1363	1266	1170	1076	984	894
51		24	1462	1362	1264	1168	1074	983	893
52		48	1460	1360	1262	1167	1073	981	891
53	21	12	1459	1359	1261	1165	1071	980	890
54		36	1457	1357	1259	1163	1070	978	888
55	22	0	1455	1355	1257	1162	1068	977	887
56		24	1454	1354	1256	1160	1067	975	885
57		48	1452	1352	1254	1159	1065	974	884
58	23	12	1450	1350	1253	1157	1064	972	883
59		36	1449	1349	1251	1156	1062	971	881
60	24	0	1447	1347	1249	1154	1061	969	880

LOGISTICAL LOGARITHMS.

Minute.		49	50	51	52	53	54	55
		2940	3000	3060	3120	3180	3240	3300
	Time. m. f.	h. m. 19 36	h. m. 20 0	h. m. 20 24	h. m 20 48	h. m. 21 12	h. m. 21 36	h. m. 22 0
0	0	880	792	706	621	539	458	378
1	24	879	790	704	620	537	456	377
2	48	877	789	703	619	536	455	375
3	1 12	875	787	702	617	535	454	374
4	36	874	786	700	616	533	452	373
5	2 0	872	785	699	615	532	451	371
6	24	871	783	697	613	531	450	370
7	48	869	782	696	612	529	448	369
8	3 12	868	780	694	610	528	447	367
9	36	866	779	693	609	526	446	366
10	4 0	865	777	692	608	525	444	365
11	24	863	776	690	606	524	443	363
12	48	862	774	689	605	522	442	362
13	5 12	860	773	687	603	521	440	361
14	36	859	772	686	602	520	439	359
15	6 0	857	770	685	601	518	438	358
16	24	856	769	683	599	517	436	357
17	48	855	767	682	598	516	435	356
18	7 12	853	766	680	596	514	434	354
19	36	852	764	679	595	513	432	353
20	8 0	850	763	678	594	512	431	352
21	24	849	762	676	592	510	430	350
22	48	847	760	675	591	509	428	349
23	9 12	846	759	673	590	507	427	348
24	36	844	757	672	588	506	426	346
25	10 0	843	756	670	587	505	424	345
26	24	841	754	669	585	503	423	344
27	48	840	753	668	584	502	422	342
28	11 12	838	751	666	583	501	420	341
29	36	837	750	665	581	499	419	340
30	12 0	835	749	663	580	498	418	339

LOGISTICAL LOGARITHMS.

Minute.		49	50	51	52	53	54	55
		2940	3000	3060	3120	3180	3240	3300
	Time. m. f.	h. m. 19 36	h. m. 20 0	h. m. 20 24	h. m. 20 48	h. m. 21 12	h. m. 21 36	h. m. 22 0
30	12 0	835	794	663	580	498	418	339
31	24	834	747	662	579	497	416	337
32	48	833	746	661	577	495	415	336
33	13 12	831	744	659	576	494	414	335
34	36	830	743	658	574	493	412	333
35	14 0	828	741	656	573	491	411	332
36	24	827	740	655	572	490	410	331
37	48	825	739	654	570	489	408	329
38	15 12	824	737	652	569	487	407	328
39	36	822	736	651	568	486	406	327
40	16 0	821	734	649	566	484	404	326
41	24	819	733	648	565	483	403	325
42	48	818	731	647	563	482	402	323
43	17 12	816	730	645	562	480	400	322
44	36	815	729	644	561	479	399	320
45	18 0	814	727	642	559	478	398	319
46	24	812	726	641	558	476	396	318
47	48	811	724	640	557	475	395	316
48	19 12	809	723	638	555	474	394	315
49	36	808	721	637	554	472	392	314
50	20 0	806	720	635	552	471	391	313
51	24	805	719	634	551	470	390	311
52	48	803	717	633	550	468	388	310
53	21 12	802	716	631	548	467	387	309
54	36	801	714	630	547	466	386	307
55	22 0	799	713	628	546	464	384	306
56	24	798	711	627	544	463	383	305
57	48	796	710	626	543	462	382	304
58	23 12	795	709	624	541	460	381	302
59	36	793	707	623	540	459	379	301
60	24 0	792	706	621	539	458	378	300

LOGISTICAL LOGARITHMS.								
Minute.			56	57	58	59
			3360	3420	3480	3540
	Time. m.	f.	h. m. 22 24	h. m. 22 48	h. m. 23 12	h. m. 23 36
0		0	300	223	147	73
1		24	298	221	146	72
2		48	297	220	145	71
3	1	12	296	219	143	69
4		36	294	218	142	68
5	2	0	293	216	141	67
6		24	292	215	140	66
7		48	291	214	139	64
8	3	12	289	213	137	63
9		36	288	211	136	62
10	4	0	287	210	135	61
11		24	285	209	134	60
12		48	284	208	132	58
13	5	12	283	206	131	57
14		36	282	205	130	56
15	6	0	280	204	129	55
16		24	279	202	127	53
17		48	278	201	126	52
18	7	12	276	200	125	51
19		36	275	199	124	50
20	8	0	274	197	122	49
21		24	273	196	121	47
22		48	271	195	120	46
23	9	12	270	194	119	45
24		36	269	192	117	44
25	10	0	267	191	116	42
26		24	266	190	115	41
27		48	265	189	114	40
28	11	12	264	187	112	39
29		36	262	186	111	38
30	12	0	261	185	110	36

LOGISTICAL LOGARITHMS.						
Minute.			56	57	58	59
			3360	3420	3480	3540
	Time.		h. m.	h. m.	h. m.	h. m.
	m.	f.	22 24	22 48	23 12	23 36
30	12	0	261	185	110	36
31		24	260	184	109	35
32		48	258	182	107	34
33	13	12	257	181	106	33
34		36	256	180	105	31
35	14	0	255	179	104	30
36		24	253	177	103	29
37		48	252	176	101	28
38	15	12	251	175	100	27
39		36	250	174	99	25
40	16	0	248	172	98	24
41		24	247	171	96	23
42		48	246	170	95	22
43	17	12	244	169	94	21
44		36	243	167	93	19
45	18	0	242	166	91	18
46		24	241	165	90	17
47		48	239	163	89	16
48	19	12	238	162	88	15
49		36	237	161	87	13
50	20	0	235	160	85	12
51		24	234	158	84	11
52		48	233	157	83	10
53	21	12	232	156	82	8
54		36	230	155	80	7
55	22	0	229	153	79	6
56		24	228	152	78	5
57		48	227	151	77	4
58	23	12	225	150	75	2
59		36	224	148	74	1
60	24	0	223	147	73	0

USE OF THE FOREGOING TABLES OF LOGISTICAL LOGARITHMS.

EXAMPLE I.

Suppoſe, in reſpect of motion, it be required to find the true place of Venus thirty-ſix minutes before twelve o'clock at noon, on the 11th of June, 1784. The operation is to be performed in the following manner. Refer to page 179 of this work, and take the place of Venus for the eleventh and tenth days at noon, which will be found to be,

On the eleventh day at noon in Gemini -	3	53
On the tenth day in ditto - - -	2	41
Subtract the leſs from the greater, and there remains the diurnal motion -	1	12

Then by the rule of proportion, If twenty-four hours give one degree twelve minutes, what will thirty-ſix minutes of time give? Apply to the tables of logiſtical logarithms; and in the firſt column at the top ſeek one degree, and in the firſt ſide column on the left hand find twelve minutes; the logarithm anſwering thereto will be found in the common angle of meeting, which will be - - - 16990

In the ſame manner ſeek for thirty-ſix minutes - 2218

Which ſubtract, and there will remain - - 14772

This number muſt likewiſe be ſought in the table; but, as none is found anſwering thereto nearer than 1477, look in the top column, and this logarithm ſtands under 2 min. and even with 0 in the left-hand column, which ſhews the motion of Venus in thirty-ſix minutes of time to be two minutes; and, if this be ſubtracted from the place of Venus that day at twelve o'clock, the remainder will be the true place of Venus at thirty-ſix minutes before noon, as required, viz, in five degrees five minutes of Gemini.

EXAMPLE II.

In reſpect of time, let us admit the Moon in twenty-four hours to move thirteen degrees five minutes, and it be required to know what is her motion in five hours twenty minutes? proceed thus; ſeek on the top of the table for thirteen degrees, and five minutes in the firſt column on the left hand, and in the angle of meeting take the logarithm 6614; then, in the third column on the top of the table, ſeek five hours twenty minutes, but, finding only five hours twelve minutes, we muſt therefore have recourſe to the ſecond column on the left hand, and ſeek 8 under the

the character of min. and even therewith, in the angle of meeting, will be found - - - - - - 6532

To which * add the above number - - 6614

And the ſum will be - - - - 13146

For which look into the table, and it will be found to give two degrees fifty-four minutes, which is the motion of the Moon in five hours twenty minutes.

EXAMPLE III.

If a part proportional between two numbers be required, as for inſtance the oblique aſcenſion of Jupiter, in ſeven degrees thirty-ſix minutes of Piſces, in one degree ſouth latitude, under the elevation of the pole of 51 deg. 32 min. then refer to the table of oblique aſcenſion in page 588; in the firſt column of the left hand ſeek eight degrees, and under one degree on the head of the table, in the angle of meeting, will be found - - - - - 352 16

Take the oblique aſcenſion of ſeven degrees, viz. 351 50

And ſubtract the leſs from the greater, and there will remain - - - - 0 26

Then ſeek the logarithm of twenty-ſix minutes in the firſt column on the head of the table, and the logarithm of thirty-ſix in the ſame manner, which are the minutes belonging to Jupiter, and the logarithm to each will be found as follows - - - - 3632

Ditto - - - - - 2218

Theſe are to be added together - - - 5850

The number ſought for in the logarithms, and will be found to give fifteen minutes ſixteen ſeconds, which muſt be added to the oblique aſcenſion of ſeven degrees of Piſces, viz. - 351 50 0

Part proportional belonging to thirty-ſix min. is 0 15 36

Added together gives the true oblique aſcenſion of Jupiter in ſeven degrees thirty-ſix minutes of Piſces - - - - 352 5 36

EXAMPLE IV.

To find the time of the conjunction or aſpect of any of the Planets, take firſt the diurnal motion, and places of the planets on the day the aſ-

* In all proportional demands, if the firſt term be twenty-four or ſixty, you are to add the two given numbers; but, if it ſhould be the ſecond term, then you are to ſubtract.

pect

pect will happen, and, if the planets are both direct or both retrograde, let the less diurnal motion be subtracted from the greater; but, if one be direct and the other retrograde, add their diurnal motions together, and the aggregate is the diurnal excess. Then take the places of the planets from the Ephemeris on the day preceding the aspect, and subtract the place of the planet that is swiftest in motion from the place of that which is slower, and the remainder is the distance in longitude; this had, the time thereof will be obtained by the following analogy: As the diurnal excess is to twenty-four hours, so is the planets to the time of the aspect.

A PRAXIS.

To find the quartile of the Moon and Saturn on the twelfth of June, 1784. Proceed thus: Refer to page 179 of this work, and on the twelfth day at noon the Moon will be found in nineteen degrees seventeen minutes of Aries, and Saturn in twenty-two degrees fifty minutes of Capricorn, retrograde. The diurnal motion of the Moon is thirteen degrees three minutes, and the motion of Saturn three minutes. Now, as Saturn is retrograde, his motion is to be added to the Moon's, and then the diurnal excess makes thirteen degrees twenty-one minutes, with which enter the table of logarithms; in the top column seek thirteen degrees, and in the first column on the left hand side seek twenty-one minutes, and in the angle of meeting will be found - - - 6527

In the same manner seek the logarithm to the difference of longitude, viz. three degrees three minutes, which will be - - - - - - - - - 12279

Subtract the less from the greater, and the remainder is - - - - - 5752

With which number enter the logarithms, and on casting the eye upward will be found in the third column from the top six hours, and in the second column on the left hand will be found twenty-two minutes twenty-four seconds. Thus, it is evident, the Moon came to the sextile of Saturn on the twelfth day, at six hours twenty-two minutes and twenty-four seconds, P. M. or afternoon; and in the same manner may be found the conjunction of any other planet, or aspect.

RULES to be observed in directing a NATIVITY.

In order to find the arch of the equator that is intersected between the significator and promittor, which is commonly called the arch of direction, it is necessary to observe,

I. Whether the ſignificator be on the cuſp of the firſt or ſeventh houſe; and, if ſo, ſubtract the oblique aſcenſion or deſcenſion of the ſignificator, with latitude, if any, from the oblique aſcenſion or deſcenſion of the promittor under the pole of the houſe, and the remainder is the arch of direction, which is to be turned into years by the table.

II. If a ſignificator be in the tenth or fourth houſes, ſubtract the right aſcenſion of the ſignificator, with latitude, if any, from the right aſcenſion of the promittor, and the remainder will be the arch of direction, which is to be turned into years by the table.

III. If a ſignificator be not poſited in the aſcendant or mid-heaven, or in the oppoſite houſes, then find the pole of poſition of the ſignificator, and, according whether it be in an oriental or occidental part of the heavens, take the oblique aſcenſion or deſcenſion of the promittor, under the ſame pole, and the remainder is the arch of direction ſought, which turn into years as before.

IV. If it be required to direct the promittor to the ſignificator, contrary to the ſucceſſion of * ſigns, then, inſtead of ſubtracting the oblique or right aſcenſion of the ſignificator from the promittor, ſubtract the oblique or right aſcenſion of the promittor from the ſignificator, and the remainder is the arch of direction.

V. If the promittor is to be directed contrary to the ſucceſſion of ſigns, and is ſituated in the mid-heaven or fourth houſe, ſubtract the right aſcenſion of the promittor, with latitude, from the right aſcenſion of the ſignificator, and the remainder is the arch of direction, to be turned into years, &c. by the table.

VI. If a promittor be oriental or occidental above the earth or under it, yet not in the mid-heaven, or fourth houſe, ſeek its pole of poſition, and thereby gain its true oblique aſcenſion or deſcenſion with latitude, and ſubtract it from the oblique aſcenſion or deſcenſion of the ſignificator under the ſame pole, and the remainder is the arch of direction required.

VII. When any planet is to be directed to the oppoſite part of the heavens, it muſt then be directed with oppoſite latitude.

VIII. No planet, except the Sun and Moon, can be directed to either a ſextile, trine, or quartile, of its radical place.

* The Sun and Moon, and Venus and Mercury, can only be directed converſely, that is, contrary to the ſucceſſion of ſigns, they being the only planets capable of the rapt motion.

IX. The

IX. The Sun moves in the zodiac only, and meets all bodies or aſpects therein, it being his unalterable courſe, that is, without latitude; but, when he is directed to a planet or zodiacal parallel with latitude, it is then called a direction in mundo; but, when directed to a planet without latitude, it is termed a zodiacal direction, and is either direct or converſe, as the motion of the planet is either with, or contrary to, the ſucceſſion of ſigns.

X. The Moon meets all rays in the circle of latitude in which ſhe conſtantly moves, and that is always out of the ecliptic, except when ſhe is in her nodes; and therefore, when ſhe is directed, as a ſignificator with latitude, to a promittor in the zodiac, the latitude of the Moon's place muſt be found. Under this latitude the declination muſt be ſought, which ſhews the oblique aſcenſion or deſcenſion under the pole of the Moon; and hence the arch of direction is correctly found, by ſubtracting the oblique aſcenſion or deſcenſion of the Moon under her pole, not forgetting that this oblique aſcenſion or deſcenſion muſt be taken according to the latitude of her place at the hour of birth. This is called a zodiacal direction with latitude; but, when the Moon is directed to an aſpect without latitude, the place of the zodiac where the aſpect falls is to be taken without latitude, both in right aſcenſion and declination; and thus find the oblique deſcenſion or aſcenſion of the point under the pole of the Moon; from which ſubtract the oblique aſcenſion or deſcenſion of the Moon, taken according to the latitude ſhe had at the time of birth, and the arch of direction is found, which is to be converted into years as before.

XI. Directions are of two ſorts, zodiacal and mundane. The Sun and Moon are capable of being directed both ways; but the angles of a figure can only be directed in mundo, they being ſubject to the accidents and diviſion of no circles, but thoſe which conſtitute the meaſure of each quadrant, and are meaſured by the parts of the diurnal and ſeminocturnal arches; therefore they never meet any rays with latitude but bodies and oppoſitions.

XII. The mid-heaven and aſcendant are two different * circles. The mid-heaven meets all rays, and meaſures all aſpects by the zodiac; but the aſcendant, by the rapt motion or horary circle; by which motion the diurnal circle is alſo meaſured, the houſes of heaven divided, and the mundane aſpects proportionably meaſured.

* The zodiacal circle meaſures thirty-ſix minutes to an hour, but the rapt motion, or horary circle, is ſometimes more or leſs, according to the length of the ſemidiurnal arch or planetary hour.

The

The knowledge of equating the planet's places for different meridians being abſolutely neceſſary for calculating the nativities of thoſe perſons who were born under the meridian of London, for which latitude the Ephemeriſes are generally calculated; I ſhall now teach how to calculate either the mundane or zodiacal directions for any other latitude, and how a planet in one meridian may be reduced to that of another, with the utmoſt degree of correctneſs and preciſion.

For example, ſuppoſe it were required to know the difference between the meridians of London and Briſtol; refer to page 179 of this work, and on the 11th of June, at twelve o'clock at noon, the Moon is in five degrees forty-ſix minutes of Aries, under the meridian of London; but, to reduce it to the meridian of Briſtol, purſue the following method. See by the table, page 208, the longitude of London, and it will be found - - - - - - 23 26

Subtract the longitude of Briſtol, which is - -	19	41
And there remains - - - -	3	45

With this difference, three degrees forty-five minutes, look into the Table for turning the Degrees of the Equator into Time, in page 206; then refer to Table the Second, by which it will be found, that one degree gives four minutes; and conſequently, three degrees forty-five minutes, the difference of the two longitudes, muſt give fifteen minutes difference of time in two meridians; and, as Briſtol is ſituate weſt from London, the Moon muſt be in five degrees forty-ſix minutes of Aries, fifteen minutes before noon at Briſtol, and at noon, viz. at twelve o'clock according to her own motion in an hour, gives for that time, going at the rate of thirty-three minutes forty-ſeven ſeconds the quarter of an hour, eight minutes twenty-ſeven ſeconds, which, being added to five degrees forty-ſix minutes, make five degrees fifty-four minutes and twenty-ſeven ſeconds of the Moon in Aries, at twelve o'clock at Briſtol. And here note, that, if the place were ſituate eaſt from London, then the difference of time muſt have been ſubtracted from the meridian of London, which would in the ſame manner have ſhewn the difference of the meridians.

END of the FIRST VOLUME.

R. Noble, Printer, Old Bailey.

Planets Latitude	Declination		Daily Motions Mean	Daily Motions Present	Fort.s	Deb.s
♄ 1-6. S	20-24. S	Mr. George Michell,	0. 2. 1	0. 5. 34	25	0
♃ 0-35. S	19-39. S	ASTRONOMER,	0. 4. 59	0. 11. 35	6	0
♂ 3-12. N	14-15. N	At the Royal Academy Portsmouth	0. 31. 27	0. 7. 17	14	0
☉ ------	4-52. N	Born 21. March	0. 59. 8	0. 59. 2	1	0
♀ 0-52. S	8-47. S	7 H. 58 m. P.M. 1728.	0. 59. 8	1. 11. 33	19	0
☿ 3-17. N	12-52. N	♃ dia ♄ Hor	0. 59. 8	0. 6. 37	1	0
☽ 4-17. S	26-42. S	Lat. 51. 31	13. 10. 35	12. 1. 0	0	2

Ames, sculp Briſtol.

A COMPLETE

ILLUSTRATION

OF THE

ASTROLOGICAL

AND

OCCULT SCIENCES;

COMPREHENDING

THE ART OF FORETELLING

FUTURE EVENTS AND CONTINGENCES,

BY THE

ASPECTS, POSITIONS, and INFLUENCES, of the HEAVENLY BODIES;

FOUNDED ON

Natural Philosophy, Scripture, Reason, and the Mathematics.

IN TWO VOLUMES.

Δεσμον δε Πλειαδος εγγυος;
Η φραγμον Ωριωνος ηνοιξας;——ARGOL. ASTR. Lib. ii. c. 8.

The Sun, Moon, and Stars, hath God distributed unto all Nations under Heaven. They declare the Glory of God, and shew forth his Handy-work: Day and Night do continually tell of them, and their Voice is heard in all Languages, and their Words are gone into the Ends of the Earth.——Deut. iv. 19. Psal. xix. 1—4.

BY E. SIBLY, M. D.
OF THE KING'S COLLEGE IN ABERDEEN; AND FELLOW OF THE HARMONIC PHILOSOPHICAL SOCIETY IN PARIS.

EMBELLISHED WITH CURIOUS COPPER-PLATES.

VOLUME THE SECOND.

LONDON:
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A COMPLETE

ILLUSTRATION

OF THE

ASTROLOGICAL

AND

OCCULT SCIENCES.

HAVING, in the former volume, given at large the rudiments of the Aſtral Science, I ſhall now proceed to the real calculation of nativities, according to the Placidian method as laid down and exemplified in this work. I ſhall begin with that of my learned and very ingenious friend, Mr. Witchell, Maſter of the Royal Academy at Portſmouth, a gentleman well known in the literary world; as well on account of his valuable diſcoveries in the longitude, as for his very uſeful mathematical publications.

For the eaſe and inſtruction of the reader, I ſhall go through every calculation of this nativity, in the moſt practical and intelligent manner, in order that it may afford every neceſſary example for directing ſignificators to promittors, in all caſes whatſoever, as well as to ſhew the probable effects to be deduced therefrom, in nativities in general.

The ſcheme of Mr. Witchell's nativity, in the annexed plate, was erected by himſelf; and, from his great veneration for the ſcience, he gave me leave to publiſh it, and to make what obſervations I thought neceſſary in the calculation of it.

On examining the figure, I found it wanted rectification; and, therefore, according to the method pointed out in Vol. I. p. 426, I proceeded to bring the eſtimated time to the true time of birth. It is here to be obſerved, that neither of the luminaries are in the centre of the angles, nor fortunes in parallel of angles; but, as a nocturnal nativity, the Moon's ſituation with Saturn preſented itſelf moſt eligibly for the purpoſe of rectification. My buſineſs therefore was to bring them in a right parallel from the fourth houſe, which is done thus:

First take the right ascension of Saturn (no latitude)	325	58
Then the right ascension of the Moon (no latitude)	288	23
Subtract, and the difference is the distance of Saturn from the Moon	37	35

Then seek the seminocturnal arch of Saturn and the Moon, in the table of the seminocturnal arches for the latitude of London; and, by entering the sign Capricorn on the top column with seventeen degrees, on the left hand side, in the common angle of meeting, it is declared that the seminocturnal arch of the Moon is - - - - 8^h 5^m

Which is the space of three houses; but, as the Moon is not elongated above one house, it is to be divided by three; the third part is - - - - 2^h 41^m 40^s

And is to be turned into degrees of the equator, by the table in page 206, and it gives - - 40° 25′

The same process may be observed with respect to Saturn. The seminocturnal arch of Saturn is - 7^h 11^m 0^s

Divided by three, the third part gives - - 2 23 40

Turned into equinoctial degrees by the table, gives	35°	55′
To this third part is to be added that of the Moon	40	25
And their arches make - - -	76	20

Then say, by the rule of proportion, If seventy-six degrees twenty minutes give thirty-seven degrees thirty-five minutes, being the distance of Saturn from the Moon, what will forty degrees twenty-five minutes, the third part of the seminocturnal arch of the Moon, give?

Answer, It gives - - - -	19	53
To which add the Moon's place in the zodiac -	16	56
And they make - - - -	36	49

Which, by allowing for Capricorn thirty degrees, makes the cusp of the fourth to be six degrees forty-nine minutes of Aquarius; consequently there will be six degrees forty-nine minutes of Leo on the tenth house, and twenty-seven degrees thirty-three minutes of Libra ascending. Thus the figure is brought to a rectified time, having the right ascension of the mid-heaven one hundred and twenty-nine degrees fourteen minutes, the oblique ascension of the ascendant two hundred and nineteen degrees fourteen minutes; and, by adding thirty to each house, the oblique ascension and descension of each of the houses are obtained.

The

The next thing to be obſerved in the copper-plate figure is the part of fortune; which muſt alſo be rectified, for it is very incorrectly placed by Mr. Witchell. Its true poſition, in this nativity, is of the greateſt conſequence, both as to its pole and place; particularly as it is Hyleg, and directed for the native's death; and, as the part of fortune in this figure depends wholly on the Moon for declination, right aſcenſion, diſtances, &c. and hath its diurnal and nocturnal arches increaſed or diminiſhed as the Moon riſes or ſets, it may be truly deemed a *lunar horoſcope*; I ſhall therefore give the following rules for its rectification, which will hold good on every ſimilar occaſion. Firſt, find the oblique aſcenſion or deſcenſion of the Sun, according to his poſition in the figure, under his own pole, ſubtract the oblique deſcenſion of the Sun from the oblique aſcenſion of the aſcendant, and the remainder reſerve; then obtain the pole of the Moon, and under the pole obtain her oblique aſcenſion or deſcenſion, with latitude, as before obſerved, by the Sun; and, from the oblique aſcenſion of the Moon, ſubtract the diſtance of the Sun from the aſcendant, as above reſerved, and the remainder will be the oblique aſcenſion or deſcenſion of the part of fortune; which may be known by its being a greater or leſs number of degrees than the mid-heaven; for, by allowing thirty degrees for each houſe, it will declare in what houſe the part of fortune falls; and to know what degree of the zodiac is anſwerable thereto, only requires to find the pole of the part of fortune, and, by giving it the ſame latitude and declination as the Moon, it ſhews its aſcenſional difference, which muſt be added to or ſubtracted from the aforeſaid oblique aſcenſion as it is found either in a northern or ſouthern ſign, and the right aſcenſion is found; which by looking in the table of right aſcenſions, allowing its latitude, if any, the degree and minute of the zodiac is pointed out for the place of the part of fortune; as exemplified in the following figure.

The pole of the Sun is to be obtained thus:—The Sun is in twelve degrees ſeventeen minutes of Aries, and his ſeminocturnal arch under the latitude of birth - - - - 5 36

The third part of which is - - -	1	52
Which, turned into degrees of the equator, is -	28	0
The pole of the ſeventh houſe is - - -	51	31
The pole of the ſixth, as may be found by the table in page 202 of this work, is - - -	40	48
Subtracted, leaves the difference of the two poles -	10	43

Then

Then take the diſtance of the Sun from the ſeventh houſe, thus: The oblique deſcenſion of the ſeventh houſe is - 39 14

The oblique deſcenſion of the Sun under the pole of the ſeventh is - - - - - 17 18

Subtract, and the diſtance of the Sun from the South is 21 56

Then, by the rule of proportion, If twenty-eight degrees, the Sun's ſeminocturnal arch, give ten degrees forty-three minutes, being the difference between the pole of the ſeventh and ſixth houſes, what will twenty-one degrees fifty-ſix minutes give, which is the diſtance of the Sun from the ſeventh houſe?

The anſwer is pointed out by the table of logarithms, thus: Seek the logarithm of the ſecond and third number, and add them together; then ſubtract the logarithm of the firſt number therefrom, and the remainder is the logarithm of the ſum required.

EXAMPLE FOR THE FOLLOWING FIGURE.

Seek the logarithm of the ſecond number, which is 10° 43′. In the firſt column, at the head of the table, ſeek ten, and on the ſide-column, on the left-hand, enter with forty-three minutes, and in the angle of meeting will be found the logarithm - - - 7481

In the ſame manner ſeek the third number, viz. twenty-one degrees at the top, and fifty-ſix minutes at the ſide, and in the angle of meeting is the logarithm required - 4370

Add them together, and they make - - - 11851

Then by the ſame rule ſeek the logarithm of the firſt number, 28, which is - - - - - 3310

And ſubtract it from the ſum of the other two - - 8541

Seek this remainder in the logarithms, and it will give very near eight degrees twenty-three minutes; this being the number ſought for, it is to be ſubtracted from the pole of the ſeventh houſe, thus, the pole of the ſeventh - - - - - - 51 31

The number required is - - - - 8 23

Subtracted, leaves for the pole of the Sun - 43 8

And under this pole the oblique deſcenſion is to be obtained, thus:—Give the aſcenſional difference under the pole of forty-three degrees eight minutes, and the aſcenſional difference is - - 4 35

And, as the Sun is in a northern ſign, the aſcenſional difference is to be added to the right aſcenſion. The right aſcenſion is - - - - - - 11 18

And

And the oblique deſcenſion is - - -	15	53
Now, as the aſcendant is in a ſouthern ſign, in order to make ſubtraction, the circle muſt be added - -	360	0
And the ſum is - - - -	375	53
From which ſubtract the oblique aſcenſion of the aſcendant - - - - -	219	14
And the diſtance of the Sun from the aſcendant is obtained	156	39

Then obtain the oblique aſcenſion of the Moon under her pole, by the following method: Firſt, find the ſeminocturnal arch of the Moon under the latitude of birth, which is - - - 8h 5m

The Moon not being above the diſtance of one houſe from the fourth, this arch muſt be divided by three, -	2	41	40
And turned into equinoctial degrees, by the table, -	40°	25′	
Then take the right aſcenſion of the fourth houſe,	309	14	
Subtract, and the Moon's diſtance from the fourth is	20	15	

Then, by the rule of proportion, If forty degrees twenty-five minutes give twenty-three degrees twenty-ſeven minutes, being the pole of the third houſe, what will twenty degrees fifteen minutes, the diſtance of the Moon from the fourth houſe, give? By the logiſtical logarithms it gives eleven degrees forty-five minutes for the pole of the Moon, which is correct.

The aſcenſional difference of the Moon under that pole is	6	0
The Moon's right aſcenſion, being in a ſouthern ſign, muſt be added - - - - -	288	59
And the Moon's oblique aſcenſion remains - -	294	59
From which ſubtract the diſtance, as before obtained, of the Sun from the aſcendant - - -	156	39
And the remainder is the oblique aſcenſion of the part of fortune - - - - -	138	20
Its true place in the zodiac is obtained thus: take the right aſcenſion of the mid-heaven, which is - -	129	14
And ſubtract it from the oblique aſcenſion of the part of fortune, and its place is diſtant from the medium cœli	9	6

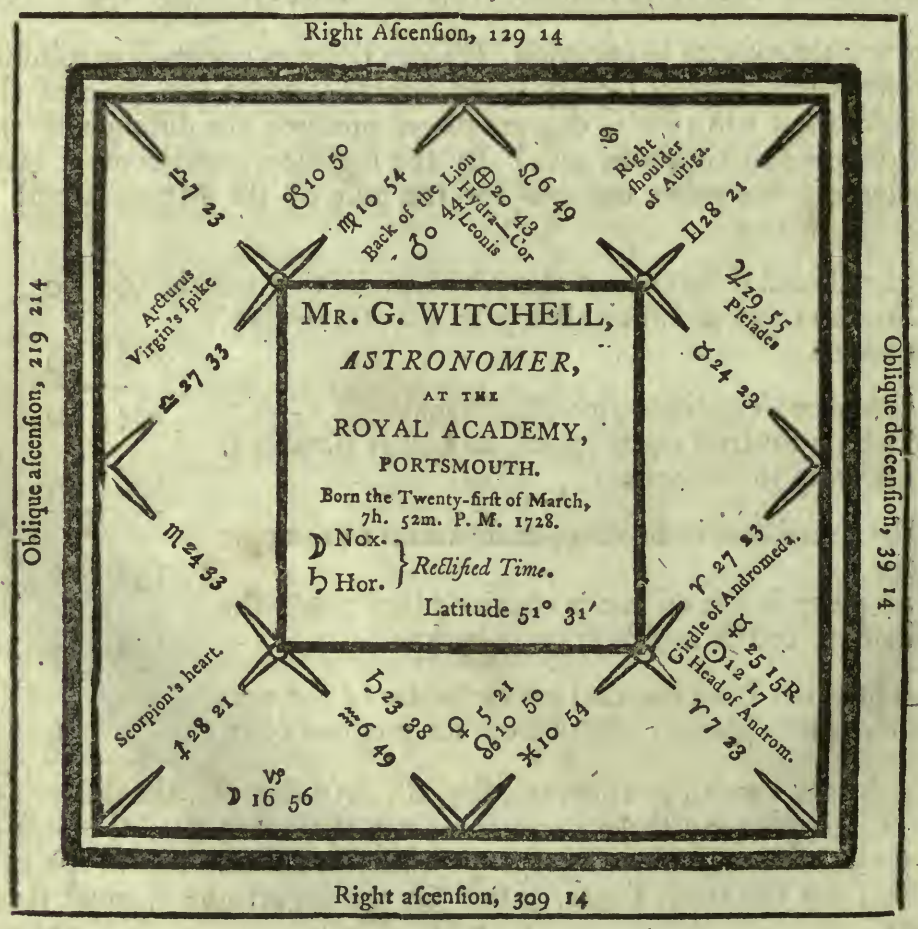
Then, by the rule of proportion, ſay, If thirty degrees, the diſtance of one houſe, give twenty-three degrees twenty-ſeven minutes, the pole of the eleventh, what will nine degrees ſix minutes, the diſtance of the part of fortune from the tenth houſe, give? By the logarithms it gives ſeven degrees

degrees ſix minutes for the pole of the part of fortune. Let it be obſerved, that, if the aſcenſional difference is obtained by the Moon's declination, under the above pole, which is three degrees thirty-five minutes, add to it the oblique aſcenſion of the part of fortune, thus - 3 35

The oblique aſcenſion of the part of fortune -	138	20
Makes - - - - -	141	55

Which is the right aſcenſion, with latitude, of the part of fortune; and, by looking into the table of right aſcenſions, it aſcertains the zodiacal degree of the place of the part of fortune, which is in twenty degrees forty-three minutes of the ſign Leo, in the tenth houſe.

Thus this nativity is rectified, according to the following ſcheme, and the part of fortune ſupputated in its horary circle, by the true doctrine of Ptolemy; and, having equal degrees from the aſcendant, conſtitutes what is eſteemed a lunar horoſcope; in which the part of fortune is prorogator, or giver of life.



Ptolemy

Ptolemy ſays, in his Quadripartite, that the Sun, if he be in an aphetic place, is to be preferred by day; if he be not, the Moon ſhall be preferred; but, if ſhe be not in an aphetic place, that planet ſhall be taken that had three dignities in the place of the Sun at the preceding conjunction of the Sun and Moon. If no planet hath thoſe titles of dominion, the horoſcope ſhall be taken; but, if it ſhould be a full Moon, and no ſuch planet in an aphetic place, then the part of fortune ſhall be taken.

A SPECULUM OF THE FOREGOING FIGURE.

Planets Latitude.	Declination.	Antiſcions, or Zodiacal Parallels.	Pole of Poſition.	Right Aſcen. with Lat.	Semidiurnal and Seminocturnal Arch.
deg. min.	deg. min.	d. m. d. m.	deg. min.	deg. min.	h. m. deg. min.
♄ 1 6 S	20 24 S	29 10 ♎ ♍ 0 50 ♐ ♊	11 11	326 21	7 11—107 45
♃ 0 35 S	19 39 N	27 26 ♏ ♉ 2 24 ♌ ♒	34 55	57 51	7 50—117 30
♂ 3 12 N	14 15 N	22 2 ♌ ♒ 7 58 ♏ ♉	16 39	153 58	6 58—104 30
☉ 0 0	4 52 N	12 17 ♈ ♎ 17 43 ♍ ♓	43 8	11 18	5 35— 83 45
♀ 0 52 S	8 47 S	7 30 ♍ ♓ 22 30 ♎ ♈	19 43	337 53	6 49—102 15
☿ 3 17 N	12 52 N	3 55 ♉ ♏ 26 5 ♒ ♌	51 21	22 22	5 10— 77 30
☽ 4 17 S	26 42 S	0 0 0	11 45	288 59	8 5—121 15
⊕ 4 17 S	26 42 N	0 0 0	7 6	141 55	0 0— 0 0
The firſt and ſeventh			51 31	N. B. The oblique Aſcenſion of the Eleventh is found by adding 30 to the right Aſcenſion of the Medium Cœli; and in the ſame manner is obtained the oblique Aſcenſion or Deſcenſion of the reſt of the houſes.	
The 2d, 8th, 12th, and 6th			40 48		
The 11th, 3d, 9th, and 5th			23 27		

The above exhibits a ſpeculum of ſome neceſſary calculations at one view; but, in order to remove every embarraſſment out of the way of the young ſtudent, I ſhall now proceed regularly throughout the whole practical part of every calculation in this nativity, in ſo plain a manner, that the meaneſt capacity may ſoon become maſter of it. I ſhall therefore proceed to ſhew how to gain the pole, or circle of poſition, of the other planets.

To

To gain the POLE of SATURN.

Saturn being in twenty-three degrees thirty-eight minutes of Aquarius, enter with this degree and minute in the tables of ſeminocturnal arches for the latitude of birth, which is in London, and it gives ſeven hours eleven minutes, which being anſwerable to the ſpace of three houſes, or ninety degrees of the zodiac, I divide it by three, and one of theſe three parts will be the diſtance from the cuſp of the fourth to the cuſp of the fifth houſe; then by the rule of proportion find the diſtance of Saturn from the fourth houſe, as follows: The third part of ſeven hours eleven minutes is two hours twenty-three minutes and forty ſeconds, which time convert into degrees by the table for that purpoſe, in page 206; by which it is found to give thirty-five degrees fifty-five minutes for the ſpace of one houſe. The pole of the fifth, as may be found by the table in page 202, is twenty-three degrees twenty-ſeven minutes.

The right aſcenſion of Saturn, with latitude, is -	326	21
The right aſcenſion of the fourth is - -	309	14
Subtract, and there remains - - -	17	7

The diſtance of Saturn from the fourth houſe. Then ſay, by the rule of proportion, If thirty-five degrees fifty-five minutes, the ſpace of one houſe, give, for the pole of the fifth, twenty-three degrees twenty-ſeven minutes, what will ſeventeen degrees ſeven minutes, being the diſtance of Saturn from the fourth, give?

To find this proportion, make uſe of the logiſtical logarithms, as before, and ſeek the logarithm belonging to the two laſt-mentioned numbers, which add together, and then find the logarithm of the firſt, and ſubtract it from them, and the remainder is the proportion required. Thus, ſeek in the uppermoſt column at the head of the logarithms for twenty-three, and in the ſide column for twenty-ſeven, and in the angle of meeting is the logarithm - - - 4080

In the ſame manner ſeek ſeventeen on the top, and ſeven on the ſide, and in the angle is - - - 5447

Add them together, and they give - - - 9527

Then ſeek the logarithm of thirty-five degrees fifty-five minutes by the ſame rule, and it is - - - 2229

Which is to be ſubtracted from the above - - 7298

This

This remainder I ſeek among the logarithms, and find, by caſting my eye on the head of the table for degrees, and on the firſt column on the left hand, that it gives eleven degrees eleven minutes, which is the part proportional, and conſequently the true pole of Saturn.

To take the true POLE of JUPITER.

Jupiter is in twenty-nine degrees fifty-five minutes of Taurus.

His ſemidiurnal arch under the latitude of birth is	7^h	50^m	
Divided by three, and multiplied by two, gives -	5	13	40′
Turned into degrees of the equator by the table -		78°	25″
The pole of the ſeventh - - - -		51	31
The pole of the ninth - - - -		23	27
Subtract one from the other, and the difference is -		28	4
The oblique deſcenſion of Jupiter with latitude - -		84	33
The oblique deſcenſion of the ſeventh * houſe - -		39	14
Subtract, and Jupiter's diſtance from the ſeventh is -		45	19

Then by the rule of proportion, If ſeventy-eight degrees twenty-five minutes, being two parts of Jupiter's ſemidiurnal arch, give twenty-eight degrees four minutes, being the difference of the pole of the ſeventh and ninth houſes, what will forty-five degrees nineteen minutes, Jupiter's diſtance, give? Anſwer, Sixteen degrees thirty-ſix minutes;

Which I ſubtract from the pole of the ſeventh, -	51	31
	16	36
And the remainder is the pole of Jupiter - -	34	55

To find the POLE of MARS.

Mars is in forty-four minutes of Virgo.——The ſemidiurnal arch of Mars, under the latitude of the ſeventh, is - 6^h 58^m

Being divided by three, gives for one houſe -	2	19	20′

* The oblique deſcenſion of the ſeventh houſe is gained thus: Take the right aſcenſion of the mid-heaven, and ſubtract ninety, being a quarter of the circle, and there remains the oblique deſcenſion of the ſeventh.

Turned into degrees by the table, gives -	34°	50′
The pole of the eleventh houſe - -	23	27
The right aſcenſion of Mars, with latitude, -	153	58
The right aſcenſion of the mid-heaven, -	129	14
Subtract one from the other, and the remainder is the diſtance of Mars from the mid-heaven,	24	44

Then, by the rule of proportion, If thirty-four degrees fifty minutes, the third part of the ſemidiurnal arch of Mars, give twenty-three degrees twenty-ſeven minutes, the pole of the eleventh, what will twenty-four degrees forty-four minutes, the diſtance of Mars from the tenth, give? I now enter the table of logarithms, and find it gives ſixteen degrees thirty-nine minutes, which is the true pole of Mars required.

The pole of the Sun has been already obtained, and is forty-three degrees eight minutes.

To gain the true POLE of VENUS.

Venus is in five degrees twenty-one minutes of Piſces.

The ſeminocturnal arch of Venus is - -	6ʰ	49ᵐ	
Being divided by three, the third part is --	2	16	20ˢ
Turned into degrees of the equator, - -	34°	5″	
The pole of the fifth houſe, - - -	23	27	
The right aſcenſion of Venus, with latitude, -	337	53	
The right aſcenſion of the fourth, - - -	309	14	
Subtract, and the diſtance of Venus from the fourth is	28	39	

Then, by the rule of proportion, If thirty-four degrees five minutes, the third part of Venus' ſeminocturnal arch, give twenty-three degrees twenty-ſeven minutes, the pole of the fifth houſe, what will twenty-eight degrees thirty-nine minutes, being the diſtance of Venus from the fourth, give?

Anſwer, Nineteen degrees forty-three minutes.

To obtain the POLE of MERCURY.

Mercury's place in the zodiac is twenty-five degrees fifteen minutes of Aries.

His

His ſeminocturnal arch for that point is -	5^h	10^m	
Being divided by three, the third part will be	1	43	20^s
Turned into degrees of the equator, by the table		25°	$50'$
The pole of the cuſp of the ſeventh, - -		51	31
The circle of poſition of the ſixth houſe, -		40	48
Subtract, and the difference of the two poles is -		10	43
The oblique deſcenſion of the ſeventh, - -		39	14
The oblique deſcenſion of Mercury, under the pole of birth - - - - -		39	4
Subtract, and the diſtance of Mercury from the ſeventh,		0	10

Then, by the rule of proportion, If twenty-five degrees fifty minutes give ten degrees forty-three minutes, being the difference of poles, what will ten minutes give, which is the diſtance of Mercury from the ſeventh houſe?

Anſwer, it gives four minutes, which is to be thus ſubtracted from the

pole of the ſeventh, - - - -	51	31
	0	4
And the remainder is the true pole of Mercury, -	51	27

THE METHOD OF OBTAINING THE POLE OF THE MOON.

This figure has been already ſhewn, and was found to be eleven degrees forty-five minutes, as was alſo

THE METHOD OF OBTAINING THE POLE OF THE PART OF FORTUNE,

Which was found to be ſeven degrees ſix minutes.

With a view to make this work entirely complete, I have, in page 142, given the ſyſtem laid down by Argol and Morinus, for finding the antiſcions of the planets; but, as that method is found to be erroneous, I ſhall, according to a former promiſe, give the *Placidian* method of taking them; which is the true way, and which I recommend to every ſtudent to practiſe.

The

The place of Saturn in the zodiac is twenty-three degrees thirty-eight minutes of Aquarius, and his declination twenty degrees twenty-four minutes ſouth; now, as there is no table immediately for the declination of Aquarius in this work, yet as Leo is ſituate oppoſite Aquarius in the zodiac, it only requires to enter into the table of declinations under Leo, with contrary latitude, that is, north inſtead of ſouth, and it will be found to anſwer exactly the ſame purpoſe; for Saturn's declination, anſwerable to one degree ſix minutes north latitude, is twenty degrees twenty-four minutes. To find the zodiacal parallel anſwerable to that declination, I examine the firſt column of declination in the table, under o latitude, and ſeek for twenty degrees twenty-four minutes; but, not finding that declination in that column, I trace back into Cancer, where I find it anſwerable to twenty-nine degrees ten minutes of that planet, which ſhews that Saturn's parallel falls in twenty-nine degrees ten minutes of Cancer and Capricorn, and fifty minutes of Sagittary and Gemini; and theſe points, being equi-diſtant from the tropics, are called the antiſcions, in page 142.

In the ſame manner is found the antiſcion or zodiacal parallel of Jupiter, whoſe place is twenty-nine degrees fifty-five minutes of Taurus, and his declination nineteen degrees thirty-nine minutes with thirty-five minutes of ſouth latitude. But, as there is no table of declination for Taurus, that of Scorpio, being oppoſite, muſt be entered under north latitude, which is equally the ſame as having a table of declination for Taurus, by obſerving always to enter with contrary latitude; and ſeek in the firſt column under o for nineteen degrees thirty-nine minutes, and it will give twenty-ſeven degrees twenty-ſix minutes of Scorpio and Taurus for Jupiter's zodiacal parallel, and alſo two degrees thirty-four minutes of Leo and Aquarius, as may be found by the aforenamed table of antiſcions.

The poſition of Mars in the heavens is in forty-four minutes of Virgo, and his declination fourteen degrees fifteen minutes, with three degrees twelve minutes north latitude. I enter the table of declination in Virgo, under the column o; but find no ſuch declination, therefore I ſeek in the table of Leo, in the ſame column under o at the top, and find it points to twenty-two degrees two minutes of Leo and Aquarius, and ſeven degrees fifty-eight minutes of Scorpio and Taurus; which give the zodiacal parallel of Mars.

The Mode of finding the Sun's antiſcion, or zodiacal parallel, is exactly the ſame as given by Argol and Morinus; and the reaſon is, becauſe the Sun never varies, but always moves in the ſame line throughout all the

ſigns

ſigns of the zodiac. The antiſcions of the Sun, therefore, fall in twelve degrees ſeventeen minutes of Aries and Libra, and ſeventeen degrees forty-three minutes of Virgo and Piſces.

The mode of aſcertaining the antiſcions or zodiacal parallels of Venus differs from that of the Sun, becauſe Venus has latitude. The place of Venus in the zodiac is five degrees twenty-one minutes, her declination is eight degrees forty-ſeven minutes, and her latitude fifty-two minutes ſouth; and, as there is no table of declination for the ſign Piſces, I take the oppoſite ſign Virgo, as before, and ſeek for eight degrees forty-ſeven minutes in the column with o on the top, and it will be found anſwerable to ſeven degrees thirty minutes of Virgo and Piſces, and twenty-two degrees thirty minutes of Libra and Aries; thoſe places being equi-diſtant from the two tropics.

The antiſcion or zodiacal parallel of Mercury is gained in the ſame manner as the former; his place being in twenty-five degrees fifteen minutes of Aries, his latitude three degrees ſeventeen minutes north, and his declination twelve degrees fifty-two minutes in Aries; but, as there is no table for Aries, it is to be worked by the contrary ſign Libra; but, not finding in the column of no latitude that degree of declination, I enter the ſign Scorpio, and find it anſwerable to three degrees fifty-five minutes of that ſign, and three degrees fifty-five minutes of Taurus, and twenty-ſix degrees five minutes of Leo and Aquarius.

The antiſcion or parallel of the Moon cannot in any caſe be directed, ſhe having twenty-ſix degrees forty-two minutes of declination, and the greateſt declination of the ecliptic is but twenty-three degrees thirty-two minutes, and therefore there can be no zodiacal parallel of the Moon for direction.

Of MUNDANE PARALLELS.

Let it be remembered, that the cuſps of the aſcendant, ſeventh, mid-heaven, and imum cœli, are angles in the world, and are deſcribed by the ſpheres to cut the globe of this earth in four equal parts or quarters, each quarter containing ninety degrees of the equator. A mundane parallel, therefore, is no other, than when two ſtars or planets are equally diſtant from any of theſe four angles; or are brought into that ſituation by the motion of the primum mobile. And, as an exact method of taking them is abſolutely neceſſary to be known, where any degree of accu-

racy is required; and, as they conſtitute the moſt conſiderable directions in human life, I ſhall give the following examples in this nativity, by way of initiating the beginner in a correct mode of taking them.

The MUNDANE PARALLEL of MARS and VENUS.

Diſtance of Mars from the mid-heaven, - -			24°	44″
Semidiurnal arch of Saturn - -	6^h	58^m		
Seminocturnal arch of Mercury -	6	49		
Diſtance of Venus from the fourth houſe, by right aſcenſion,			28	39

Then, by the rule of proportion, If the ſemidiurnal arch of Mars, viz. ſix hours fifty-eight minutes, gives for his diſtance twenty-four degrees forty-four minutes, what will ſix hours forty-nine minutes, the ſeminocturnal arch of Venus, give?

Anſwer, twenty-four degrees twelve minutes.

Which is to be ſubtracted from the diſtance of Venus from the fourth houſe thus; the diſtance of Mercury from the fourth -	28	39
The proportional part - - -	24	12
Remain for the arch of direction - -	4	27
To turn this arch of direction into time, add the Sun's right aſcenſion - - - -	11	18
And it is augmented to - -	15	45

Which ſeek in the Tables of Right Aſcenſions, in order to find what degree and minute of the zodiac anſwers thereto, and on examination it will be ſeventeen degrees five minutes of Aries. This being found, refer to the Ephemeris, and examine what length of time the Sun will take in going from twelve degrees ſeventeen minutes of Aries, being his point at birth, to ſeventeen degrees five minutes of the ſame ſign, and it will be found he is four days and near twenty-one hours; which being computed according to the doctrine of Ptolemy, by allowing one day's motion of the Sun for a year, and two hours motion for a month, declares the native was four years, ten months, and fifteen days, old, when Mars came to a parallel of Venus in Mundo.

The

The SUN to the PARALLEL of JUPITER in MUNDO.

The Sun being in the ſixth houſe, and the parallel made from the ſeventh, the Sun's diſtance is to be taken from the ſeventh houſe by oblique deſcenſion, under the pole of the ſeventh, viz. fifty-one degrees thirty-one minutes.

Diſtance of the Sun from the ſeventh - -			21°	56′
Seminocturnal arch of the Sun -	5^h.	35^m		
Semidiurnal arch of Jupiter -	6	50		
Diſtance of Jupiter from the ſeventh - -			45	19

Then ſay, by the rule of proportion, If five hours thirty-five minutes, being the nocturnal arch of the Sun, give its diſtance, twenty-one degrees fifty-ſix minutes, what will ſeven hours fifty minutes give?

Anſwer - - - -	31	43

Which is to be ſubtracted from Jupiter's diſtance, and the remainder is the arch of direction - - 13 36

Which, by adding the right aſcenſion of the Sun, and turning it into time, as in the foregoing example, points out the native to be fifteen years, four months, and twenty-one days, old, when the Sun came to the mundane parallel of Jupiter.

The MOON to the PARALLEL of VENUS in MUNDO.

Diſtance of the Moon from the fourth houſe, by right aſcenſion, - - - - -			20	15
Seminocturnal arch of the Moon -	8	5		
Seminocturnal arch of Venus -	6	49		
Diſtance of Venus from the fourth - -			28	39

Then, by the rule of proportion, If eight hours five minutes give twenty degrees fifteen minutes, being the diſtance of the Moon from the fourth houſe, what will ſix hours forty-nine minutes, the ſeminocturnal arch of Venus, give?

Anſwer, ſeventeen degrees five minutes.

This

This proportional part is to be ſubtracted from the diſtance of Venus, thus:

Diſtance of Venus from the fourth	28^h	39^m
Proportional part ſubtract -	17	5
And there remains for the arch of direction	11	34

Which, by being turned into time by the foregoing rules, gives twelve years, eight months, and about ſeven days, of the native's life.

The SUN to the MUNDANE PARALLEL of MARS.*

Diſtance of Mars from the midheaven -			24°	44′
Semidiurnal arch of Mars - -	6	58		
Seminocturnal arch of the Sun -	5	35		

Then by the rule of proportion, if ſix hours fifty-eight minutes give twenty-four degrees forty-four minutes, what will five hours thirty-five minutes give?

Anſwer - - - - -	21	40

Which muſt be ſubtracted from the diſtance of the Sun from the fourth houſe thus; the diſtance of the Sun from the fourth, by right aſcenſion, is - - - - 62 4
The proportional part ſubtract - - - 21 40

And the remainder is the arch of direction 40 24

Which, by adjuſting according to the former examples, gives forty-three years of the native's age.

MERCURY to the MUNDANE PARALLEL of JUPITER.

The diſtance of Mercury from the ſeventh houſe, by oblique deſcenſion, under the pole of the ſeventh, is - - 1 21

Seminocturnal arch of Mercury -	5	10
Semidiurnal arch of Jupiter -	7	50

* There can be no Mundane Parallels to the Part of Fortune, becauſe the Part of Fortune emits no rays.

The

The diſtance of Jupiter from the ſeventh, by oblique deſcenſion, under the pole of the ſeventh, is - - 45° 17′

Then, by the rule of proportion, If five hours ten minutes, give one degree twenty-one minutes, the diſtance of Mercury, what will ſeven hours fifty minutes, the ſeminocturnal arch of Jupiter, give?

Anſwer, - - - - - - 2 3

Which, being ſubtracted from Jupiter's diſtance, leaves for the arch of direction - - - 43 16

Which, being turned into time by the foregoing rule, gives forty-five years, ten months, and about twelve days, of the native's life, when Mercury came to the parallel of Jupiter in mundo.

SATURN to the MUNDANE PARALLEL of VENUS.

The diſtance of Venus from the fourth houſe is - 28 39

The ſeminocturnal arch of Venus - 6^h 49^m
The ſeminocturnal arch of Saturn - 7 11

The diſtance of Saturn from the fourth houſe - - 17 7

Then ſay, by the rule of proportion If ſix hours forty-nine minutes, the ſeminocturnal arch of Venus, give her diſtance from the fourth houſe, viz. twenty-eight degrees thirty-nine minutes, what will ſeven hours eleven minutes give, being the ſeminocturnal arch of Saturn?

Anſwer, - - - - - 30 12

To which is to be added the diſtance of Saturn from the fourth, becauſe that planet is not paſt the cuſp, - 17 7

And the arch of direction will be - - 47 19

Which, being turned into time, declares the native to be forty-nine years and near ten months old, when Saturn comes to the mundane parallel of Venus.

The MOON to the PARALLEL of the SUN in MUNDO.

The diſtance of the Moon from the fourth houſe is -			20°	15′
The ſeminocturnal arch of the Moon -	8^h	5^m		
The ſeminocturnal arch of the Sun -	5	35		
The diſtance of the Sun from the fourth houſe -			62	4
Then, by the rule of proportion, If eight hours five minutes give twenty degrees fifteen minutes, what will five hours thirty-five minutes, the ſeminocturnal arch of the Sun, give? Anſwer, - - - -			13	59
Now, as the Moon is paſt the cuſp of the fourth houſe, the proportional part muſt be ſubtracted from the diſtance of the Sun from the fourth,				
And there remains for the arch of direction - -			48	5

Which arch of direction, turned into time, declares, that, when the Mundane Parallel of the Moon and Sun came up, the native was fifty years, eight months, and about ſixteen days, old.

MARS to the PARALLEL of MERCURY in MUNDO.

The diſtance of Mars from the midheaven is -			24	44
The ſeminocturnal arch of Mars -	6	58		
The ſeminocturnal arch of Mercury -	5	10		
The diſtance of Mercury from the fourth houſe, -			73	8
Then, by the rule of proportion, If ſix hours fifty-eight minutes give twenty-four degrees forty-four minutes, what will five degrees ten minutes give? Anſwer,			18	22
The part proportional is to be ſubtracted from the diſtance of Mercury from the fourth houſe,				
And the remainder is the arch of direction - -			54	46

Which arch of direction, being turned into time, declares the native fifty-ſeven years, five months, and twenty-ſix days, old, when Mars came in parallel with the planet Mercury.

Of

Of MUNDANE ASPECTS.

Mundane Aſpects are formed by the poſition of the twelve houſes of heaven, as they are oppoſed to, or aſpect, each other. For inſtance, the cuſp of the midheaven beholds the cuſp of the ſeventh houſe and the cuſp of the aſcendant with a mundane quartile; and the cuſp of the fourth with an oppoſition. The cuſp of the ninth houſe beholds the cuſp of the eleventh with a ſextile, and the cuſp of the fifth with a trine; ſo the cuſp of the twelfth beholds the cuſp of the ſecond with a ſextile, and the cuſp of the fourth with a trine. And thus the Mundane Aſpects go round the twelve houſes, and have a meaſure peculiar to themſelves, being diſtinct from the meaſure uſed for bringing up zodiacal aſpects, where ſixty degrees make a ſextile, and an hundred and twenty make a trine; but theſe are meaſured by their diſtances from a given angle, and by the ſemidiurnal and ſeminocturnal arches; ſo that, to proportionate or limit a Mundane Aſpect, it only requires to bring the ſtar or planet to the cuſp of any of the houſes, according to the aſpect it is to be directed to; which may be done, by looking into the Table of Mundane Aſpects, in pages 501 and 502 of this work, where, by entering with the ſemidiurnal or ſeminocturnal arch of the ſtar or planet, is ſhown the limited proportion of their various aſpects, as in the following examples.

The PART of FORTUNE to the MUNDANE QUARTITE of MERCURY.

The diſtance of Mercury from the ſeventh houſe, under the pole of the ſeventh, is - - - -			3°	17′
The ſeminocturnal arch of Mercury -	5^h	10^m		
The ſemidiurnal arch of the Part of Fortune	8	5		

[The Part of Fortune hath its diurnal and ſeminocturnal arches increaſed or diminiſhed in proportion to thoſe of the Moon, being wholly dependent on her for declination, latitude, &c. ſo that, in this Nativity of Mr. Witchell, it forms a Lunar Horoſcope.]

Then ſay, by the rule of proportion, If five hours ten minutes, being the ſeminocturnal arch of Mercury, gives his diſtance from the ſeventh, viz. three degrees ſeventeen minutes, what will eight hours five minutes, the diurnal arch of the Part of Fortune, give? Anſwer, - 5 8

Then take the diſtance of the Part of Fortune from the midheaven, thus;

The

The right aſcenſion of the Part of Fortune with the Moon's latitude, is - - -	141°	44
The right aſcenſion of the midheaven - -	129	14
And the diſtance of the Part of Fortune from the midheaven - - - -	12	30
To which add the above proportional part -	5	8
And the ſum total is the arch of direction -	17	38

Then, by adding the right aſcenſion of the Sun, and turning the arch of direction into time, as by the former examples, it will be evident that the Quartile of the Part of Fortune and Mercury in Mundo came up when the native was nineteen years, two months, and about twenty-three days, old.

The QUARTILE of MARS and JUPITER in MUNDO.

The diſtance of Mars from the midheaven, by right aſcenſion, is - - -	24	44
The diſtance of Jupiter, by oblique deſcenſion under the pole of the ſeventh, is - - -	45	39
The ſemidiurnal arch of Mars - 6h 58m		
The ſemidiurnal arch of Jupiter - 7 50		
Then ſay, by the rule of proportion, If ſix hours fifty-eight minutes give the diſtance of Mars from the midheaven, what will ſeven hours fifty minutes give? Anſwer, -	27	52
Which muſt be ſubtracted from Jupiter's diſtance from the ſeventh houſe,		
And the arch of direction is - - -	17	47

Which, turned into time, points out the native's age, when Mars came to the Mundane Quartile of Jupiter, to be nineteen years, ſix months, and about five days.

The MUNDANE QUARTILE of the PART of FORTUNE and JUPITER.

The diſtance of the Part of Fortune from the midheaven	12	30

The

The diſtance of Jupiter from the ſeventh -			45°	39′
The ſemidiurnal arch of the Part of Fortune	8^h	5^m		
The ſemidiurnal arch of Jupiter -	7	50		
Then ſay, by the rule of proportion, If eight hours five minutes give twelve degrees thirty minutes, what will ſeven hours fifty minutes give? Anſwer, - -			12	8
Which, is to be ſubtracted from Jupiter's diſtance,				
And the arch of direction is - - -			33	31

Which, turned into time, gives thirty-five years, eleven months, and about three days.

The MUNDANE QUARTILE of SATURN and JUPITER.

The diſtance of Saturn from the fourth houſe -			17	7
The diſtance of Jupiter from the ſeventh -			45	39
The ſeminocturnal arch of Saturn -	7	11		
The ſemidiurnal arch of Jupiter -	7	50		
Then ſay, by the rule of proportion, If ſeven hours eleven minutes give ſeventeen degrees ſeven minutes, what will ſeven hours fifty minutes give? Anſwer, -			18	40
This muſt be ſubtracted from the diſtance of Jupiter from the ſeventh houſe,				
And the arch of direction is - - -			26	59

Which, being turned into time, gives twenty-nine years and two months, when Saturn came to the Quartile of Jupiter in Mundo.

The SUN to the SEXTILE of JUPITER in MUNDO.

The diſtance of Jupiter from the eighth houſe, by oblique deſcenſion, taken under the pole of the eighth, is - - 6 34

The ſemidiurnal arch of Jupiter -	7^h	50^m
The ſeminocturnal arch of the Sun -	5	35
Add theſe arches together,* and they make	13	25

Then, by the rule of proportion, If thirteen hours twenty-five minutes give the diſtance of Jupiter, viz. ſix degrees thirty-four minutes, what will five hours thirty-five minutes, the arch of the Sun, give?

Anſwer, - - - - -	3°	10′
To which add the diſtance of the Sun from the ſixth, taken under the pole of the ſixth, - - - -	6	7
And the arch of direction is - - -	9	7

And being turned into time, by adding the right aſcenſion of the Sun to the arch of direction, gives nine years, ten months, and about twenty-two days, when the Sun came to the Mundane Sextile of Jupiter.

The PART of FORTUNE to the SEXTILE of JUPITER in MUNDO.

The diſtance of Jupiter from the eighth is - -	6	34
The ſemidiurnal arch of Jupiter -	7	50
The ſemidiurnal arch of the Part of Fortune	8	5
Being added, make - -	15	55

Then, by the rule of proportion, If fifteen hours fifty-five minutes give ſix degrees thirty-four minutes, what will eight hours five minutes give?

Anſwer, - - - - -	3	20
To which add the diſtance of the Part of Fortune from the tenth houſe - - - -	12	30
And the arch of direction is - - -	15	50

Which, being turned into time, gives ſeventeen years, three months, and about four days.

* A Sextile being leſs than a Quartile, and a Trine more, it muſt always be remembered to add the two diurnal or nocturnal arches together; and thus let the complement of both be the firſt number in all proportional demands.

The

The SUN in TRINE of the PART of FORTUNE in MUNDO.

The Sun's diſtance from the ſixth houſe is -			6°	7′
The ſeminocturnal arch of the Sun -	5^h	35^m		
The ſemidiurnal arch of the Part of Fortuue	8	5		
Being added, make - - - -	13	40		

Then by the rule of proportion, If thirteen hours forty minutes give ſix degrees ſeven minutes, what will eight hours five minutes give?

Anſwer, - - - - - -	3	3
To which add the diſtance of the Part of Fortune from the midheaven, - - - -	12	30
And the arch of direction is - - -	16	7

Which, being turned into time, gives ſeventeen years, four months, and about twenty-three days.

The MOON to the TRINE of MERCURY in MUNDO.

The diſtance of Mercury from the ſeventh is -			3	17
Seminocturnal arch of Mercury - - -	5	10		
Seminocturnal arch of the Moon -	8	37		
Being added together, make	13	47		

Then by the rule of proportion, If thirteen hours forty-ſeven minutes give three degrees ſeventeen minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - - - - 2 3

To which add the Moon's diſtance from the third houſe, which is obtained by the oblique aſcenſion, under the pole of the third houſe, - - - -	22	21
And it makes the arch of direction - -	24	24

Which, turned into time, gives twenty-ſix years, four months, and near twenty-two days, from the native's birth, when the Moon came to a Trine of Mercury.

The

The MOON to the MUNDANE SEXTILE of VENUS.

The diſtance of Venus from the fifth - -			6°	12′
Seminocturnal arch of Venus -	6^h	49^m		
Seminocturnal arch of the Moon - -	8	37		
Added together, make - - - -	15	26		

Then by the rule of proportion, If fifteen hours twenty-ſix minutes give ſix degrees twelve minutes, being the diſtance of Venus from the fifth houſe, what will eight hours thirty-ſeven minutes, the ſeminocturnal arch of the Moon, give? Anſwer, - - - 3 21

Add the Moon's diſtance from the third	22	21
And the arch of direction is - - -	25	42

And, turned into time, will point to twenty-ſeven years, nine months, and about eight days, of the native's age, when the Moon came to the Sextile of Venus.

The PART of FORTUNE in TRINE of MERCURY in MUNDO.

The diſtance of Mercury from the ſixth houſe, by oblique deſcenſion - - - - - -			22	44
Seminocturnal arch of Mercury -	5	10		
Semidiurnal arch of the Part of Fortune	8	37		
Added together, make - - -	13	47		

Then, by the rule of proportion, If thirteen hours forty-ſeven minutes give twenty-two degrees forty-four minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - - - 13 53

To which add the diſtance of the Part of Fortune from the midheaven, - - - - -	12	30
And the arch of direction is found - -	26	23

Which, turned into time, gives twenty-eight years ſix months, from the time of birth, when the Part of Fortune came to the Trine of Mercury.

The

The SUN in TRINE of MARS in MUNDO.

The diſtance of the Sun from the ſixth is - -			6°	7′
Seminocturnal arch of the Sun -	5^h	35^m		
Semidiurnal arch of Mars - -	6	58		
Being added, make - - -	12	33		

Then, by the rule of proportion, If twelve hours thirty-three minutes give ſix degrees ſeven minutes, what will ſix hours fifty-eight minutes give? Anſwer, - - - - - 3 0

Add the diſtance of Mars from the midheaven -	24	44
And the ſum is the arch of direction - -	27	44

Which, being turned into time, by adding the right aſcenſion of the Sun to the arch of direction, it will give, from the time of birth, twenty-nine years, eleven months, and near ſeven days, when the Sun came to the Trine of Mars.

PART of FORTUNE in SEXTILE of MERCURY in MUNDO.

Diſtance of Mercury from the ſeventh - -			5	17
Seminocturnal arch of Mercury -	5	10		
Semidiurnal arch of the Part of Fortune -	8	37		
Added together, make - - -	13	47		

Then, If thirteen hours forty-ſeven minutes give three degrees ſeventeen minutes, what will eight hours thirty-ſeven minutes give?

Anſwer, - - - - -	1	38
To which add the diſtance of the Part of Fortune from the ninth houſe, which is found by taking the oblique aſcenſion under the pole of the ninth houſe, - - -	29	54
And the ſum of the arch of direction is - -	31	32

Which, turned into time, gives thirty-three years, ten months, and about fifteen days, of the native's life.

The PART of FORTUNE in TRINE of VENUS in MUNDO.

Diſtance of Venus from the fifth houſe, - - -			6°	12′
Seminocturnal arch of Venus -	6h	49m		
Semidiurnal arch of the Part of Fortune	8	37		
	15	26		

Then, If fifteen hours twenty-ſix minutes give ſix degrees twelve minutes, what will eight hours thirty-ſeven minutes give?

Anſwer, - - - - -	3	26
To which add the diſtance of the Part of Fortune from the ninth houſe, taken under the pole of the ninth, by oblique aſcenſion, as before - - - -	29	54
And the ſum total is the arch of direction -	33	20

Which, being turned into time, declares the native was thirty-five years and nine months old, when the Part of Fortune came to the Trine of Venus.

The MOON to the SEXTILE of SATURN in MUNDO.

The diſtance of Saturn from the fifth houſe, by oblique deſcenſion, under the pole of the fifth, is - - -			22	27
Seminocturnal arch of the Moon -	8	37		
Seminocturnal arch of Saturn -	7	11		
	15	48		

Then ſay, by the rule of proportion, If fifteen hours forty-eight minutes give twenty-two degrees twenty-ſeven minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - -	12	15
Add the Moon's diſtance from the third houſe -	22	21
And the arch of direction is - - -	34	36

Which, being turned into time, by adding the right aſcenſion of the Sun to the arch of direction, it ſhows that the native was thirty-ſix years, ten months, and twenty-two days, old, when the Moon came to the Sextile of Saturn in Mundo.

The

The MOON to the TRINE of the SUN in MUNDO.

Diſtance of the Sun from the ſeventh - -			21° 46′
Seminocturnal arch of the Sun -	5^h	35^m	
Seminocturnal arch of the Moon -	8	37	
Being added, make - -	14	12	

Then ſay, by the rule of proportion, If fourteen hours twelve minutes give twenty-one degrees forty-ſix minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - - - 13 22

Add the Moon's diſtance from the third houſe -	22	21
And the arch of direction is - -	35	43

Which, being turned into time, gives thirty-ſeven years and two months of the native's life, when the Moon came to the Trine of the Sun in Mundo.

The MOON to the OPPOSITION of JUPITER in MUNDO.

The diſtance of Jupiter from the ninth - -			32 19
Semidiurnal arch of Jupiter -	7	50	
Seminocturnal arch of the Moon -	8	37	
Added, make - -	16	27	

Then, by the rule of proportion, If fifteen hours twenty-ſeven minutes give thirty-two degrees nineteen minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - - - 16 56

Which muſt be added to the diſtance of the Moon from the third houſe, viz. - - -	32	21
Being added to the Part Proportional, makes for the arch of direction -	39	17

Which, being turned into time, gives forty-one years and about ten months of the native's age, when the Moon came to the Mundane Oppoſition of Jupiter.

The

The PART of FORTUNE in TRINE of SATURN in MUNDO.

The diſtance of Saturn from the fifth - -			22°	27′
Seminocturnal arch of Saturn -	7^h	11^m		
Semidiurnal arch of the Part of Fortune	8	37		
Added together, make - -	15	48		
Then, by the rule of proportion, If fifteen hours forty-eight minutes give twenty-two degrees twenty-ſeven minutes, what will eight hours thirty-ſeven minutes give? Anſwer, - -			12	29
To which add the diſtance of the Part of Fortune from the ninth houſe, viz. - - - -			29	54
And the arch of direction is - - -			42	23

Which, being turned into time, gives forty-four years, eleven months, and about fifteen days, when the Part of Fortune came to the Mundane Trine of Saturn.

The MOON in TRINE of the PART of FORTUNE in MUNDO.

The diſtance of the Part of Fortune from the midheaven, by right aſcenſion, is - - - -			12	30
Semidiurnal arch of the Part of Fortune	8	37		
Seminocturnal arch of the Moon -	8	37		
Added, make - -	17	14		
Then, by the rule of proportion, If ſeventeen hours fourteen minutes give ſixty-five degrees thirty-one minutes, being the diſtance of the Moon from the ſecond houſe, what will eight hours thirty-ſeven minutes give? Anſwer, -			32	45
Which being added to the Part of Fortune, the arch of direction is - - - -			45	15

Which gives forty-ſeven years, ten months, and about eighteen days, of the native's life.

The

The MOON in TRINE of MARS in MUNDO.

Diſtance of the Moon from the ſecond houſe -			65°	31′
Seminocturnal arch of the Moon -	8^h	37^m		
Semidiurnal arch of Mars - -	6	58		
Added together make - - -	15	35		

Then, by the rule of proportion, If fifteen hours thirty-five minutes give ſixty-five degrees thirty-one minutes, what will ſix hours fifty-eight minutes give? Anſwer, - - - - 29 26

Diſtance of Mars from the midheaven - -	23	34

Add the diſtance of Mars to the proportional part, and the arch of direction is found - - - 52 50

Which, turned into time, gives forty-five years and about five months of the native's life, when this direction came up.

MARS to the TRINE of VENUS in MUNDO.

Diſtance of Venus from the fifth houſe -			6	12
Seminocturnal arch of Venus -	6	49		
Semidiurnal arch of Mars - - -	6	58		
Added together - -	13	47		

Then, by the rule of proportion, If thirteen hours forty-ſeven minutes give ſix degrees twelve minutes, what will ſix hours fifty-eight minutes give? Anſwer, - - - - - 3 57

The diſtance of Mars from the ninth houſe, by oblique aſcenſion, under the pole of the ninth, is - -	48	24

Then add the proportional part to the diſtance of Mars, and the arch of direction is - - - 52 21

Which, being turned into time, gives fifty-four years, eleven months, and about fourteen days, of the native's age, when Mars came to the Trine of Venus in Mundo.

The MOON to the QUINTILE of the SUN in MUNDO.

The right aſcenſion of the Sun, added to the whole circle of the zodiac, is - - - -	371°	18′
From which ſubtract the quintile, - -	75	
And the remainder is - - -	296	18
Seek for this ſum in the Table of Right Aſcenſions, and it will point in the zodiac to twenty-four degrees twenty-three minutes of Capricorn, the declination of which point is twenty-one degrees twenty-nine minutes. Then find the aſcenſional difference under the pole of the Moon, which is	4	39
Add it to the right aſcenſion, above given, -		
And the oblique aſcenſion of the quintile of the Sun will be	300	57
From which ſubtract the oblique aſcenſion of the Moon taken under her own pole, - - -	292	14
And the remainder is - - -	8	43

Then find the ſeminocturnal arch of the Moon, according to her latitude, which is eight hours thirty-ſeven minutes.

[The method of taking the Moon's ſeminocturnal arch with latitude, is thus: Find her declination with latitude, and thereby obtain her aſcenſional difference under the pole of the aſcendant, which aſcenſional difference is either to be added to or ſubtracted from ninety degrees, according whether it be a nocturnal or diurnal arch, or a northern or ſouthern ſign.]

The ſeminocturnal arch of the quintile of the Sun is 7^h 54^m

[The ſeminocturnal or ſemidiurnal arch of an aſpect is thus found: Find the degree the planet (which is the promittor) poſſeſſes in the zodiac, and add or ſubtract what degrees are neceſſary for the aſpect, and with that degree in the zodiac find the ſemidiurnal or ſeminocturnal arch under the latitude of birth. For example: Suppoſe the ſeminocturnal arch of the quintile of the Sun be required as above; proceed thus: The place of the Sun in the zodiac, which in this example is promittor, is twelve degrees ſeventeen minutes of Aries, from which ſubtract the quintile, viz. ſeventy-five degrees, and it points to twenty-ſeven degrees ſeventeen minutes of Capricorn; find the declination without latitude, viz. twenty degrees forty-ſeven minutes, and then gain its aſcenſional difference, which is twenty-eight degrees thirty-two minutes; add it to ninety, becauſe the aſpect is in a ſouthern ſign, and nocturnal, and it makes

eighteen

eighteen degrees thirty-two minutes; which, by the table for turning degrees and minutes into time, in page 196, gives ſeven hours fifty-four minutes, which is the ſeminocturnal arch required. In the ſame manner the ſeminocturnal or diurnal arch may be obtained for any other aſpect.]

Then ſay, by the rule of proportion, If eight hours thirty-ſeven minutes, being the ſeminocturnal arch of the Moon, give eight degrees three minutes, the diſtance of the Sun's quintile from the Moon, what will ſeven hours fifty-four minutes, the nocturnal arch of the quintile, give?—For the arch of direction - - - 8 0

Which is to be turned into time, by the foregoing rule, and it will ſhow the native was eight years, nine months, and about eighteen days, old, when the Moon came to the Quintile of the Sun.

The SUN to the SESQUIQUADRATE of MARS in MUNDO.

Right aſcenſion of Mars with latitude -	153°	58′
Seſquiquadrate aſpect from Mars - -	135	
Subtract, and the right aſcenſion of the aſpect is -	18	58

And, being ſought in the Tables of Right Aſcenſions, points to twenty degrees thirty-three minutes of Aries, the declination of which is eight degrees three minutes; by this, gain the aſcenſional difference under the pole of the Sun, viz. 7 37

Add the difference to the right aſcenſion above, and the oblique deſcenſion of the ſeſquiquadrate of Mars is - 26 35

Subtract the oblique deſcenſion of the Sun -	15	52
And there remains - - - -	10	43

Seminocturnal arch of the Sun - 5^h 35^m

Seminocturnal arch of the ſeſquiquadrate of Mars, according to the above rule - - 5 29

Then ſay by the rule of proportion, If five hours thirty-five minutes give ten degrees forty-three minutes, what will five hours twenty-nine minutes give? Anſwer, - - - - 10 32

Add it to the right aſcenſion of the Sun, to turn it into time, and it will give eleven years, ſix months, and about fifteen days, of the native's life, when the Sun came to the Seſquiquadrate of Mars.

The-

The PART of FORTUNE to the SESQUIQUADRATE of MERCURY in MUNDO.

Right aſcenſion of Mercury, with latitude, -	22°	22′
Seſquiquadrate of Mercury's aſpect, - -	135	
Being added, make the right aſcenſion - -	157	22
Which, being ſought in the Table of Right Aſcenſions, points to five degrees thirty-five minutes of Scorpio; the declination thereof is nine degrees thirty minutes, and the aſcenſional difference under the pole of the Part of Fortune is	1	11
Which aſcenſional difference ſubtract from the right aſcenſion, it being in a northern ſign, and the oblique aſcenſion of the ſeſquiquadrate is - - -	156	11
From which ſubtract the oblique aſcenſion of the Part of Fortune - - - - -	138	8
Remains - - - - -	18	3

Semidiurnal arch of the Part of Fortune, being the ſame arch as the Moon, - -	8	37
Semidiurnal arch of the ſeſquiquadrate of Mercury, - - - -	6	40

Then ſay, by the rule of proportion, If eight hours thirty-ſeven minutes give eighteen degrees three minutes, what will ſix hours forty minutes give? Anſwer, - - - 13 58

Which is the arch of direction; and, being turned into time, will give fifteen years, three months, and about ten days, of the native's life, when this direction begins to operate.

The SUN to the SEMIQUARTILE of VENUS in MUNDO.

Right aſcenſion of Venus with latitude is -	337	53
To which add her ſemiquartile - -	44	
Venus's firſt diſtance is - - -	382	53
From which ſubtract the circle - -	360	
And the right aſcenſion will be - -	22	53

Which

Which points in the zodiac to twenty-four degrees forty-five minutes of Aries; the declination is nine degrees thirty-ſeven minutes, and the aſcenſional difference, taken under the po leof the Sun, is 9° 8

Which, being added to the above right aſcenſion, makes the oblique declenſion of the ſemiquartile of Venus - 32 1
From which ſubtract the oblique deſcenſion of the Sun 15 52

And there remains - - - 16 9

Seminocturnal arch of the Sun - 5^h 35^m
Seminocturnal arch of the ſemiquartile of Venus 5 20

Then ſay, by the rule of proportion, If five hours thirty-five minutes give ſixteen degrees nine minutes, what will five hours twenty minutes give for the arch of direction? Anſwer - - 15 26

Which being turned into time, by adding the right aſcenſion of the Sun, in order to gain its true place in the zodiac, the diurnal motion of the Sun will meaſure ſixteen years, eight months, and about twenty-four days, of the native's life, before the ſemiquartile of Venus in mundo will begin to operate.

The MOON to the QUINTILE of MERCURY in MUNDO.

Right aſcenſion of Mercury, with the circle - 382 22
From which ſubtract the quintile - - 75 0

And the right aſcenſion of the point is - 307 22

Which anſwers to five degrees of Aquaries, the declination of which is nineteen degrees five minutes.

Aſcenſional difference under the pole of the Moon - 4 8

Which, being added to the above right aſcenſion, makes the oblique aſcenſion of the quintile of Venus - - 311 30
From which ſubtract the oblique aſcenſion of the Moon 292 14

And there remains - - 19 16

Seminocturnal arch of the Moon - - 8^h 37^m
Seminocturnal arch of Mercury's quintile - 7 31

Then, by the rule of proportion, If eight hours thirty-ſeven minutes give nineteen degrees ſixteen minutes, what will ſeven hours thirty-one minutes give for the arch of direction? Anſwer 16° 49′

Which, turned into time, gives eighteen years and about four months, when this direction of the Moon in quintile of Mercury comes up.

The MOON to the SEMIQUARTILE of the SUN in MUNDO.

Right aſcenſion of the Sun, with the circle -	371	18
Semiquartile ſubtract - - -	45	0
	326	18

This right aſcenſion anſwers to twenty-three degrees fifty-eight minutes of Aquaries, the declination of which is thirteen degrees thirty-three minutes.

And the aſcenſional difference, taken under the pole of the Moon, is - - - - -	2	52
Which ſubtract from the above right aſcenſion, and the oblique deſcenſion is - - - -	323	26
From which ſubtract the oblique aſcenſion of the Moon	292	14
And there remains - -	31	12

Seminocturnal arch of the Moon -	8^h	37^m
Seminocturnal arch of the ſemiquartile of the Sun	7	5

Then ſay, by the rule of proportion, If eight hours thirty-ſeven minutes give thirty-one degrees twelve minutes, what will ſeven hours five minutes give for the arch of direction? Anſwer - 25 39

Which, joined to the Sun's right aſcenſion, meaſures the time of the coming up of this direction to be thirty-three years, two months, and about eight days.

The MOON to the SEMIQUARTILE of MERCURY in MUNDO.

Right aſcenſion of Mercury, with the circle -	382	22
Semiquartile ſubtract - - -	45	0
And the right aſcenſion remains - -	337	22

This

This points to five degrees thirty-five minutes of Pisces, the declination of which is nine degrees thirty minutes.

The ascensional difference, under the pole of the Moon, is	2°	0
Subtract the ascensional difference from the above right ascension, and there remains - - -	335	22
From which subtract the Moon's oblique ascension	292	14
And the arch of the difference is - -	43	8

Seminocturnal arch of Luna - - -	8^h	37^m
Seminocturnal arch of Mercury's semiquartile	6	40

Then say, by the rule of proportion, If eight hours thirty-seven minutes give forty three degrees eight minutes, what will six hours forty minutes give for the arch of direction? Answer - 33 23

Which arch of direction, being turned into time, shows that it will be thirty-five years, nine months, and about fifteen days, of the native's life, before it will come up, or have any effect upon the radix of his nativity.

The PART of FORTUNE to the SESQUIQUADRATE of JUPITER in MUNDO.

Right ascension of Jupiter - - -	57	51
Sesquiquadrate must be added - -	135	0
And the right ascension of Jupiter's sesquiquadrate is	192	51

Which points in the zodiac to thirteen degrees fifty-nine minutes of Libra, the declination of which is five degrees thirty-three minutes.

The ascensional difference obtained under the pole of the Part of Fortune is - - -	0	42
Being added to the above right ascension, makes -	193	33
From which subtract the oblique ascension of the Part of Fortune - - - - - -	138	8
And the arch of difference will be - -	55	25

Semidiurnal arch of the Part of Fortune,	8	37
Semidiurnal arch of the sesquiquadrate of Jupiter	5	30

Then

Then ſay, by the rule of proportion, If eight hours thirty-ſeven minutes give fifty-five degrees twenty-five minutes, what will five hours thirty minutes give? Anſwer - - 35° 30′

Which is the arch of direction, to be turned into time, by adding it to the right aſcenſion of the Sun as before; and the reſult will give thirty-eight years, one month, and about eight days, of the native's life, when the Part of Fortune came to the ſeſquiquadrate of Jupiter.

The MOON to the QUINTILE of JUPITER in MUNDO.

The right aſcenſion of Jupiter, with the circle	417	51
The quintile is - -	75	0
Subtract, and the right aſcenſion of Jupiter's quintile is	342	51
Which gives eleven degrees twenty-one minutes of Piſces in the zodiac.—The declination of the point is ſeven degrees twenty minutes.		
The aſcenſional difference, under the Moon's pole, is	1	32
Subtract, and the oblique deſcenſion of Jupiter's quintile is	441	19
The oblique aſcenſion of the Moon ſubtract -	292	14
And there remains for the arch of difference -	49	5

Seminocturnal arch of the Moon -	8^h	37^m
Seminocturnal arch of Jupiter's quintile	6	30

Then, by the rule of proportion, If eight hours thirty-ſeven minutes give forty-nine degrees five minutes, what will ſix hours thirty minutes give for the arch of direction? Anſwer - - 37 2

Which arch of direction, being turned into time, declares the native was thirty-nine years, ſix months, and about ſixteen days, old, when the Moon came to the quintile of Jupiter.

The MOON to the SEMIQUARTILE of JUPITER in MUNDO.

The right aſcenſion of Jupiter, with the circle, is -	417	51
The ſemiquartile is - -	45	0
Subtract the ſemiquartile, and there remains -	372	51

Which

Which points out thirteen degrees fifty-eight minutes of Aries in the zodiac.—The declination is five degrees thirty-one minutes.

The aſcenſional difference, under the pole of the Moon, is	1	9
Add the aſcenſional difference to the above right aſcenſion, and the oblique deſcenſion is found -	374	0
From which ſubtract the oblique aſcenſion of the Moon	292	14
And there remains - -	81	46

Seminocturnal arch of the Moon, - 8^h 37^m
Seminocturnal arch of the ſemiquintile of Jupiter 5 30

Then, by the rule of proportion, If eight hours thirty-ſeven minutes give eighty-one degrees forty-ſix minutes, what will five hours thirty minutes give for the arch of direction? Anſwer - 48 0

Which, being turned into time as before, declares the native was fifty years, ſeven months, and about fourteen days, old, when the Moon came to the ſemiquartile of Jupiter.

The SUN to the QUINTILE of SATURN in MUNDO.

The right aſcenſion of Saturn, with latitude, is -	326	21
The quintile is - - - -	75	0
Which add to the right aſcenſion -	401	21
Subtract the circle - -	360	
And the remainder is the right aſcenſion of Saturn's quintile	41	21

Which points to thirteen degrees forty minutes of Taurus, the declination of which is ſixteen degrees, and

The aſcenſional difference under the pole of the Sun is	15	33
Which add to the above right aſcenſion, and the oblique deſcenſion of Jupiter's quintile is - -	56	54
From which ſubtract the oblique deſcenſion of the Sun	15	52
And there remains - -	41	2

Seminocturnal arch of the Sun -	5^h	35^m
Seminocturnal arch of Jupiter's quintile	7	16

Then, by the rule of proportion, If five hours thirty-five minutes give forty-one degrees two minutes, what will ſeven hours ſixteen minutes give? Anſwer - - 53 25

Which is the arch of direction, and by the meaſure of time gives fifty-ſix years and about three days, before the Sun comes to the quintile of Saturn.

To DIRECT the ANGLES of the FIGURE.

The angles of the horoſcope are directed by the ſame rules as all the other directions in the world are, viz. by the aid of the ſemidiurnal and ſeminocturnal arches; and, according as the planets have greater or leſs latitude, ſo muſt their poſitions be taken; for a ſtar is ſaid to touch the horizon, by direction, or by any other motion, when it begins to leave the ſubterranean hemiſphere, and is emerging into our's. And, although the meridian and horizon are only two imaginary circles, yet we are ſure there are two ſuch points, which is demonſtrated every morning when the Sun riſes, and equally ſo when it ſets; and reaſon dictates that there muſt be a half-way between, which we call the meridian. Now a ſtar comes ſooner or later to theſe angles, in proportion as it has either north or ſouth latitude; and may either be directed by the globes, or by the method following.

METHOD of directing the ASCENDANT to the various ASPECTS of the PLANETS.

The ASCENDANT to the SEXTILE of the MOON.

Right aſcenſion of the Moon without latitude -	288	24
From which ſubtract the ſextile - -	60	
And there remains - - -	228	24
From which ſubtract the oblique aſcenſion of the aſcendant	219	14
And the diſtance of the ſextile of the Moon from the aſcendant will be - -	9	10

Then

Then obtain the ſeminocturnal arch of the Moon thus; firſt find the declination of the Moon with latitude, and under the pole of the aſcendant gain her aſcenſional difference, and add to it - 90

Aſcenſional difference - -	39	16
	129	16

This ſum being turned into hours and minutes, by the Table in page 196 of this work, will give eight hours thirty-ſeven minutes.

The ſeminocturnal arch of the aſcendant is next to be taken; and by examining the Table of Seminocturnal Arches in page 491, it will be found that twenty-ſeven degrees thirty-three minutes of Libra will give ſix hours fifty-five minutes.

I take theſe two ſeminocturnal arches, and ſay, If ſix hours fifty-five minutes (being the ſeminocturnal arch of the aſcendant) give nine degrees ten minutes, the diſtance of the Moon's ſextile, what will eight hours thirty-ſeven minutes, the ſeminocturnal arch of the Moon, give?

Anſwer - - -	11	25
Which is to be turned into time, by adding the right aſcenſion of the Sun - -	11	18
The right aſcenſion of Sol being added, makes	22	43

Which, being ſought in the table of right aſcenſions points to twenty-four degrees thirty minutes of Aries; to which place the Sun came in twelve days twelve hours; and by allowing one day of the Sun's motion for a year of the native's life, as before, declares the native to be twelve years and ſix months old, when the aſcendant came to the ſextile of the Moon.

The ASCENDANT to the QUARTILE of SATURN.

Firſt ſeek what latitude Saturn has at the quartile from his place, which is in twenty-three degrees thirty-eight minutes of Virgo, and it will be found he has for latitude two degrees eight minutes north.

Secondly, take Saturn's right aſcenſion with that latitude	324	55
From which ſubtract the quartile - .	90	
And there remains - -	234	55

From

From which ſubtract the oblique aſcenſion of the aſcendant		219	14
And there remains for the arch of direction	-	15	41

And by adding the right aſcenſion of the Sun, and turning it into time as before, it will produce ſeventeen years one month and about ſeven days, when the aſcendant came to the quartile of Saturn.

The ASCENDANT to the OPPOSITION of JUPITER.

The right aſcenſion of Jupiter without latitude	-	237	43
The declination of Jupiter, with latitude	19° 39′		
The aſcenſional difference, with latitude	-	26	42
Add the aſcenſional difference and the oblique aſcenſion of the oppoſition of Jupiter	- -	264	25
From which ſubtract the oblique aſcenſion of the aſcendant		219	14
And the remainder is the arch of direction	-	45	11

Which turned into time, by adding the right aſcenſion of the Sun, &c. will produce forty-ſeven years and about ten months, when the aſcendant came to the oppoſition of Jupiter.

The ASCENDANT to the QUARTILE of MARS.

The quartile of Mars falls in forty-four minutes of Sagittarius; the latitude which Mars poſſeſſes at that point is fifty-four minutes ſouth.

Right aſcenſion of Mars with that latitude	-	152	29
To which add the quartile	- -	90	
And the ſum is	-	242	29
Subtract the oblique aſcenſion of the aſcendant	-	219	14
And there remains the arch of direction	-	23	15

Add to it the right aſcenſion of the Sun, and turn it into time, by which it will appear to have been twenty-five years and about three months when the aſcendant came to the ſquare of Mars.

The ASCENDANT to the QUARTILE of VENUS.

The quartile of Venus falls in five degrees twenty-one minutes of Sagittarius, and the latitude Venus poſſeſſes at that point is three degrees forty-ſeven minutes north.

The

The right aſcenſion of Venus with that latitude -	335	50
From which ſubtract the quartile - -	90	
And the remainder is - -	245	50
From which alſo ſubtract the oblique aſcenſion of the aſcendant - - -	219	14
And the remainder is the arch of direction -	26	36

Which turn into time, by adding the right aſcenſion of the Sun, and it will produce twenty-eight years and about ſeven months, when the aſcendant came to the quartile of Venus.

The ASCENDANT to the TRINE of the SUN.

Right aſcenſion of the Sun with the circle -	371	18
From which ſubtract the trine -	120	
And there remains - -	251	18
Oblique aſcenſion of the aſcendant -	219	14
Which ſubtract from the above remainder, and there remains	32	4

Seminocturnal arch of the Sun -	5^h 35^m
Seminocturnal arch of the aſcendant	6 35

Then ſay, by the rule of proportion, If ſix hours fifty-five minutes give thirty-two degrees four minutes, what will five hours thirty-five minutes give? Anſwer, for the arch of direction, twenty-five degrees fifty-three minutes; which, being turned into time, produces twenty-ſeven years and about eleven months, when the aſcendant came to the trine of the Sun.

The ASCENDANT to the SEXTILE of SATURN.

Right aſcenſion of Saturn, without latitude -	325	58
From which ſubtract the ſextile, viz. -	60	
And there remains - -	265	58
Then ſubtract the oblique aſcenſion of the aſcendant	219	14
Which leaves - -	46	44

Obtain the ſeminocturnal arch of Saturn according to the latitude he has at the ſextile place, which is, - - 7 16
Seminocturnal arch of the aſcendant - 6 55

Then, by the rule of proportion, If ſix hours fifty-five minutes give forty-ſix degrees forty-four minutes, what will ſeven hours ſixteen minutes give? Anſwer (for the arch of direction) - - 49 6

Turn the arch of direction into time, by adding the right aſcenſion of the Sun, and it will produce fifty-one years, ſix months, and ſeven days, when the aſcendant came to the ſextile of Saturn.

The ASCENDANT to the TRINE of MARS.

Right aſcenſion of Mars, without latitude - -	152	49
And the trine - -	120	
And it makes - -	272	49
From which ſubtract the oblique aſcenſion of the aſcendant	219	14
And there remains - -	53	35

The ſemidiurnal arch of Mars, according to the latitude he poſſeſſes at his trine place is - - 6 53
The ſeminocturnal arch of the aſcendant 6 55

Then, by the rule of proportion, If ſix hours fifty-five minutes give fifty-three degrees thirty-five minutes, what will ſix degrees fifty-three minutes give? Anſwer - - 53 20

Then, by turning this arch of direction into time, it allows fifty-five years eleven months, for the aſcendant to come to the trine of Mars.

The MIDHEAVEN, or MEDIUM CŒLI, to the TRINE of the SUN.

Right aſcenſion of the Sun - - 11 18
Declination of the Sun is four degrees fifty-two minutes north
Aſcenſional difference under the pole of the ſixth 1 13

The

The Sun being in a northern ſign, add the aſcenſional difference to the right aſcenſion, and the remainder will be the oblique deſcenſion - -	12	31
From which ſubtract the oblique deſcenſion of the ſixth	9	14
And the remainder is the arch of direction -	3	17

Which, being turned into time, declares the native was three years, ſeven months, and twenty days, old, when the midheaven came to the trine of the Sun.

The MIDHEAVEN to the CONJUNCTION of the PART of FORTUNE.

Right aſcenſion of the Part of Fortune -	141	44
Right aſcenſion of the Midheaven - -	129	14
Subtract, and the arch of direction is -	12	—

Which, being turned into time, gives thirteen years, four months, and about ſeven days, when the midheaven came to the conjunction of the Part of Fortune.

The MIDHEAVEN to the OPPOSITION of SATURN.

Right aſcenſion of Saturn's oppoſite point, with contrary latitude - - -	146	21
Right aſcenſion of the Midheaven -	129	14
Subtract, and the remainder is the arch of direction	17	7

Which, being turned into time, produces nineteen years, eight months, and about ſixteen days, for the completion of this aſpect.

The MIDHEAVEN to the CONJUNCTION of COR LEONIS.

The right aſcenſion of Cor Leonis, with twenty-ſix minutes north latitude, is - - - -	148	9
The right aſcenſion of the Midheaven - -	129	41
Subtract, and the remainder is the arch of direction	18	55

Which,

Which, being turned into time, gives twenty years and about ſeven months for the coming up of this direction.

The MIDHEAVEN to the TRINE of MERCURY.

Right aſcenſion of Mercury, with half-latitude -	22	52
Declination of Mercury, with latitude, is twelve degrees fifty-two minutes.		
Aſcenſional difference under the pole of the ſixth -	11	22
And, being in a northern ſign, add the aſcenſional difference, and the ſame will be the oblique deſcenſion of Mercury	34	14
From which ſubtract the oblique deſcenſion of the ſixth,	9	14
And there remains, for the arch of direction -	25	0

Which turn into time, by the rules foregoing, and it will ſhow the native to be twenty-ſeven years and about one month old when the midheaven came to the trine of Mercury.

MIDHEAVEN to the QUARTILE of JUPITER.

Right aſcenſion of Jupiter, with the latitude he poſſeſſes at his quartile, viz. fifty-one minutes north, -	57	41
Add its quartile - -	90	0
And it makes - - -	147	41
Subtract the right aſcenſion of the Midheaven -	129	14
And the remainder is the arch of direction -	18	27

Which, being turned into time, gives twenty years, one month, and about ſeven days, for the completion of the aſpect.

The MIDHEAVEN to the CONJUNCTION of MARS.

Right aſcenſion of Mars, with latitude - -	153	58
From which ſubtract the right aſcenſion of the Midheaven	129	14
And there remains for the arch of direction -	24	44

The

Which, turned into time, produces twenty-ſix years, nine months, and about three days, for the operation of this aſpect.

The MIDHEAVEN to the OPPOSITION of VENUS.

Right aſcenſion of the oppoſition of Venus, with contrary latitude - - - -	157	29
Right aſcenſion of the midheaven - -	129	14
Subtract, and the remainder is the arch of direction	28	15

Which, turned into time, will produce thirty years and about ſix months of the native's life.

The MIDHEAVEN to the CONJUNCTION of the DRAGON's TAIL.

Right aſcenſion of the Dragon's Tail -	162	18
From which ſubtract the right aſcenſion of the midheaven	129	14
Remains for the arch of direction - -	33	4

Which, turned into time, according to the former examples, declares the native was thirty-five years and ſix months old when the midheaven came to the conjunction of the Dragon's Tail.

The SUN directed to the QUARTILE of the MOON in the ZODIAC without LATITUDE.

The quartile of the Moon is ſix degrees fifty-ſix minutes of Aries.

The declination of that point without latitude is ſix degrees forty minutes.

The pole of the Sun forty-three degrees eight minutes.

Right aſcenſion of the quartile of the Moon -	15	36
Aſcenſional difference under the pole of the Sun -	6	17

Oblique deſcenſion of that point, by adding the aſcenſional difference to the right aſcenſion - -	21	53
From which ſubtract the oblique deſcenſion of the Sun	15	59
And the remainder is the arch of direction -	5	54

Which, being turned into time, declares the native was ſix years, ſix months, and about ten days, old, when the Sun came to the quartile of the Moon without latitude.

The SUN directed to the QUARTILE of the MOON in the ZODIAC with LATITUDE.

The quartile of the Moon falls in ſixteen degrees fifty-ſix minutes of Aries.

Look into the Ephemeris, and find what latitude the Moon has at that point:—and it has three degrees north latitude.

The declination of that point with latitude, is nine degrees twenty-ſeven minutes.

Right aſcenſion of the quartile of the Moon with latitude	14	26

Pole of the Sun, is forty-three degrees eight minutes.

Aſcenſional difference under that pole - -	6	17
Add the right aſcenſion, and the oblique deſcenſion of the Moon's quartile, with latitude, is - -	20	42
Subtract the oblique deſcenſion of the Sun -	15	59
And the remainder is the arch of direction -	4	43

Which, turned into time, gives five years and about two months, when the Sun came to the ſquare of the Moon with latitude.

The SUN directed to the SEXTILE of SATURN in the ZODIAC.

Oblique deſcenſion of the ſextile of Saturn -	30	36
Oblique deſcenſion of the Sun - -	15	59

Subtract

Subtract the oblique descension of the Sun from the oblique descension of the sextile of Saturn, and there remains for the arch of direction - - 14 37

Which, being converted into time, declares the native was about sixteen years old when the Sun came to the sextile of Saturn.

The SUN to the CONJUNCTION of MERCURY.

Oblique descension of Mercury with latitude, taken under the pole of the Sun - - -	34	44
Oblique descension of the Sun -	15	59
Subtract, and the arch of direction is -	18	45

Which, turned into time, gives twenty years and about five months, when the Sun came to the conjunction of Mercury.

The SUN to the SEVENTH HOUSE, DIRECT DIRECTION.

Oblique descension of the seventh house -	39	14
Oblique descension of the Sun -	15	59
Subtract, and the arch of direction is -	23	15

Which, turned into time, produces twenty-five years, two months, and twenty-five days, when the Sun came to the seventh house.

The SUN directed to the TRINE of MARS in the ZODIAC.

Oblique descension of the trine of Mars -	39	50
Oblique descension of the Sun - -	15	59
Subtract, and the remainder is the arch of direction	23	51

Which, turned into time, declares the native was twenty-five years, nine months, and fourteen days, old, when the Sun came to the trine of Mars.

The

The SUN to the SEXTILE of VENUS in the ZODIAC.

The oblique deſcenſion of the ſextile of Venus	-	45	53
The oblique deſcenſion of the Sun	-	15	59
The arch of direction	- -	29	54

Which, turned into time, gives thirty-two years, four months, and about twelve days, when the Sun came to the ſextile of Venus.

The SUN to the QUINTILE of SATURN in the ZODIAC.

The quintile falls in Taurus, eight degrees thirty-five minutes.

The oblique deſcenſion of that point under the pole of the Sun	- - -	50	8
The oblique deſcenſion of the Sun	-	15	59
The arch of direction	- -	34	9

Which, turned into time, produces thirty-ſix years and about ſeven months, when the Sun came to the quintile of Saturn.

The SUN to the CONJUNCTION of VENUS by CONVERSE MOTION.

The oblique deſcenſion of the Sun, with the circle	373	3
The oblique deſcenſion of Venus, under the pole of Venus	334	43
Subtract, and the arch of direction is -	38	20

Which, turned into time, produces forty-one years and about one month, when the Sun came to the conjunction of Venus, by converſe motion.

The SUN directed to the TRINE of LUNA in the ZODIAC.

The oblique deſcenſion of the trine of Luna	-	61	3
The oblique deſcenſion of the Sun		15	59
The arch of direction	- -	45	4

Which,

Which, turned into time, produces forty-ſeven years and about eight months, when the Sun came to the trine of the Moon in the zodiac.

The SUN directed to the OPPOSITION of MARS in the ZODIAC, by CONVERSE MOTION.

Oblique deſcenſion of the Sun, with the circle, under the pole of Mars - - -	372	46
Oblique deſcenſion of Mars at the oppoſite point	329	36
Subtract, and the remainder is the arch of direction	43	10

Which, turned into time, gives forty-five years and about nine months, when Sol came to the oppoſition of Mars by converſe motion.

The SUN directed to the ZODIACAL PARALLEL of VENUS.

The parallel of Venus falls in twenty-two degrees thirty minutes of Aries.

Pole of the Sun - -	43	8
Declination of Venus - -	8	47
Aſcenſional difference - -	8	19
Right aſcenſion of the parallel of Venus -	20	48
Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique deſcenſion -	29	7
Oblique deſcenſion of the Sun -	15	52
Subtract the oblique deſcenſion of the Sun, from the oblique deſcenſion of the parallel of Venus, and the arch of direction is	13	15

Which, turned into time, gives fourteen years and about ſix months, when the Sun came to the zodiacal parallel of Venus.

The SUN directed to the ZODIACAL PARALLEL of MERCURY.

The parallel of Mercury falls in three degrees fifty-five minutes of Taurus.

Declination of Mercury - -	12	52
Pole of the Sun - -	43	8
Aſcenſional difference - -	12	22
Add the right aſcenſion to the aſcenſional difference	31	39
And the oblique deſcenſion of Mercury's parallel is	44	1
Oblique deſcenſion of the Sun -	15	52
Subtract, and the remainder is the arch of direction	28	9

Which, being turned into time, declares the native was thirty years, ſix months, and about twenty days, old, when the Sun came to the zodiacal parallel of Mercury.

The SUN directed to the ZODIACAL PARALLEL of MARS.

The zodiacal parallel of Mars falls in ſeven degrees fifty-eight minutes of Taurus.

Pole of the Sun - -	43	8
Declination of Mars - -	14	51
Aſcenſional difference - -	13	46
Right aſcenſion of Mars's zodiacal parallel	35	35
Add the aſcenſional difference, and the ſum is the oblique deſcenſion, viz. - -	49	21
Oblique deſcenſion of the Sun -	15	52
Subtract, and the arch of direction is -	33	29

Which, being turned into time, produces thirty-five years and about eleven months, when the Sun came to the zodiacal parallel of Mars.

The SUN directed to the ZODIACAL PARALLEL of SATURN.

The zodiacal parallel of Saturn falls in nine degrees thirty minutes of Taurus.

Pole of the Sun - -	43	8
Declination of Saturn - -	14	43

Aſcenſional

Ascensional difference - -	14	15
Right ascension of the zodiacal parallel of Saturn	37	6
Add the ascensional difference to the above right ascension and the oblique descension is -	51	21
Oblique descension of the Sun -	15	52
Subtract, and the arch of direction is -	35	29

Which, being turned into time, produces thirty-seven years, eleven months, and about ten days, when the Sun came to the zodiacal parallel of Saturn.

METHOD of directing the MOON to the various ASPECTS in the ZODIAC, with or without LATITUDE.

The MOON directed to the QUARTILE of MERCURY in the ZODIAC, with Latitude.

The quartile of Mercury falls in twenty-five degrees fifteen minutes of Capricorn, and, by the time the Moon comes to that point in the zodiac, Mercury will have three degrees eight minutes north latitude.—With this latitude Mercury's quartile is to be taken under the pole of the Moon, viz.

Pole of the Moon - -	11	45
Declination of twenty-five degrees fifteen minutes of Capricorn, with latitude - -	18	5
Ascensional difference under the pole of the Moon	3	54
Right ascension of the quartile of Mercury, with three degrees eight minutes north latitude -	296	37
Add the right ascension to the ascensional difference, and the oblique ascension of the quartile of Mercury is -	300	31
Right ascension of the Moon, with latitude -	288	59
Declination of the Moon, without latitude -	22	27
Ascensional difference under her own pole -	4	56

Add the aſcenſional difference to the Moon's right aſcenſion, and her oblique aſcenſion will be - 293 55

Then, to gain the arch of direction, ſubtract the oblique aſcenſion of the Moon from the oblique aſcenſion of the quartile of Mercury, thus,

Oblique aſcenſion of the quartile of Mercury -	300	31
Oblique aſcenſion of the Moon - -	293	55
Subtract, and the arch of direction is -	6	36

Which, being added to the right aſcenſion of the Sun, and turned into time, gives ſeven years and near four months, when the Moon came to the quartile of Mercury, with latitude, in the zodiac.

The MOON directed to the QUINTILE of the SUN.

The quintile of the Sun falls in twenty-ſeven degrees of Capricorn.

Declination of that point without latitude (for the Sun never has any) - - -	20	50
Pole of the Moon - -	11	45
Aſcenſional difference of the quintile of the Sun under the pole of the Moon - -	4	32
Right aſcenſion of the quintile of the Sun -	299	4
Add the right aſcenſion to the aſcenſional difference, and it makes the oblique aſcenſion - -	303	36
Declination of the Moon, with latitude -	26	42
Aſcenſional difference, under her own pole -	6	0
Right aſcenſion of the Moon, with latitude	288	59
Add the aſcenſional difference and the right aſcenſion together, and the ſum will be the oblique aſcenſion -	294	59

Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of the quintile of Sol, and the remainder will be the arch of direction.

Oblique aſcenſion of the quintile of the Sun -	303	36
Oblique aſcenſion of the Moon -	294	49
Arch of direction - -	8	37

Which,

Which, turned into time, produces nine years, five months, and about four days, when the Moon came to the quintile of the Sun.

The MOON to the TRINE of JUPITER in the ZODIAC, with LATITUDE.

The trine of Jupiter falls in twenty-nine degrees fifty-five minutes of Capricorn.

The latitude of the Moon has at that point is ſouth -	3	29
The declination of that point with that latitude is -	23	38
The pole of the Moon - - - -	11	45
The aſcenſional difference of the above point -	5	13
The right aſcenſion of that point with latitude -	302	54
Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion of the point -	308	7
Then take the oblique aſcenſion of the Moon with latitude	294	59
Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of Jupiter's trine, and the remainder is the arch of direction - - - - -	13	8

Which, turned into time, proves the native was fourteen years, four months, and about ſix days, old, when the Moon came to the trine of Jupiter.

The MOON to the TRINE of JUPITER in the ZODIAC, without LATITUDE.

The declination of twenty-nine degrees fifty-four minutes of Capricorn, without latitude, is - - - -	20	12
The pole of the Moon - - - -	11	45
The aſcenſional difference, under the pole - -	4	23
The right aſcenſion of the trine of Jupiter, without latitude	302	6

The oblique aſcenſion - - - -	306	29
The declination of the Moon with latitude -	26	42
The aſcenſional difference under her own pole -	6	0
The right aſcenſion of the Moon with latitude -	288	59
Add the aſcenſional difference and the right aſcenſion together, and the ſum will be the oblique aſcenſion	294	59

Then ſubtract the oblique aſcenſion of the Moon from the oblique aſcenſion of the trine of Jupiter, and the remainder will be the arch of direction.

The oblique aſcenſion of the trine of Jupiter -	306	29
The oblique aſcenſion of the Moon - -	294	59
The arch of direction - - - -	11	30

Which, turned into time, produces twelve years and about ſeven months, when the Moon came to the trine of Jupiter.

The MOON to the SEXTILE of the SUN in the ZODIAC.

The ſextile of the Sun falls in twelve degrees ſeventeen minutes of Aquaries.

The declination of that point, without latitude -	17	12
The aſcenſional difference - - - -	3	42
The right aſcenſion - - - - -	314	46
Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion of the point -	318	28
The oblique aſcenſion of the Moon, with latitude -	294	59
Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of the ſextile of the Sun, and the remainder is the arch of direction - - - - - -	23	29

Which, being turned into time, produces twenty-five years, five months, and about four days, when the Moon came to the ſextile of the Sun in the zodiac.

The

The MOON directed to the CONJUNCTION of SATURN, with LATITUDE.

The pole of the Moon - - - -	11	45
The declination of Saturn with latitude - -	14	43
The latitude of Saturn is ſouth - - -	1	6
The aſcenſional difference of Saturn - -	3	8
The right aſcenſion of Saturn with latitude -	326	21
Add the aſcenſional difference and right aſcenſion together, and the ſum will be the oblique aſcenſion, viz. -	329	29
The oblique aſcenſion of the Moon with latitude is.	294	59
Subtract, and the remainder is the arch of direction	34	30

Which, turned into time, produces thirty-ſix years, eleven months, and about eighteen days, when the Moon came to the conjunction of Saturn, by direct direction.

The MOON directed to the SEXTILE of MERCURY in the ZODIAC, without LATITUDE.

The ſextile of Mercury falls in twenty-five degrees fifteen minutes of Aquaries.

The declination of which point is - -	13	9
The pole of the Moon - - - -	11	45
The aſcenſional difference belonging to the Sextile of Mercury is - - - - - -	2	47
The right aſcenſion of the ſame point - -	327	33
Add the aſcenſional difference and right aſcenſion together, and the ſum will be the oblique aſcenſion, viz..	330	20
From which ſubtract the oblique aſcenſion of the Moon, with latitude - - - - -	294	59
And the remainder is the arch of direction -	35	21

Which.

Which, turned into time, produces thirty-ſeven years, nine months, and about twenty days, when the Moon came to the ſextile of Mercury in the zodiac.

The MOON directed to the SEXTILE of MERCURY in the ZODIAC, with LATITUDE.

The pole of the Moon - - - -	11	45
The latitude the Moon has at the ſextile of Mercury is one degree twenty-five minutes ſouth.		
The declination of the ſextile of Mercury with latitude	14	30
The aſcenſional difference - - -	3	6
The right aſcenſion of the ſextile of Mercury, with latitude	328	3
Add the aſcenſional difference to the right aſcenſion, and the oblique aſcenſion of Mercury's ſextile place is obtained	331	9
From which ſubtract the oblique aſcenſion of the Moon with latitude - - - - -	294	59
The remainder is the arch of direction - -	36	10

Which, being turned into time, declares the native was thirty-eight years and about eight months old when the Moon came to the ſextile of Mercury with latitude.

The MOON directed to the QUARTILE of JUPITER in the ZODIAC, without LATITUDE.

The quartile of Jupiter falls in twenty-nine degrees fifty-five minutes of Aquaries.

The pole of the Moon - - - -	11	45
The declination without latitude - - -	11	33
The aſcenſional difference - - - -	2	26
The right aſcenſion of Jupiter's quartile, no latitude -	332	1

Add

Add the aſcenſional difference and right aſcenſion together, and the ſum will be the oblique aſcenſion -	334	27
The declination of the Moon with latitude -	26	42
The aſcenſional difference of the Moon - -	6	0
The right aſcenſion of the Moon, without latitude -	288	22
Add the aſcenſional difference and the right aſcenſion together, and their ſum will be the oblique aſcenſion -	294	22

Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of the quartile of Jupiter, and the remainder is the arch of direction.

The oblique aſcenſion of the quartile of Jupiter -	334	27
The oblique aſcenſion of the Moon. - -	294	22
The arch of direction - - - -	40	5

Which, turned into time, produces forty-two years eight months and about eight days, when the Moon came to the quartile of Jupiter in the zodiac without latitude.

The MOON directed to the QUARTILE of JUPITER in the ZODIAC, with LATITUDE.

The quartile of Jupiter falls in twenty-nine degrees fifty-five minutes of Aquaries; and, by the time the Moon comes to that point in the zodiac, Jupiter has thirty-five minutes ſouth latitude.

The pole of the Moon - - - -	11	45
The declination of the quartile of Jupiter, with that latitude	12	6
The aſcenſional difference is - - - -	2	33
The right aſcenſion, with the above latitude, is -	332	13
Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique aſcenſion - - -	334	46

The declination of the Moon, without latitude -	22	28
The pole of the Moon - - -	11	45
The aſcenſional difference of the Moon - -	4	56
The right aſcenſion of the Moon, with latitude -	288	59
Add the aſcenſional difference and right aſcenſion together, and the oblique aſcenſion of the Moon is - -	293	55
Subtract the oblique aſcenſion of Jupiter from the oblique aſcenſion of the Moon, and the arch of direction will be	40	51

Which, turned into time, produces forty-three years five months and about four days, when the Moon came to the quartile of Jupiter in the zodiac, with latitude.

The MOON directed to the OPPOSITION of Mars in the ZODIAC, with LATITUDE.

The oppoſition of Mars is in forty-four minutes of Piſces.

The latitude of Mars at that point is three degrees twelve minutes ſouth.

The declination of Mars, with that latitude -	14	15
The pole of the Moon - - - -	11	45
The aſcenſional difference, under that pole - -	3	10
The right aſcenſion of Mars's oppoſite point, with latitude	333	58
Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion, viz. - -	37	8
The declination of the Moon, with latitude - -	26	42
The aſcenſional difference is - - -	6	0
The right aſcenſion of the Moon, with latitude -	288	59
Add the aſcenſional difference to the right aſcenſion, and the oblique aſcenſion of the Moon is - - -	294	59

Subtract

Subtract the oblique ascension of the Moon, from the oblique ascension of Mars, and the remainder is the arch of direction 42 9

Which, turned into time, produces forty-four years, eight months, and about ten days, when the Moon came to the opposition of Mars, with latitude.

The MOON directed to the OPPOSITION of MARS in the ZODIAC, without LATITUDE.

The declination of Mars, without latitude, is -	11	15
The pole of the Moon - - - -	11	45
The ascensional difference - - -	2	22
The right ascension of Mars's opposite place, no latitude	332	49
Add the ascensional difference to the right ascension, and the sum will be the oblique ascension - - -	335	11

Then take the oblique ascension of the Moon thus:

The pole of the Moon is - - - -	11	45
The declination of the Moon, without latitude -	22	28
The ascensional difference of the Moon - -	4	56
The right ascension of the Moon, no latitude -	288	22
The ascensional difference, being added to the right ascension of the Moon, gives the oblique ascension of the Moon	293	18
Subtract the oblique ascension of the Moon from the oblique ascension of Mars's opposite place, and the remainder is the arch of direction - - - - -	41	53

Which, being turned into time, produces forty-four years five months and about twenty days, when the Moon came to the opposition of Mars in the zodiac, without latitude.

The MOON directed to the ZODIACAL PARALLEL of SATURN.

The zodiacal parallel of Saturn falls in twenty degrees thirty minutes of Aquaries.

The

The pole of the Moon - - - -	11	45
The declination of Saturn - - -	14	43
The aſcenſional difference - - - -	3	8
The right aſcenſion of the parallel of Saturn -	322	55
Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique aſcenſion - - -	326	3
The oblique aſcenſion of the Moon with latitude -	294	59
Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of Saturn's parallel, and the remainder is the arch of direction - - - -	31	4

Which, being turned into time, produces thirty-three years four months and about twenty-five days, when the Moon came to the zodiacal parallel of Saturn.

The MOON directed to the ZODIACAL PARALLEL of MARS.

The zodiacal parallel of Mars falls in twenty-two degrees two minutes of Aquaries.

The pole of the Moon - - - -	11	45
The declination of Mars - - - -	14	15
The aſcenſional difference - - - -	3	2
The right aſcenſion of the parallel of Mars - -	324	25
Add the right aſcenſion to the aſcenſional difference, and the oblique aſcenſion is - - - -	327	27
The oblique aſcenſion of the Moon - -	294	59
Subtract, and the arch of direction is - -	32	28

Which, being turned into time, produces thirty-four years and about ten months, when the Moon came to the zodiacal parallel of Mars.

The

The MOON directed to the CONJUNCTION of VENUS.

The declination of Venus, with latitude - -	8	47
The pole of the Moon - - - - -	11	57
The aſcenſional difference under the pole of the Moon -	1	57
The right aſcenſion of Venus, with latitude -	337	53
Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion - -	339	50
The oblique aſcenſion of the Moon, with latitude -	294	59
Subtract the oblique aſcenſion of the Moon from the oblique aſcenſion of Venus, and the remainder is the arch of direction - - - - - -	44	51

Which, turned into time, by the rules before given, produces forty-ſeven years, five months, and about eight days, when the Moon came to the conjunction of Venus.

The MOON directed to the ZODIACAL PARALLEL of JUPITER.

The zodiacal parallel of Jupiter falls in two degrees thirty-four minutes of Aquaries.

The pole of the Moon - - - -	11	45
The declination of Jupiter - - - -	19	39
The aſcenſional difference - - - -	4	15
The right aſcenſion of the parallel of Jupiter - -	304	49
Add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion, viz. - -	309	4
From which ſubtract the oblique aſcenſion of the Moon	294	59
And the remainder is the arch of direction - -	14	5

Which, being turned into time, produces fifteen years, four months, and about twenty-ſix days, when the Moon came to the zodiacal parallel of Jupiter.

The MOON directed to the ZODIACAL PARALLEL of MERCURY.

The zodiacal parallel of Mercury falls in twenty-ſix degrees five minutes of Aquaries.

The pole of the Moon - - - -	11	45
The declination of Mercury - - -	12	52
The aſcenſional difference - - -	2	43
The right aſcenſion of the parallel of Mercury -	328	21
Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique aſcenſion - - -	331	4
The oblique aſcenſion of the Moon - - -	294	59
Subtract, and the arch of direction is - -	36	5

Which, turned into time, gives thirty-eight years and about ſeven months, when the Moon came to the zodiacal parallel of Mercury.

How to direct the PART of FORTUNE to PROMITTORS.

The PART of FORTUNE directed to the OPPOSITION of SATURN.

The pole of the Part of Fortune is - - -	8	0
The declination of Saturn - - -	14	43
The right aſcenſion of Saturn's oppoſite place, with latitude	146	21
The aſcenſional difference - - - -	2	7
Subtract the aſcenſional difference from the right aſcenſion, and the remainder will be the oblique aſcenſion, viz. -	144	14

Then

Then find the oblique aſcenſion of the Part of Fortune, thus:

The pole of the Part of Fortune is - - -	8	0
The declination is the ſame as the Moon's, viz. -	26	42
The right aſcenſion - - - - -	141	44
The aſcenſional difference - - - -	4	4

Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion - - 137 40

Subtract the oblique aſcenſion of the Part of Fortune from the oblique aſcenſion of the oppoſition of Saturn, and the remainder is the arch of direction, thus:

The oblique aſcenſion of the oppoſition of Saturn -	144	14
The oblique aſcenſion of the Part of Fortune - -	137	40
The arch of direction - - - -	6	34

Which, turned into time, by adding to it the right aſcenſion of the Sun, will produce ſeven years, two months, and about five days, when the Part of Fortune came to the oppoſition of Saturn.

The PART of FORTUNE directed to the CONJUNCTION of COR LEONIS.

The place of Cor Leonis at the time of birth was in twenty-five degrees forty minutes of Leo.

The declination of that point - - -	13	7
The pole of the Part of Fortune - - -	8	0
The right aſcenſion of Cor Leonis - -	147	56
The aſcenſional difference - - -	1	53

Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion - - 146 3

The oblique aſcenſion of the Part of Fortune is - 137 40

Subtract

Subtract the ſmaller oblique aſcenſion from the greater, and the remainder is the arch of direction - - - 8 23

Which being turned into time, produces nine years, two months, and about eight days, when the Part of Fortune came to the conjunction of Cor Leonis.

The PART of FORTUNE directed to the CONJUNCTION of MARS.

The pole of the Part of Fortune - - -	8	0
The declination of Mars, with latitude - -	14	15
The right aſcenſion of Mars, with latitude - -	153	58
The aſcenſional difference - - - -	2	2
Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion - -	151	56
The oblique aſcenſion of the Part of Fortune -	137	40
Subtract, and the arch of direction is - - -	14	16

Which, being turned into time, produces fifteen years and about ſeven months, when the Part of Fortune came to the conjunction of Mars.

The PART of FORTUNE directed to the QUARTILE of JUPITER in the ZODIAC, viz. twenty-nine Degrees fifty-five Minutes of the Sign LEO.

The pole of the Part of Fortune - - -	8	0
The declination of the quartile of Jupiter - -	11	33
The right aſcenſion of the quartile of Jupiter - -	152	1
The aſcenſional difference - - - -	1	39

Subtract

Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion -	150	22
The oblique aſcenſion of the part of fortune -	137	40

Subtract the oblique aſcenſion of the part of fortune from the oblique aſcenſion of the quartile of Jupiter, and the remainder is the arch of direction - - - 12 42

Which, turned into time, produces thirteen years, ten months, and about twenty-eight days, when the part of fortune came to the quartile of Jupiter.

The PART of FORTUNE directed to the OPPOSITION of VENUS.

The pole of the part of fortune - -	8	0
The declination of Venus, with latitude - -	8	47
The right aſcenſion of Venus's oppoſite place, with latitude	157	53
The aſcenſional difference - - -	1	15

Subtract the aſcenſional difference from the right aſcenſion, and the remainder is the oblique aſcenſion - -	156	38
The oblique aſcenſion of the part of fortune -	137	40

Subtract, and the arch of direction is - - 18 58

Which, turned into time, produces twenty years, ſeven months, and about eight days, when the part of fortune came to the oppoſition of Venus.

The PART of FORTUNE directed to the CONJUNCTION of the DRAGON's TAIL, or MOON's SOUTH NODE.

The pole of the Part of Fortune - - -	8	0
The declination of the Dragon's Tail - -	7	31
The right aſcenſion of the Dragon's Tail -	162	19
The aſcenſional difference - - -	1	5
Subtract the aſcenſional difference from the right aſcenſion, and the reſidue is the oblique aſcenſion - -	161	14
The oblique aſcenſion of the Part of Fortune is -	137	40
Subtract the oblique aſcenſion of the Part of Fortune from the oblique aſcenſion of the Dragon's Tail, and the remainder is the arch of direction - - - -	23	34

Which, turned into time, produces twenty-five years, ſix months, and about eight days, when the Part of Fortune came to the conjunction of the Dragon's Tail.

The PART of FORTUNE directed as HYLEG to the SUN, which in this Nativity is ANARETA, or the DIRECTION of DEATH.

The pole of the Part of Fortune - - -	8	0
The declination of the Sun - - -	4	42
The right aſcenſion of the Sun's oppoſite point -	191	18
The aſcenſional difference - - -	0	41

Add

Add the aſcenſional difference to the right aſcenſion, and the ſum is the oblique aſcenſion - - -	191	59
The oblique aſcenſion of the part of fortune -	137	40
Subtract, and the arch of direction is - -	54	19
To turn it into time, add the right aſcenſion of the Sun	11	18
And it makes - - - -	65	37

Which points in the zodiac to ſeven degrees twenty-ſeven minutes of Gemini; and, referring to the Ephemeris, it will be found the Sun came to this point of the heavens in fifty-ſix days twenty hours;—which, by allowing a day's motion for a year, proves Mr. WITCHELL to have been fifty-ſix years and ten months old when the Part of Fortune came to the oppoſition of the Sun, at which time he died, viz. the 29th of January, 1785.

Now to eaſe the learner, and to aſſiſt the ſpeculative reader, I have collected the whole of theſe directions progreſſively into a Table, in order that they may be referred to with correctneſs and facility, in the following obſervations upon their aſtral effects, both as they affected the temporal affairs, and the health of life, of the native.

A TABLE

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the ſeveral Arches thereof, the Meaſure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Menſur. Directionum			Dies Menſis.	Anno Domini.
	deg.	min.	Y.	M.	D.		
Midheaven to the △ of Sol - -	3	17	3	7	20	10 Oct.	1731
Sol to the □ of Luna - -	4	43	5	2	0	21 May	1733
Part of Fortune to the ☍ of Saturn	6	34	7	2	5	26 May	1735
Luna to the □ of Mercury - -	6	36	7	4	0	21 July	1735
Luna to the Q. of Sol - -	8	37	8	9	18	8 Jan.	1737
Part of Fortune to the ☌ of Cor Leonis	8	23	9	2	8	29 May	1737
Sol to the ✶ of Jupiter in Mundo -	9	7	9	10	22	13 Feb.	1738
Sol to the Sſq. of Mars - -	10	32	11	6	15	5 Sept.	1739
Luna to the △ of Jupiter, no Latitude	11	30	12	7	0	21 Oct.	1740
Luna to the Parallel of Venus in Mundo	11	34	12	8	7	28 Nov	1740
Part of Fortune to the Midheaven -	12	30	13	4	7	28 July	1741
Part of Fortune to the □ of Jupiter -	12	42	13	10	28	18 Feb.	1742
Sol to the Parallel of Jupiter in Mundo	13	36	15	0	21	11 Apr.	1743
Part of Fortune to the Sſq. of Mercury	13	58	15	3	10	30 June	1743
Luna to the Zodiacal Parallel of Jupiter	14	5	15	4	26	16 Aug.	1743
Part of Fortune to the ☌ of Mars -	14	16	15	7	0	1 Oct.	1743
Sol to the ✶ of Saturn - -	14	37	16	0	0	21 Mar.	1744

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the ſeveral Arches thereof, the Meaſure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Menſur. Directionum			Dies Menſis.	Anno Domini.
	deg.	min	Y.	M.	D.		
Sol to the Smq. of Venus -	15	26	16	8	24	14 Dec.	1744
Aſcendant to the □ of Saturn - -	15	41	17	1	7	28 Apr.	1745
Part of Fortune to ✱ of Jupiter in Mundo	15	50	17	3	4	25 June	1745
Part of Fortune in △ of Sol in Mundo	16	7	17	4	23	13 Aug.	1745
Luna to the Q. of Mercury in Mundo	16	49	18	4	0	21 July	1746
Midheaven to the ☌ of Saturn -	17	7	18	8	16	6 Dec.	1746
Part of Fortune to the □ of ☿ Mercury in Mundo - -	17	38	19	2	23	13 June	1747
Mars to the □ of Jupiter in Mundo	17	47	19	6	5	26 Sept.	1747
Midheaven to the □ of Jupiter -	18	27	20	1	7	28 Apr.	1748
Sol to the ☍ of Mercury - -	18	45	20	5	0	21 Aug.	1748
Midheaven to the ☍ of Cor Leonis -	18	55	20	7	0	21 Nov	1748
Part of Fortune to the ☌ of Venus -	18	58	20	7	8	29 Nov.	1748
Aſcendant to the Sextile of Luna - -	22	43	23	6	0	21 Sep.	1751
Aſcendant to the □ of Mars -	23	15	25	2	5	26 May	1753
Sol to the ☌ of the Aſcendant -	23	15	25	2	5	26 May	1753
Part of Fortune to the ☍ of the S. Node	23	34	25	6	8	29 Sep.	1753
Luna to the Sextile of Sol - -	23	29	25	5	4	25 Aug.	1753

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the ſeveral Arches thereof, the Meaſure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Menſur. Directionum.			Dies Menſis.	Anno Domini.
	deg.	min.	Y.	M.	D.		
Sol to the △ of Mars - -	23	51	25	9	14	4 Jan.	1754
Luna to the △ of Mercury in Mundo	24	24	26	4	22	12 Aug.	1754
Midheaven to the ☌ of Mars - -	24	44	26	9	3	24 Dec.	1754
Midheaven to the △ of Mercury -	25	0	27	1	0	21 Apr.	1755
Luna to the Smq. of Sol in Mundo -	25	39	27	8	8	29 Nov.	1755
Luna to the Sextile of Venus in Mundo	25	42	27	9	8	29 Dec.	1755
Part of Fortune to the △ of Mercury in Mundo -	26	23	28	6	0	21 Sep.	1756
Aſcendant in Quartile of Venus -	26	36	28	7	0	21 Oct.	1756
Jupiter to the □ of Saturn in Mundo	26	59	29	2	0	21 May	1757
Sol to the △ of Mars in Mundo -	27	44	29	11	7	2 Feb.	1758
Midheaven to the Oppoſition of Venus	28	15	30	6	0	21 Sep.	1758
Sol to the Sextile of Venus - -	29	54	32	4	12	2 June	1760
Part of Fortune to the Sextile of Mercury in Mundo - - -	31	32	33	10	15	5 Feb.	1762
Luna to the Zodiacal Parallel of Saturn	32	3	34	4	0	21 July	1762
Luna to the Zodiacal Parallel of Mars	32	2	34	10	0	21 Jan.	1763
Midheaven to the Dragon's Tail -	33	4	35	6	0	21 Sep.	1763
Part of Fortune in △ of Venus in Mundo	33	20	35	9	0	21 Dec.	1763

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the ſeveral Arches thereof, the Meaſure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Menſur. Directionum.			Dies Menſis.	Anno Domini.
	deg.	min.	Y.	M.	D.		
Luna to the Smq. of Mercury in Mundo	33	32	35	9	15	5 Jan.	1764
Part of Fortune in Quartile of Jupiter in Mundo - - -	33	31	35	11	3	24 Feb.	1764
Sol to the Q. of Saturn - -	34	9	36	7	0	21 Oct.	1764
Luna to the ☌ of Saturn - -	34	30	36	9	18	8 Jan.	1765
Luna to the ✶ of Saturn, converſe Motion	34	36	36	10	22	12 Feb.	1765
Luna to the Sextile of Mercury -	35	21	37	9	20	10 Jan.	1766
Part of Fortune Smq. of Jupiter in Mundo	35	38	38	1	8	29 Apr.	1766
Luna to the Trine of Sol in Mundo -	35	43	38	2	0	21 May	1766
Luna to the Zodiacal Parallel of Mercury	36	5	38	7	0	21 Oct.	1766
Luna to the Sextile of Mercury -	36	10	38	8	0	21 Nov.	1766
Luna to the Q. of Jupiter in Mundo	37	2	39	6	16	6 Oct.	1767
Sol to the ☌ of Venus by converſe Motion	38	20	41	1	0	21 Apr.	1769
Luna to the ☍ of Jupiter in Mundo	39	17	41	10	0	21 Jan.	1770
Luna to the Quartile of Jupiter -	40	5	42	8	8	29 Nov.	1770
Parallel of Sol and Mars in Mundo	40	24	43	0	0	21 Mar.	1771
Luna to the ☍ of Mars - -	41	53	44	5	20	10 Sep.	1772
Part of Fortune in △ of Saturn in Mundo - - -	42	23	44	11	15	5 Mar.	1773

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the ſeveral Arches thereof, the Meaſure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum.		Menſur. Directionum.			Dies Menſis.	Anno Domini.
	deg.	min.	Y.	M.	D.		
Sol to the ☌ of Mars, by Converſe Motion - - -	43	10	45	9	0	21 Dec.	1773
Parallel of Jupiter and Mercury in Mundo - - -	43	16	45	10	12	2 Feb.	1774
Luna to the ☍ of Venus - -	44	51	47	5	8	29 Aug.	1775
Sol to the △ of Luna - -	45	4	47	8	0	21 Nov	1775
Aſcendant to the ☍ of Jupiter -	45	11	47	10	0	21 Jan.	1776
Luna in □ of Part of Fortune in Mundo	45	15	47	10	8	8 Feb.	1776
Parallel of Saturn and Venus in Mundo	47	1	49	10	0	21 Jan	1778
Luna to the Smq. of Jupiter in Mundo	48	0	50	7	14	4 Nov	1778
Parallel of Sol and Moon in Mundo	48	5	50	8	16	6 Jan.	1779
Aſcendant to the * of Saturn - -	49	6	51	6	7	28 Sep.	1779
Mars to the △ of Venus in Mundo	52	21	54	11	14	4 Mar.	1783
Luna to the Trine of Mars - -	52	50	55	5	0	21 Aug.	1783
Aſcendant to the △ of Mars - -	53	20	55	11	0	21 Feb.	1784
Sol to the Q. of Saturn in Mundo -	53	25	56	0	3	24 Mar.	1784
Part of Fortune to the ☌ of Sol -	54	19	56	10	0	29 Jan.	1785
Parallel of Mars and Mercury in Mundo	54	46	57	5	26		

The following are the ESSENTIAL and ACCIDENTAL DIGNITIES and DEBILITIES of the Planets in this Nativity.

DIGNITIES.		DEBILITIES.	
SATURN in his own houſe	5	SATURN—hath no debility	
in the fourth	4		
direct	4		
not combuſt	5		
oriental	2		
ſwift in motion	2		
in the terms of Jupiter	1		
Total dignities in ♄	23		
JUPITER in reception of Venus	5	JUPITER in the eighth houſe	4
free from combuſtion	5	in the terms of Mars	1
direct	4	occidental	2
ſwift in motion	2	Total debilities in ♃	7
Total number	16		
Subtract debilities	7		
Surplus of dignities in ♃	9		
MARS in reception of Venus	5	MARS retrograde	5
in the midheaven	5	occidental	2
free from combuſtion	5		7
Total number	15		
Subtract debilities	7		
Surplus of dignities in ♂	8		
The SUN in exaltation	4	The SUN in the ſixth houſe	4
in triplicity	3		
in the terms of Venus	1		
Total number	8		
Subtract debilities	4		
Surplus of dignities in ☉	4		

Dignities.		Debilities.	
Venus in exaltation	4	Venus oriental	2
in reception of Jupiter	5		
free from combuſtion	5		
in the fourth houſe	4		
direct	4		
ſwift in motion	2		
in term	2		
Total number	26		
Subtract debilities	2		
Surplus of dignities in ♀	24		
Mercury in reception	5	Mercury retrograde	5
occidental	2	under the Sun beams	4
free from combuſtion	5	in the ſixth houſe	4
Total number	12	Total number	13
		Subtract dignities	12
		Surplus of debilities in ☿	1
Moon in triplicity	3	Moon ſlow in motion	2
free from combuſtion	5	oriental	2
in the third houſe	1	in detriment	5
in the terms of Jupiter	1	Total number	9
Total number	10		
Subtract debilities	9		
Surplus of dignities	1		

The CLIMATERICAL YEARS of this NATIVITY.

The Climacterical Years, as we have before ſhown, are nothing more than the times or periods in which the Moon makes her quarters, or re-occupies the place ſhe poſſeſſed at the time of birth, meaſured by her own motion, and applied to the years of the native's life. To aſcertain the climacterics of this nativity, note the exact point the Moon occupied at the time of birth, which is ſixteen degrees fifty-ſix minutes of Capricorn. Refer to the Ephemeris calculated for the year in which the

the native was born, and obſerve what length of time ſhe took in coming to ſix degrees fifty-ſix minutes of Aries, which completed her firſt quarter. It will be found that ſhe was ſeven days eleven hours and thirteen minutes in going that ſpace; and, if we allow for each day's motion of the Moon one year, and for every two hours one month, it will prove that the firſt climacterical point or year occurred when the native was ſeven years five months and near eleven days old.

To obtain the ſecond period, proceed in the ſame manner. Obſerve what time the Moon occupied in paſſing from ſixteen degrees fifty-ſix minutes of Capricorn, her place at birth, to its oppoſite point in the zodiac; which will be found to be fourteen days eighteen hours and forty-eight minutes; ſo that the native muſt be fourteen years nine months and twelve days old, when his ſecond climacterical year arrived. The third quarter of the Moon, which produced the third climacteric, falls in ſixteen degrees fifty-ſix minutes of Libra; to which point ſhe moved, from her place at birth, in twenty-one days two hours and thirteen minutes; at which time the native was twenty-one years one month and three days old. The fourth climacterical period took place when the Moon completed her revolution in the zodiac, and came to her radical place at the hour of birth, viz. in ſixteen degrees fifty-ſix minutes of Capricorn; which revolution being formed in twenty-ſeven days eight hours and twenty-three minutes, proves the native to have then been twenty-ſeven years four months and five days old.

The enſuing climacterics are found by adding the quarters progreſſively to the firſt revolution. For inſtance, if we add the Moon's firſt quarter to the fourth, it will produce thirty-four years nine months and twenty-three days, when the fifth climacterical period came up. The ſixth alſo, by annexing the ſucceeding quarter, will be found to take place when the native was forty-two years three months and ſeventeen days old; the ſeventh, when he was forty-eight years five months and eight days old; and the eighth and laſt climacteric of Mr. Witchell's life, when the Moon had meaſured two complete revolutions, and had returned a ſecond time to her radical place in the figure; at which period he was fifty-four years eight months and ten days old.

Thus the climacterical years are invariably to be found by the motion of the Moon, which is the only true and rational method; and is ſimilar to that of critical days in diſeaſes; only the time is in one caſe meaſured by days, and in the other by years. Theſe climacterical years are eſpecially neceſſary to be known and conſidered, whenever the Hileg,

or

or giver of life, is directed to a malefic ſtar, which begins to operate in any ſuch period; for it will then have the ſame effect on the life of the native, as the Moon is obſerved to produce upon the diſeaſe of a ſick perſon, when ſhe paſſes the ill radiations of Saturn, Mars, or the Sun, upon a criſis or critical day; for a climacterical year, and a critical day, in decumbitures, proceed from one and the ſame cauſe, and they have both a power to deſtroy life, when joined with malefic configurations, no matter how ſtrong and healthy the native might externally appear to be, even at the moment that they take effect. But without the concurrence of theſe baneful aſpects, both critical days, and climacterical years, are in themſelves perfectly innocent.

Thus far I have calculated and brought up every material configuration and direction of this nativity. My next buſineſs will be to conſider each of them ſeparately and diſtinctly, according to the rules heretofore laid down; and to ſhow that no occurrence of Mr. Witchell's whole life, either of ſickneſs or health, of proſperity or adverſity, of pleaſure or pain, ever came to paſs, but at the expreſs times and ſeaſons, and in the exact order, in which theſe radiations and directions ſeverally came up, and that they preciſely correſpond in nature and effect with the configurating planets that produced them. And to which I ſhall add, that this gentleman has publicly declared, ſince his nativity has been calculated, that there is not an incident of his life that has eſcaped me, nor a ſingle proof wanting to eſtabliſh in his mind the certainty of aſtral influence over the temperature and animal nature of man. Hence then we deduce, from a ſource which admits of no contradiction, the natural cauſe and production of all thoſe aſtoniſhing viciſſitudes and perils of human life, which continually fall in between the actions and intentions of mankind, and confound the wiſeſt and beſt-concerted ſchemes of earthly ſpeculation or ſagacity.

For the purpoſe of rendering this ſtudy as eaſy and intelligible as can be deſired, I ſhall be particularly copious and minute in deſcribing the quality and effect of each reſpective configuration and direction in this nativity; for whoever ſhall attain to the ability of comprehending and defining the power of the ſtars in one nativity, will be qualified to read and determine the principal events in the geniture of any other perſon whatſoever, be the events of his life, and the place of his birth, ever ſo extraordinary or remote—provided the figure be correct in point of time, and properly rectified. I have already given the neceſſary rules for this, and for every other operation in the buſineſs. I ſhall now ſhow the reader how to apply them, throughout the twelve horoſcopical houſes of the planetary ſyſtem.

CON-

CONSIDERATIONS resulting from the FIRST HOUSE.

What this houſe imports, we have fully explained in the former part of this work; and according to the maxims there laid down, we ſhall purſue the enquiry, occaſionally adding or repeating ſuch rules and aphoriſms, as are indiſpenſably neceſſary to illuſtrate the ſubject.

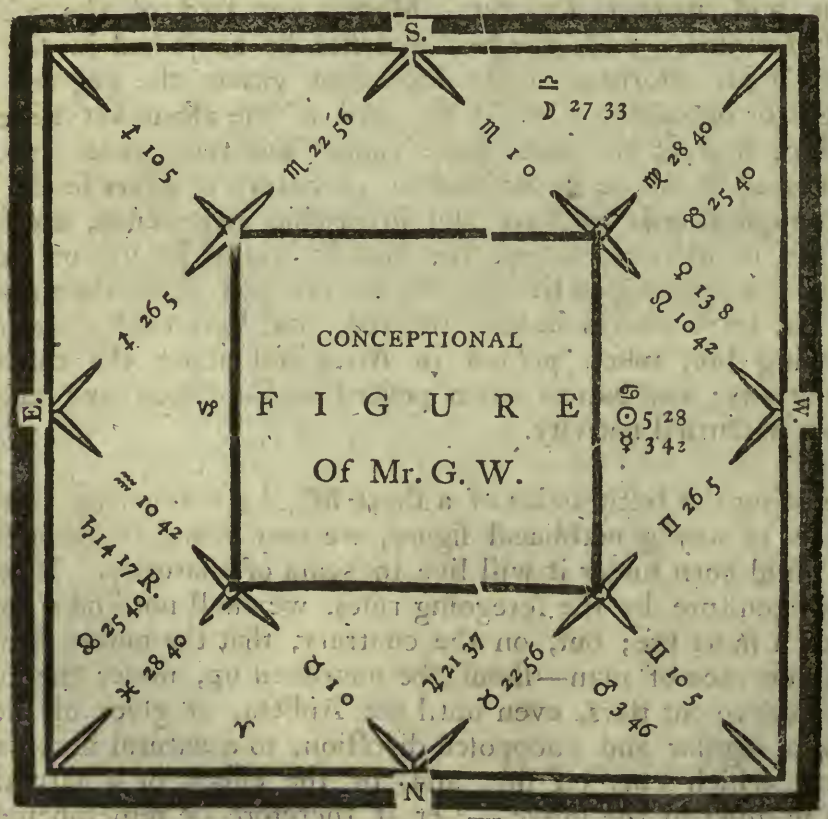
I. *Will the Native live to Years of Maturity?*

To determine this, we muſt conſider what the configurations are that early cut the thread of life, and deſtroy the bloſſoms of our infant ſtate. They are as follow. 1. If the birth be preciſely on a new or full Moon. 2. If the Moon be in conjunction of Saturn or Mars, in the ſixth, eighth, or twelfth, houſes of the figure. 3. If the Moon be in quartile or oppoſition of Saturn or Mars in the fourth houſe. 4. If the Moon be beſieged by the Sun or Mars. 5. If an eclipſe impedite the light of time in the hour of birth. 6. If all the planets be ſubterranean, and neither the Sun, Moon, nor lord of the aſcendant, eſſentially fortified. 7. If the two malefics be conjoined in the Aſcendant. 8. If an infortune in the aſcendant vitiate the degrees thereof by quartile or oppoſition. 9. If the lord of the aſcendant be combuſt of the Sun, and at the ſame time cadent and retrograde. 10. If the Dragon's head or tail be in conjunction of Saturn or Mars in the fourth. Theſe configurations, by long and invariable experience, are found to deſtroy life in infancy, except the benefic rays of Jupiter or Venus interpoſe, and, by joining in the aſpects, modify and remit their malignant effect. But let it always be remembered, that Mars hath greater power of deſtroying life, when poſited in Aries and above the earth, in a diurnal nativity; and Saturn when poſited in Capricorn and above the earth, in a nocturnal nativity.

Theſe being the teſtimonies of a ſhort life, by comparing them with the aſpects of any genethliacal figure, we may readily determine whether the child born under it will live to years of maturity. If we examine this geniture by the foregoing rules, we ſhall not find a ſingle teſtimony of a ſhort life; but, on the contrary, that the native ſhould run the common race of man—ſhould be nouriſhed up, under the influence of more benevolent ſtars, even until the Apheta, or giver of life, ſhall come by a regular and unoppoſed direction, to a natural union with its Promittor, which cuts off life, and, by the effects of a natural cauſe, ſends us in quiet to the grave.—Let it therefore be remembered, as an invariable maxim, that, whenever the Apheta is thus unobſtructed, the native will ſurvive all the perils of its infant ſtate.

II. *The Temperature and Complexion of the Native.*

Theſe are aſcertained by mixing the influences of the ſeveral ſignificators together, and by allotting to each its ſpecific quality, in order to determine which ſhall predominate, and affect the conſtitution of the native, with the greateſt force. For as there are four principal elements whereof this univerſe is compounded, viz. fire, air, earth, and water; ſo are there four principal humours in the temperature of man, which correſpond with them, viz. choler, blood, melancholy, and phlegm; and according as theſe are equally mixed, or predominate conſtitutionally in the body, ſo ſhall the temperature and complexion of the native be. To diſcover how theſe qualities are diſpenſed in the preſent inſtance, we muſt conſider and examine the configurations at the time of conception, as well as at the birth. By the directions given with the Table, p. 412, we ſhall find the conception of this nativity took place on the 16th of June, 7h. 30m. P. M. 1727, at which time the celeſtial intelligencers were diſpoſed as follow:



The embryo is repreſented by Jupiter and Mars, both of which are poſited in the fifth, the houſe of generation, at a fit time for the conception

ception of a male, as both planets are mafculine, and oriental of the Sun, and neither of the luminaries afflicted of the infortunes; and therefore the figure declares that the child fhould not fuffer any injury in the womb, but fhould be born fafe at its full time. But the moft effential ufe of a conceptional figure after the infant is born, is to compare the temperature of the figns and planets which govern the conception, with the nature and quality of thofe that govern the birth, in order to afcertain the predominant humour, and its offending quality, which fhall ever after mark the temperature of the native. In the prefent cafe we fhall decide our judgment of the temperature of the embryo, by the following teftimonies which refult from the preceding conceptional figure:

Taurus, which governs the fifth houfe	is	*cold and dry*
Venus, lady thereof, occidental of the Sun		*moift*
Jupiter in the fifth, oriental		*hot and moift*
Venus pofited in Leo		*hot and dry*
Taurus poffeffed of Jupiter		*cold and dry*
Mars in the fifth, oriental		*hot and dry*
Gemini, an airy fign, poffeffed of Mars		*hot and moift*
The quarter of the year, viz. Summer		*hot and dry*
The Moon, in her fecond quarter		*hot and dry*
And pofited in Libra, an airy fign		*hot and moift*
Saturn, Almution of the figure		*cold and moift*
And pofited in an airy fign		*hot and moift*

Number of teftimonies for a *hot* temperature, are	8
Teftimonies for the *moift*	6
Ditto for the *dry*	6
Ditto for the *cold*	3

So that the predominant humour offending before the birth, was the choleric complexion; and fuch a temperature muft naturally incline its mother, during pregnancy, to be frequently afflicted with complaints in the ftomach and bowels, fuch as the cholic, heart-burn, naufea, vomiting, &c. arifing from predominancy of heat; but, as the moift quality is fo nearly equal, it is apparent that thefe complaints would not materially hurt either the child or its mother.

We are now to examine the temperature of the fignificators in the radical figure of birth, in p. 624, which, being compared with and added to the foregoing, will at once regulate and determine the objects of our prefent fpeculation. The teftimonies are to be collected in the fame manner as above, viz.

The

The ſign aſcending being airy - - is -	*hot and moiſt*
Venus, lady thereof, and oriental - - -	*hot and moiſt*
Piſces, a watery ſign, poſſeſſed by Venus - -	*cold and moiſt*
Mars, Co-ſignificator, and occidental - -	*dry*
And being poſited in an earthy ſign - - -	*cold and dry*
Scorpio aſcending - - - - -	*cold and moiſt*
The Moon in her laſt quarter - - -	*cold and moiſt*
And poſited in an earthy ſign - - -	*cold and dry*
The Moon beholding the Aſcendant - -	*cold and moiſt*
And in an earthy ſign - - - - -	*cold and dry*
The Sun beholding the Moon in quartile - -	*hot and moiſt*
The Sun in a fiery ſign - - - -	*hot and dry*
The ſeaſon of the year, viz. Spring - -	*hot and moiſt*
Venus, Almution of the figure - - -	*hot and moiſt*
In the ſign Piſces - - - - -	*cold and moiſt*
Venus beholding the Aſcendant - - -	*hot and moiſt*
And in a watery ſign - - - - -	*cold and moiſt*
Mars occidental, beholding the Aſcendant - -	*dry*
Mars poſited in an earthy ſign - - - -	*cold and dry*

Number of teſtimonies for a *moiſt* temperature -	12
Teſtimonies for the *cold* - - - - -	10
Ditto for the *hot* - - - -	7
Ditto for the *dry* - - - -	7

Hence it is apparent that the predominant humour offending at birth is phlegm, engendered of the cold and moiſt affections of the planets. If we compare the teſtimonies that compoſe the temperature at the time of conception, with the above, we ſhall find that the humour which was then weak, is now ſtrong; and that the humour which was then ſtrong is now weak; ſo that, if we conſider that the formation of the native begins with conception, and is completed at the birth, and that the ſuperior temperatures then are the inferior now; and if we allot unto each of the ſignificators their ſpecific qualities, and mix them according to the exact proportions they give, we ſhall nearly find a mediocrity of humours in the temperature of this native; but, as the phlegmatic affection will be found to have the aſcendency, the native will of courſe moſt materially feel its action upon his conſtitution, by becoming ſubject to a depreſſion or ſinking of the ſpirits, and other diſagreeable concomitants, which ſhall be fully illuſtrated when we come to ſpeak of the ſignificators of ſickneſs. But before we diſmiſs the preſent ſubject, it will be neceſſary to premiſe, that, if cold and moiſture

prevail

prevail in a geniture, the native will be phlegmatic; if cold and dryneſs have the ſuperiority, he will acquire a reſerved habit, and be oppreſſed with melancholy; if heat and moiſture predominate, he will prove of a ſanguine temperature, and of an even courteous diſpoſition; if heat and dryneſs, he will be choleric, and of a ſurly temper; but, where the qualities of the configurating ſtars are nearly equal, the native will be ſtrongly affected by their temperatures reſpectively, when under a direction of their own nature and quality.

The temperature being determined, we may with great eaſe aſcertain the complexion by the rules heretofore laid down. Libra and Scorpio, being the ſigns aſcending, give a ſanguine complexion; but, in this nativity, not very fair nor clear, becauſe oppoſed by the oppoſite effect of Mars, Venus, and the Moon; and becauſe phlegm was the ſuperabundant quality in the temperature at birth; the mixture of theſe ſeveral ſignificators produce a ſallow complexion, grey eyes, light ſandy hair, with due conformity in the other members; to which deſcription this native ſtrictly correſponded in every particular.

The foregoing judgment will hold good in all caſes where ſimilar configurations are found. Let it be remembered, that only four diſtinct colours or complexions are produced, viz. black, white, red, and yellow; all others proceed from a mixture of theſe, and are aſcertained by aſſigning to each ſignificator its own proper colour; then collect the whole into one ſum, and according to the quality, number, and force, of the ſeveral teſtimonies, judiciouſly incorporated with each other, will the complexion be accurately found. Regard muſt however be had in all caſes to the climate where the native is born; becauſe in ſuch parts of the earth where the ſigns and ſignificators have from their aſtronomical poſitions greater force and energy, they will more viſibly affect, and more ſenſibly demonſtrate their influence upon the perſons born under them. This, I believe, has been ſufficiently demonſtrated in the introductory part of this work.

III. *Form and Stature of the Body.*

To judge of the form and ſtature of the body, we muſt note the ſign that occupies the aſcendant, the lord thereof, and the planets poſited therein, or in conjunction with the lord of the aſcendant. Theſe various ſignificators are to be regarded in proportion to their dignities, and as they are ſituated with reſpect to north or ſouth latitude; or with the luminaries; nor are the fixed ſtars to be neglected in this ſpeculation,

for in many cases they operate much, particularly those of the first magnitude. This being premised, and the rules heretofore laid down being had in memory, we shall demonstrate their certainty, by applying them to our judgment in this figure.

Upon the ascendant we find the latter part of the degrees of Libra, and about two thirds thereof occupied by Scorpio; these signs give a stature somewhat above the middling. But we must add to these the testimony of the configurations; that Venus is posited in the watery sign Pisces; that Mars and the Moon are occidental of the Sun, each beholding the ascendant; and that the Moon participates with the nature of Capricorn, her place in the figure. These are arguments of a mean stature, and of a mediocrity in the component parts, uniform, and duly proportioned. Libra and Scorpio declare an exact symmetry of features, oval face, and elegant countenance; but Saturn, who produces the direct contrary effects, having his exaltation in Libra, and beholding the ascendant with a strong aspect, greatly mars the beauty and comelineſs derived from those signs; yet we are not to suppose that the delicacy and sweetness contributed by the first significators, shall be converted into a dark lowering visage Saturnine; but that the quality of Saturn, in proportion to his strength of aspect, shall be incorporated with the opposite qualities, leaving the impression first given by Libra, but abating its beauty and comelineſs, and making the face moderately fair, and the features not altogether unpleasing. This exactly describes the person of the native; of a middle stature, oval lively features, the stamp of the signs; dark eye-brows, the mark of Saturn; with a sprightliness, resulting from Mercury conjoined with the other significators. We may remark further, that in genitures where the Sun has no aspect with the ascendant, the native acquires the habit of bending forward in his gait; and, as he gradually advances in years, becomes round and stooping in the shoulders. This has been remarkably verified in the present nativity.

In drawing judgment from the foregoing premises, let it be well considered, that, if two planets have equal dominion in the horoscope, preference must be given to him that beholds the ascendant most partially; but, if their configurations with the ascendant should be equally dignified, regard the planet that is lord of the house, in preference to that which has only his exaltation therein. Remember likewise, in the further progress of this enquiry, that, when the planets are situate in airy or fiery signs, they give large full statures; but, when in earthy or watery, they produce much shorter and smaller. When they have

great

great north latitude, they denote large corpulent bodies; but when they have great ſouth latitude, they induce a ſpare, thin, and low ſtature; and, according to the immortal Ptolomy, thoſe natives whoſe ſignificators have ſouth latitude, are more active and laborious; whilſt thoſe whoſe ruling planets have great north latitude, are uſually of a heavy, ſlothful, ſupine, inactive, diſpoſition.

IV. *Temper, Quality, and mental Endowments, of the Native.*

This is one of the moſt eſſential ſpeculations of the whole Science, ſince, in a general way, the ſucceſs of all our worldly purſuits, and acquiſitions, in a great meaſure depends upon our mental endowments. And here the reader would do well to refreſh his memory with what we have already premiſed on this ſubject, in p. 428, &c. where it is laid down, as an eſtabliſhed maxim, that our enquiry in this particular is chiefly to be governed by the Moon and Mercury, and by the other ſignificators only as they ſhall be configurated with theſe planets, or with the Sun, or with the angles of the figure; of which the aſcendant, or eaſtern angle, hath the greateſt power. Therefore, if ſeveral planets are found in the aſcendant, they will all act in a certain degree upon the bent and motions of the mind, and will become ſignificators in proportion to their reſpective poſitions and dignities. Their influence upon the ſenſitive faculties of the *animal* ſoul, will be apportioned to their ſtrength of aſpect, and will operate by the ſame rotation in which thoſe aſpects come up. The time when they ſhall reſpectively begin to operate, together with their duration, is known only by direction, as we ſhall preſently ſhow; and their effect will be found to vary, as the irradiations are transferred from one planet to another. For inſtance, when the Moon is directed to the terms or aſpect of the moſt potent planet in the aſcendant, then the native almoſt wholly participates in the temperature and quality of that planet, and, while it operates, will viſibly manifeſt them to the world in his actions. And thus, when the Moon varies her term or aſpect, and applies to thoſe of another planet, then will the native's inclination vary, and aſſume the qualities and conditions of ſuch other planet.

By the ſame force of ſympathy we find, that when the Moon comes to the terms or aſpect of Venus, the native is gay and cheerful; when to the terms or aſpect of Jupiter, ſober, induſtrious, and diſcreet; to the terms or aſpect of Saturn, grave, melancholy, and reſerved; to the radiations of the Sun, proud, and inclined to vanity and oſtentation; to the terms or aſpect of Mercury, ſtudious, laborious, and inquiſitive; or elſe participates in ſuch other affections as may be produced by ſome other

other planet joined in body, or aſpect with Mercury; and when the Moon comes to her own terms, or in aſpect with her radical place in the figure, (provided it be in the aſcendant) it will induce a wavering, unſettled, and mutable, diſpoſition in the native.

When there are no planets to be found in the aſcendant, note what configurations are made with the Moon and Mercury; for whatever planet is joined with them, will become ſignificator, and will act upon the mental endowments of the native. But if no planet be in the aſcendant, nor configurated as above, then the lord of the aſcendant ſhall be the ſignificator, provided his diſpoſitor beholds him in ſome bodily aſpect; if not, we muſt have recourſe to the planet that moſt partially beholds the Moon or Mercury; but, if no ſuch be found in the figure, then the planet which hath the moſt eſſential dignities in the ſigns of Mercury or the Moon, ſhall laſtly be taken as the ſignificator from whence this judgment ſhall be drawn.

According to theſe rules I examine the preceding geniture. I find there are no planets in the aſcendant, nor in configuration with the Moon and Mercury; and therefore I take Venus as the ſignificator of the native's temper and mental diſpoſition, becauſe ſhe is lady of the aſcendant, and is beheld by Jupiter her diſpoſitor. Mars alſo, being conjoined with Venus in ruling the aſcendant, and in aſpect with his diſpoſitor, will in a ſecondary degree affect the native. The poſition of Venus near the tail of the Swan, and thus configurated, influences the native to a purſuit after knowledge; and being in the fifth houſe, the houſe of pleaſure, declares that he will take much delight therein. This ſignificator being likewiſe near the Dragon's head, which participates of the nature of Jupiter, implies a mild, juſt, and peaceable, diſpoſition. Being poſited in the houſe of her exaltation, proves his demeanour will gain him general eſteem; but being in a moveable ſign, ſhows him changeable in the object of his purſuits. On the other hand, Mars will abate much of the mildneſs and evenneſs of his temper indicated by Venus, particularly when under a direction of Mars, at which times he will be unuſually peeviſh, fretful, and paſſionate—a circumſtance which this native confeſſes has been frequently verified, when neither himſelf, nor any part of his family, could account for his auſterity and change of temper; but whoever inſpects his geniture by the rules of this ſcience, will find it was occaſioned by the oppoſition of Mars with Venus. It is no leſs curious to remark, that, while that malefic planet ſours the temper, he ſtrengthens and expands the deſire of knowledge, endows the native with an enterpriſing ſpirit, ſtirs him

up

up to life and action and induces an emulation for honour and promotion. A ſtrong inſtance this, of the contrary effects of the aſpects; for, while the firſt impreſſion of an even and complacent diſpoſition is deranged by the force of a partile oppoſition, the other laudable qualities are enlarged, by the congenial influence of a trine aſpect of the ſame planet with its diſpoſitor, *in the exaltation of Mercury!* Theſe teſtimonies are much ſtrengthened by the ſeſquiquadrate aſpect of Mars with the Moon, in the terms of Jupiter; and, as the Moon is poſited in the dignities of Saturn, it ſhows that the native will be attached to the arts and ſciences, and inherit a truly honeſt diſpoſition.

Thus far we have conſidered the configurations which form the temper, and give the firſt bias to the mind, in the earlieſt ſtate of infancy: but what ſhall be the reſult, as they gradually ripen into maturity; to what ſpeculations they will be directed, and to what extent of perfection the native may arrive in mental acquirements and ability; is determined by other conſiderations. The intellectual faculties, in ALL genitures, are under the aſtral influence of Mercury and the Moon; Mercury governs the rational and animal ſpirit in the brain, but the vegetive ſtrength of the brain is ſolely under the power and dominion of the Moon; therefore, whenever we inſpect a nativity, and find theſe ſignificators well affected to each other in terms and aſpect, we may ſafely conclude that there is a proportionable harmony and modulation in the rational intellect, and in the other members which contribute to a fertile genius, and to ſtrong natural parts. But when theſe ſignificators are ill affected, and in quartile or oppoſition to each other, it is altogether as ſure a preſage of a dull capacity, and a narrow contracted mind; particularly if Mercury be combuſt, ſlow in motion, cadent, or peregrine, or afflicted of the infortunes, more eſpecially of Mars. And thus, the more Mercury is afflicted or impeded in his own proper nature, the more weak and ſhallow we always find the mental endowments of the native. In thoſe genitures where Mercury is occidental, and in no aſpect with the Moon, or with any benefic planet, it produces a deep, cunning, artful, cloſe, diſſembling, perſon, with a ſtrong ſhare of penetration and ſagacity, but with a mind diſpoſed to exerciſe it only in mean and ſelfiſh purſuits, without regard to integrity or reputation. If this planet be found in the combuſt way, i. e. in that ſpace of the heavens extending from ſeventeen degrees of Libra to ſeventeen degrees of Scorpio, and at the ſame time ſlow in motion, it declares a trifling ſuperficial character, perpetually engaged in unworthy objects, ſtunning us with impertinent remarks, with uſeleſs niceties, or with unapt diſquiſitions.

Let us apply this reaſoning in our conſiderations of the preſent geniture; in which we find Mercury and the Moon, the grand patrons of mental ability, are favourably ſituated with reſpect to each other. Here is a remarkable reception between Mercury and Mars, the joint rulers of the aſcending ſign; Mercury poſſeſſes the dignities of Mars, and Mars the exaltation of Mercury. Thus the ſignificator of the temper and faſhion of the mind, and the patron of ſenſe, are mutually conjoined in the ſame influence; and beſpeak not only a diſpoſition to ſearch after literary acquirements, but preſage a fit capacity to receive, and an underſtanding capable of digeſting, them. The Moon likewiſe ſends her ſeſquiquadrate ray to Mars, from the dignities of Saturn, and in the terms of Jupiter, which declares the favourite purſuit of the native ſhall be after ſcientific knowledge; and, as the poſition of Mars is ſo highly elevated, it is evident that his endeavours ſhall not only prove ſucceſsful, but ſhall be manifeſted in an eminent degree. We have alſo a perfect ſextile aſpect of Mercury and Saturn; which adds a ſtrong retentive memory to a ſolidity of mind, whereby the early purſuits of the native are impelled forward, and ripened into maturity, under the united ſanction of reputation and profit. Thus the ſignificators of the temper, quality, and mental endowments, of this native, when drawn into one focus, teſtify, according to the approved rules of this Science, an acute penetrating wit, an enlarged underſtanding, a retentive memory, and a ſtrong predilection for ſcientific knowledge; with a ſolidity of mind, and a conſiſtency of manners, well adapted to give vigour and ſucceſs to ſuch purſuits. That theſe gifts were ſeverally and reſpectively verified in the perſonal qualifications, purſuits, and preferments, of the native, the united teſtimony of all his friends and relatives will not only prove, but the facts will hereafter be more minutely eſtabliſhed, when the reſult of each aſpect comes to be examined and explained, under the various directions by which theſe events were reſpectively brought to paſs.

Hence it will be ſeen, that Mercury, in this judgment, and in all caſes where relation is had to the faculties of the animal ſoul, is to be moſt attentively conſidered, and his influence and operation regarded, in proportion as they are configurated or mixed with the rays of other planets. The importance of this enquiry, in the inveſtigation of every geniture, induces me to repeat to the reader, the neceſſity of bearing in mind the obſervations I have written on this ſubject, from p. 428 to 436; to which it is now incumbent upon me to add the following general remarks. 1. That in all caſes where Mercury occupies an angle of the figure, but particularly the aſcendant, and at the ſame time

time is posited in one of his own houses, in any of the twelve signs except Pisces and Scorpio, take for granted the native will inherit a good understanding, with a capacity adapted for almost any employment. But if this happens in an airy sign, and the planet swift in motion, it denotes perpetual wavering, and great instability of mind. 2. Mercury in conjunction of the Moon, in any and in every sign, denotes ingenuity of mind. The same effect, though in a smaller degree, is given by the sextile or triangular rays; but, in this case, the sextile is always to be preferred to the trine. 3. If there be found a conjunction of Mercury with Venus, or Jupiter, or the Dragon's head, in Gemini, Libra, Aquaries, or Virgo, it bestows an excellent genius, and a mind qualified for invention and improvement. 4. If Mercury in Aries be in reception with Mars, the native will be subtle, deep, and sagacious. 5. The Moon in conjunction with the Dragon's head or tail, denotes alert and active spirits, with a promptitude for science; particularly when increasing in light, and near the full. 6. Mercury in reception of the Moon, and the planets in any signs, gives an aspiring genius, and an active volatile disposition. 7. When Mercury is below the horizon, in suitable signs, he inclines the native to scientific knowledge. If in an airy sign well fortified, it gives freedom of speech, with strong oratorical abilities. 8. If Mercury be in conjunction with Saturn, and Saturn well dignified, the native acquires a grave and a sober habit, accompanied with a profound judgment, and solid understanding. 9. If in conjunction with Jupiter, unafflicted by any malefic ray, Mercury bestows an excellent capacity, set off with an easy elegant address, and inclines the native to generosity and integrity. 10. Mercury and Mars united by conjunction, in good places of the figure, free from affliction, and well fortified, gives a most confident and undaunted spirit in writing or speaking; furnishes sterling wit, and bestows a prolific invention. 11. With the Sun, Mercury gives the native an aspiring mind; and, well dignified, promises success in the most ambitious pursuits, though they are likely to be dishonoured by intemperate pride and arrogance. 12. Mercury and Venus united, and strengthened by concurrent testimonies, bestow an admirable conception in literary pursuits, with a mind formed for invention and study. 13. Mercury in any situation of the figure, well fortified, and in good aspect with the respective significators, forms a good and perfect understanding; but the different gradations of sense, and of the reasoning faculty, are produced according to the dignity and quality of the significators with which he may be configurated; always observing, that in proportion to the strength and energy of those several significators, and of their positions in respect to the angles of the figure, will the mental powers of the native be formed.

Much

Much has been contended by the advocates for and againſt this ſpeculation, on the ſcore of education. For my own part, I cannot but be ſurpriſed, that any argument or controverſy ſhould have been ſo long ſupported, upon inferences ſo palpable and obvious. Thoſe who contend, that education ſets theſe aſtral influences at defiance, and produces the wiſe man or the fool, in proportion to the extent of his academic acquirements and diſcipline, might as well attempt to perſuade us, that the barren deſerts of Arabia, by labour and cultivation, would ſoon vie with the fertile banks of the Nile, and become a land "*flowing with milk and honey.*" Earthly ſubſtances, as well animate as inanimate, receive the ſtamp of their natural quality in the hour of formation. This quality will remain as long as theſe ſubſtances endure, in every caſe, except where the laws of nature incline them to mutation or change. All the inventions of man are far ſhort of totally removing theſe firſt qualities; and therefore all that can be fairly deduced from arguments in ſupport of the effects of education, is briefly this, that it aſtoniſhingly enlarges a good natural underſtanding, and puts a ſuperficial gloſs over the deformities of a naturally bad one, but, ſo far from giving vigour to a weak mind, it too often leads to the oppoſite extremes, for want of ability to digeſt, and intellect to comprehend, the inſtruction it receives.

Hence we frequently ſee inventions of the moſt ingenious and complicated extent ſpring from individuals who appear as ignorant as they are untaught; yet, when we come to examine their internal endowments, we expreſs our admiration that ſo much ingenuity and ſterling ſenſe ſhould be concealed under the ruſt of what is termed *a ſtate of nature.* But let the reader regard with due attention the obſervations I have laid down; let him, within the circle of his own acquaintance, if he can obtain a ſpeculum of their nativities, obſerve the nature of theſe configurations, and I will venture to affirm, at the hazard of my life, that he will be able to trace the true quality and extent of each man's mental capacity, from the cauſes which give them being.

CONSIDERATIONS reſulting from the SECOND HOUSE.

The principal judgment drawn from this part of the genethliacal figure, is that which regards worldly riches and preferment; or rather, whether the native ſhall be buoyed up upon the wings of proſperity, or plunged by adverſe ſtars, into the depths of adverſity. This ſpeculation has been juſtly conſidered one of the moſt important of the ſcience; but on all hands it muſt be admitted the firſt amongſt the enquiries of

thoſe, who wiſh to know the outline of their future fate. For this reaſon, I ſhall be as copious as poſſible in blending theoretical with practical examples in the elucidation of this enquiry, with the humble hope of enabling every attentive reader to derive that information from his own labours, which delicacy, or expence, might preclude him from obtaining in the cuſtomary way.

On examining this figure, I find, Mars and Jupiter are the prime ſignificators of wealth and proſperity, becauſe they have dominion over the ſecond houſe; and the Moon, and the Part of Fortune, are co-ſignificators of the native's ſubſtance. Finding there are no planets poſited in the ſecond houſe, I examine what configurations are formed with the foregoing ſignificators, and what aſpects irradiate the ſecond houſe. Mars hath dominion in the tenth, the houſe of honour and preferment, and is in reception of Mercury, within the terms of that planet; an argument that the native ſhall proſper under ſuch purſuits as are peculiarly within the dominion of Mercury, viz. offices of public truſt, literature, or ſcience. This deduction is alſo corroborated, by the united teſtimony of the Part of Fortune in the tenth, with thoſe royal fixed ſtars Hydra and Cor Leonis; and Mercury's trine aſpect falling in the ſame degree, proves that an advantageous and reputable emolument ſhould flow through this channel. This judgment has been confirmed in various inſtances; but in none ſo conſpicuouſly as in his appointment to the maſterſhip of the Royal Academy in his Majeſty's Dockyard at Portſmouth, which appointment reſulted—not from the good offices of "*friends at court*,"—but ſolely from the progreſs and improvements he had made in the mathematics.

Theſe propitious configurations are nevertheleſs impeded by ſome latent malefic rays which hang upon his horoſcope. The Part of Fortune, otherwiſe ſo happily found, is afflicted by the moſt baneful aſpect of Saturn, namely, his oppoſition; at the ſame time that he beholds the ſecond houſe with a quartile ray. This in no ſhape leſſens the mental faculties, nor impedes the ſucceſs promiſed under the brilliant endowments of Mercury; but it ſhows, that, however ſucceſsful the native might be with reſpect to pecuniary advantages, yet that his income ſhould paſs from him in an improvident manner, and the production of his labours never accumulate to an amount equal to his merit. This is further illuſtrated and confirmed by the oppoſition of Venus and Mars, the ſignificators of his perſon and poſſeſſions. I alſo find the Moon is near the quartile ray of the Sun, a bad aſpect, and a freſh teſtimony that the native will not accumulate or lay up much

of the goods of fortune. This, however, is in ſome meaſure abated by the intervention of the Sun, which beholds the ſecond houſe with a favourable trine; and the configuration of Mars with the Moon, is a further declaration in his favour. Jupiter, we find, hath dignities in the ſecond houſe; but being in the eighth, in the face of Saturn, with latitude in Gemini in his detriment, plainly indicates, that at certain periods of his life, when under the influence of evil directions, the native ſhould experience divers difficulties and embarraſſments in money-concerns. But when we draw into one view the number of planets that dignify his birth, and are eſſentially fortified; when we conſider the excellent reception of Mercury and Mars; the Sun in exaltation, ſending a trine to the ſecond; the Part of Fortune in conjunction with eminent fixed ſtars, exalted in the midheaven; we ſhall find them ſo many circumſtances to prove, that, notwithſtanding the oppoſition of malefic rays, the native will be upheld through all the difficulties and viciſſitudes of money-matters, and eventually acquire a competent and liberal income, ſuch as ſhould afford all the real comforts of human life, and, with ſtrict œconomy, provide a handſome patrimony for his deſcendants. But the aſtral inclination of this native is not favourable to penurious or mercenary practices. The bent of his mind is influenced by too much liberality and generoſity of principle, either to withhold his purſe, or withdraw the comforts of humanity, where friendſhip or charity demanded them. Thoſe who knew him, cannot but juſtify the truth of the obſervation; and he has time and often acknowledged to me, upon my remarks on his nativity, the ſtraits he has experienced, by improvidently parting with his money, and ſupplying the emergencies of friends; as is deducible from the face of his geniture, by contemplating the ſeven erratics, and their accidental poſitions.

For the further information of the reader, it will be proper to remark, that in giving judgment upon this queſtion, we are not confined to the poſition of benefic ſtars; for it frequently happens that Saturn and Mars give advantage and proſperity to the native, when lords of the ſecond houſe, and well configurated with the luminaries, and the other ſignificators. So likewiſe eminent fixed ſtars in good places of the figure, well qualified, and conjoined with benefic rays, give increaſe of proſperity and riches. But if the two malefic planets, Saturn and Mars, occupy angles in the figure, and the benefics are poſited in ſuccedent houſes, it ſhows the native will experience adverſity in the early part of his life, but proſperity in the end. The Part of Fortune conjoined with the Dragon's head, hath nearly the ſame effect as with Jupiter, and predicts an increaſe of wealth. Saturn dignified in the eighth houſe,

houſe, in a diurnal nativity, in aſpect with Jupiter or Venus, declares increaſe of ſubſtance by the death of relatives or friends. The ſame event will take place, in genitures where the lord of the eighth houſe, in his eſſential dignities, is placed in the tenth; and again, where the diſpoſitor of the tenth is well configurated with the lord of the aſcendant. When Jupiter or Venus are ſo poſited at birth, as to behold the cuſp of the ſecond houſe with a good aſpect, it is a certain preſage of durable ſubſtance; whereas the Sun, or Mars, poſited in the ſecond houſes and ill dignified, ſcatter the native's wealth, induce to prodigality, and eventually make him poor. So the Moon in conjunction of Saturn, in bad places of the figure, and beheld by no benefic ray, *will reduce even the Son of a King to a ſtate of inſolvency!* The lord of the ſecond houſe combuſt, and the part of fortune in anaretic places, foreſhows confiſcation of property, bankruptcy, and ruin. When the Part of Fortune is confederated with violent fixed ſtars, in evil places of the figure, it preſages loſs of ſubſtance, and great poverty. To determine the mode by which theſe events ſhall happen, or how ſubſtance or proſperity will be acquired, we are to regard the nature and quality of the houſes over which the ſignificators have dominion. Thus, if the lord of the eleventh houſe give virtue and influence to the ſignificators of ſubſtance by propitious rays, we are to conclude, that the native will receive an increaſe of wealth through the medium of relations or friends. But, if the lord of the ſeventh be thus irradiated, his ſubſtance will be increaſed by marriage, partnerſhip, or ſome joint concern. And thus judgment is drawn in all caſes from the nature of the houſes which the ſeveral ſignificators govern or irradiate.

To obtain a proper idea, not only which way riches and proſperity are likely to come, but to decide alſo whether they ſhall be obtained by lawful or diſhonourable means, we muſt note whether the benefic planets are ſignificators; and if they are not afflicted by the malignant rays of Saturn or Mars, nor in conjunction with any violent fixed ſtar, it ſhows the native will acquire eminent proſperity by fair and honourable means. But if a malevolent ſtar be ſignificator, and the benefic planets in no aſpect with him, and either retrograde or combuſt, it induces the oppoſite effect. If a benefic planet be ſignificator, and placed in the dignities of either of the malefics, it ſhows wealth will be obtained both ways. To know whether riches, when obtained, will be durable or not, we muſt conſider whether the ſignificators are ſo poſited in the heavens, as to be unimpeded by the intercourſe of the malefics; for then proſperity ſhall continue during life. But if the benefics are ſignificators, and ſituated in bad places of the figure, and the infortunes occupy

occupy the good, ſo as to obſcure or overcome the energy of the benefic rays, it ſhows a continual flux and reflux of wealth; ſo that what is obtained under a good direction ſhall be loſt under a bad one. But the time when theſe things ſhall ſeverally come to paſs, can only be known by equating the directions of each aſpect, which is the only true and rational way of diſcovering when they ſhall begin to operate.

CONSIDERATIONS reſulting from the THIRD HOUSE.

The third houſe diſcovers by the aſpects with which it is configurated, whether we ſhall be advantaged or injured by the conſanguinity of brethren, or by inland journeys and ſojournments; which we have fully explained in p. 290, &c. The ſignificators of brethren or ſiſters, are taken from five degrees preceding the cuſp of the third houſe, to within five degrees of the cuſp of the fourth houſe. And the lord of the third houſe, or the planets accidently poſited therein, ſhall be the ſignificators. We are then particularly to remark the poſition of Mars, which is the general ſignificator of brethren,—or the Moon, which repreſents ſiſters. If Mars or the Moon be found in fruitful ſigns, or in good aſpect with the fruitful planets, which are Jupiter, Venus, or the Dragon's head, it is an argument that the native ſhall have brothers, if the configurations are made with Mars; or ſiſters, when made with the Moon; and the number ſhall be according to the irradiations and force of the aſpects. If a good and benevolent configurarion is formed between the lord of the aſcendant and the lord of the third houſe, it implies mutual good offices, harmony, and concord, between brothers and ſiſters; but, if bad aſpects are found, then *vice verſa*, malice, hatred, envy, and ill-will, exiſt among them. When Jupiter, Venus, or the Dragon's head, are poſited in the third houſe, the native will derive advantage from travel, or by change of habitation; and will be aided by the good fellowſhip of his own family.

To determine theſe queſtions in the preſent nativity, I obſerve that Capricorn has the principal rule in the third houſe; which being a ſign not very prolific, but rather inclined to barrenneſs, I conclude there are ſmall expectations of brethren. The Moon's poſition in the third houſe declares there will be a ſiſter, or perhaps two; which is further demonſtrated by the ſextile ray of Venus; but, being at the ſame time under the malignant influences of Mars, it ſhows that what might be produced by the fruitful influences ſhall be cut off by premature death; and indeed, the Moon being in an evil aſpect with the Sun, and approaching to a quartile with Mercury, is no argument of durable life to ſiſters.

ſiſters. As to brothers, we have not a ſingle teſtimony to produce them. Mars, the natural ſignificator of brethren, is poſited in a barren ſign, and in no good aſpect with any planet, except in reception of Mercury, which operates not in favour of fruitfulneſs, becauſe he alſo is poſited in a barren ſign. Theſe are arguments to prove the native was the only ſon, or at leaſt the only one that ſhould come to maturity, or engage in the viciſſitudes or concerns of this life.

With regard to the inland journeys of this native, his ſojournments, or change of reſidence, they are declared to produce an increaſe of profit and ſubſtance. The Moon's poſition, unafflicted, in the third; and Venus in ſextile, having her exaltation in the fifth, denotes many journeys that ſhould produce pleaſure or profit, and ſometimes both, in an eminent degree; as is further evinced by the planet Venus being in reception of Jupiter, the ſupreme lord of the ſecond, the houſe of proſperity and ſubſtance, as well as lord of the fifth, the houſe of pleaſure and delight. And, as the third houſe is unafflicted by any malefic ray, or by the poſition of the infortunes, or any evil configuration therein, it remains evident, beyond contradiction, that he ſhould receive no injury by means of brothers or ſiſters, nor any diſadvantage from travel or change of reſidence.—This has alſo been remarkably verified in the perſon of the native, who hath uniformly changed his ſituation and reſidence for greater profit and preferment.

CONSIDERATIONS arising from the FOURTH HOUSE.

From this houſe we obtain judgement of the native's hereditary acquiſitions; the ſubſtance he ſhall derive from his father; his houſes, lands, hereditaments, &c. in which we are particularly to obſerve, 1. the ſituation of the lord of the fourth houſe; 2. the poſition of the Sun in a diurnal, and of Saturn in a nocturnal, nativity; and, 3. what planet or planets are configurated in this houſe. If the major part of theſe ſignificators are found ſtrong and well dignified, under benefic influences, it is an argument of much good from the father; but, if otherwiſe, contrary effects will be produced. So the lord of the aſcendant, or the Moon, in ſextile or trine with the Sun by day, or with Saturn by night, foreſhews unity and concord between the native and his father; and, if the aſpect be made with reception, it will continue unto death, and lead to an inheritance of the father's ſubſtance. The ſame effect is produced by the lord of the aſcendant and the lord of the fourth houſe in mutual reception; and again, if the lord of the aſcendant be in good

aſpect with the lord of the fourth; or the Moon apply by benefic rays to the lord of the fourth; theſe are ſtrong arguments of concord between the native and his father, and of advantage by inheritance. But, if contrary aſpects govern this houſe, the native and his father will be at enmity with each other; and the more ſerious and afflicting will this enmity be, and the more injurious to the native's inheritance, in proportion as the ſignificators ſhall be in adverſe poſitions, ill configurated, void of reception, or afflicted in the angles. This rule invariably holds good in all genitures.

On the cuſp of the fourth houſe of this nativity we find almoſt ſeven degrees of the ſign Aquarius, and Saturn in dignities poſited therein, in ſextile with Mercury. Theſe are teſtimonies of longevity in the father, as well as of ſtrong mental endowments, and of reſpectability among mankind. We find Saturn diſpoſes of the Moon; and Mars, who is lord of the aſcendant, caſting a ſeſquiquadrate to the Moon, in reception of Mercury, declares the native ſhould be regulated by a ſtrong filial affection for his fater, and that in a more eminent degree than the father for the ſon. This is confirmed by Saturn, ſignificator of the father, being the ſuperior planet, in a maſculine ſign, and the ſignificators of the native being inferior, and in feminine ſigns.

As to the father's riches, they muſt be deduced from the aſpects of the benefics to the fourth houſe, and the poſition of the part of fortune, and the planets in the fifth houſe, which is the father's houſe of ſubſtance. Now Jupiter being in quartile of Saturn and in no aſpect with either of the luminaries, are arguments that the father ſhould not increaſe his ſubſtance; and, as the part of fortune is in oppoſition to Saturn, it declares he ſhould meet with many loſſes. And, although Saturn is eligibly poſited in the fourth, and might thereby promiſe an inheritance of landed property at the death of his father; yet, as the part of fortune is in oppoſition with Saturn, in the terms of Jupiter, and Jupiter configurated with violent fixed ſtars, it is clearly demonſtrated, that, through the eaſe and freedom of the father's diſpoſition, accompanied with ſome heavy loſſes, he ſhould at his death leave but a ſmall patrimony for the ſon, which ſhould happen at a very advanced time of life; as is predicted by the poſition of Saturn in the father's aſcendant, which invariably gives old age, particularly when poſited in his own dignities. Theſe circumſtances preciſely happened both to the father and the ſon.

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CONSIDERATIONS resulting from the FIFTH HOUSE.

The speculations upon this house afford the most satisfactory information concerning the native's issue—whether he shall have children; together with their conditions, qualities, and sex. Also, whether the native shall derive any success from speculative risk of property, such as buying and selling in the funds; adventuring in the lottery, or consigning goods to the uncertainties of an unknown foreign market.—These several enquiries are definable from the figure of every geniture, and are sought out from the configurations in, or relating to, the fifth house; and, as they are not of the least importance among the various occurrences incident to human life, I shall lay down some select rules for the more particular information of such of my readers as wish to reduce the theory thereof into practice.

To know whether the native shall have issue or not, particular regard must be had to the configurations in the first, fifth, and tenth, houses; and also to the aspects formed by the lords of those houses; as also the eleventh house and its lord, because it is the fifth from the seventh. If these significators are in fruitful signs, then it is certain the native will have issue; but, if they are in barren signs, the contrary effect will be produced.

But, as it seldom happens that the planets are wholly posited in these opposite extremes, I shall state the effect of those configurations which are casually formed, and which lead to a full explanation of all the others. If the Sun, Saturn, or Mars, rule the ascendant, fifth, tenth, or eleventh, houses, without some fruitful aspect of the benefics, they deny children. So Saturn in the fifth, or the Sun in quartile to Jupiter, will be found to work the same barren effect. If the Sun be configurated with Saturn and Mercury in the eleventh or fifth, in aspect with the Moon, it shews the native will scarcely have children; or, if he should, they will die suddenly, in their infant state. The same planets conjoined in the midheaven, and in quartile or opposition of the Moon, produce the same. Venus posited in the first or seventh houses, in conjunction or opposition of Saturn, or in communicative dignities, i. e. he in her term, and she in his; or if Saturn be in Taurus, and Venus in Capricorn; it argues barrenness in a male geniture, and abortion in that of a female; or that what is produced shall die ere it has seen the light. In like manner Saturn, if posited in the ascendant, will produce barrenness, or destroy the offspring. So Mars in opposition

ſition of Jupiter or Venus deſtroys the hope of iſſue in the native; and Jupiter in oppoſition to Saturn deſtroys whatever is produced under it, more eſpecially if Jupiter happens to be lord of the fifth. But the moſt deciſive teſtimony of barrenneſs, is when the lord of the fifth and the lord of the aſcendant are combuſt and retrograde, unaided by benefic rays, and the Moon in detriment.

If, on the contrary, the Moon and Mercury are poſited in the fifth houſe, and their diſpoſitors unafflicted, it is an argument that the native ſhall have iſſue. So likewiſe if Mercury be occidental, and in good aſpect to Jupiter or Venus, it produces children; but if oriental, and afflicted by Saturn, it denotes barrenneſs. The Moon configurated with Venus or the Dragon's head in the fifth houſe, and a prolific ſign on the cuſp thereof, is a certain proof of many children, and good. And again, Jupiter in trine aſpect of the Moon, in moiſt ſigns; or the Moon, with Jupiter or Venus in an angle, or in good aſpect with the angles, declares the ſame; and that they will be born to preferment. When theſe ſignificators fall wholly in maſculine ſigns, the iſſue ſhall be all males; but, when they fall wholly in feminine ſigns, the offſpring ſhall be all females. Again, if the major part of theſe ſignificators fall in maſculine ſigns, and the reſidue in feminine, the native ſhall have moſt boys; but, if the majority be in feminine ſigns, and the reſt in maſculine, then will he have moſtly girls.

The number of children the native ſhall have is determined by collecting the number of teſtimonies by which they are produced; for the more fruitful planets that are found in the fifth or eleventh houſes, and in fruitful ſigns, give the more children; whereas, the fewer the planets are that we find poſited in thoſe houſes and ſigns, the fewer children will be produced; and this is a never-failing criterion whereby to judge. Let it alſo be remembered, that fruitful planets in bicorporal ſigns produce double, and in fruitful ſigns treble, the number.

The readieſt and moſt accurate way of determining the native's iſſue is to collect all the teſtimonies of fruitfulneſs and ſterility that appear on the face of the geniture into one table, as in the foregoing judgement on the temperature and conſtitution; and, according to the majority of ſignificators, let the enquiry be decided. If the ſignificators and ſigns of ſterility exceed in number and energy the ſignificators of fecundity, the native cannot have iſſue. If theſe teſtimonies happen to be equal, then regard muſt be had to a good revolution and direction meeting together; and, if ſuch ſhould occur, without any malefic influence, it may ſafely

ſafely be pronounced that the native will have one child. If theſe rules are duly attended to, the reader will find no difficulty in obtaining ſatiſfactory information upon this important enquiry, in his own or in any genethliacal figure that is laid before him.

According to the rules I have recommended, I ſhall inveſtigate the queſtion in this nativity, reducing the particular quality of each ſignificator into a table, and deducing from thence the effects they reſpectively give. Upon the aſcendant there are two ſigns, both of which muſt be taken, as well as all the other aſpects.

Libra aſcending, in itſelf	—— is	—	*indifferent.*
Venus, lady of that ſign, in Piſces	——	—	*fruitful.*
Scorpio aſcending	——	—	*fruitful.*
Mars, lord of that ſign, in Virgo	——	—	*barren.*
Piſces on the cuſp of the fifth	——	—	*fruitful.*
Jupiter, lord of that ſign, in Taurus	——	—	*indifferent.*
Jupiter, by ſextile aſpect to the fifth	——	—	*fruitful.*
Leo, on the cuſp of the tenth	——	—	*barren.*
The Sun, lord of that ſign, in Aries	——	—	*indifferent.*
The Moon, in Capricorn	——	—	*indifferent.*
The Moon, by dexter ✱ with ♏ in the aſcendant			*fruitful.*
The Moon, by ſiniſter ✱ with Piſces in the fifth		—	*fruitful.*
Virgo on the cuſp of the eleventh	——	—	*barren.*
Mercury, lord of that ſign, in Aries	——	—	*indifferent.*
The Dragon's Head in the fifth gives *three teſtimonies*			*fruitful.*

Number of teſtimonies for fruitfulneſs	9
Number of ditto for barrenneſs	3
Surplus in favour of fruitfulneſs	6

And therefore, as the indifferent ſigns operate neither way, I conclude from the above majority of ſix fruitful ſignificators, that the native ſhall have ſix children. The next thing is, to determine their ſex, or how many ſhall be males or females. To do this, it only requires to aſcertain the quality of the ſigns and planets with which the Moon is configurated, whether maſculine or feminine; and from thence judgment is drawn. For example: The Moon, in this geniture, is the firſt planet that collects maſculine rays, and is therefore to be firſt taken. She is poſited in a feminine ſign, and beholds the feminine ſign Scorpio, which are two arguments in favour of a female child; but, oppoſed to

 theſe,

thefe, we find a much more powerful influence in favour of the mafculine. The Moon is fefquiquadrate afpect with Mars, in quartile of the Sun, and within orbs of a quartile configuration with Mercury, who in this figure is conftituted a mafculine planet, by being in a mafculine fign, in fextile of Saturn, and in reception of Mars, which are both mafculine planets; and the Moon's north node falling in the fifth houfe, and being difpofed of by Saturn; are fo many infallible teftimonies of the mafculine conformation, that I pronounce the firft iffue with which this native fhall be bleffed will be a fon.—And fo it happened.

To demonftrate the fex of the fecond child, I re-confider the figure. I find the Moon is the principal fignificator of the fecond child alfo, becaufe fhe fends a finifter fextile to the fifth houfe, as well as a dexter fextile to the firft. Adopting therefore the fame node as before, I deduce two arguments only in favour of a female; but in favour of a male I again find a confiderable majority; the Sun, Mercury, Jupiter, and the Moon's north node in the fifth, being all ftrong teftimonies that the fecond child fhall be a male.—And fo it proved.

We next confult the figure, and felect the principal fignificator of the third child. This I find to be Jupiter, becaufe he is not only lord of the fifth houfe, but becaufe he likewife beholds the fifth with a fextile, and the eleventh with a trine, afpect. I am therefore to confider, as in the foregoing cafes, how this fignificator is configurated as to mafculine and feminine influences. The fign upon the cufp of the fifth houfe is feminine; Jupiter lord of the fifth, in Taurus, is alfo feminine; Venus, who is the difpofitor of Jupiter, is a feminine planet, and pofited likewife in a feminine fign; the Moon beholds the fifth houfe with a fextile afpect, and is a feminine planet in a feminine fign. Thefe are all arguments in favour of the female conformation; whilft we find only *two* in favour of the mafculine, namely, Jupiter, a mafculine planet, and the Dragon's Head, or fortunate node of the Moon; fo that, the majority of teftimonies being fo much in favour of a female child, I hefitated not to affirm, that of fuch fex fhould be the next offfpring;—which was abfolutely the cafe.

The other three children are defined from the Moon's fortunate node, or Dragon's Head, which, falling in a fruitful fign, invariably denotes three children; and, as its configurations are made with mafculine or feminine planets, fo fhall be their fex. In the prefent cafe the Dragon's Head falls not only in a fruitful but in a feminine fign; Jupiter, its difpofitor, though a mafculine planet, is in a feminine fign, and therefore

therefore impregnates that quality; the Moon, a feminine planet, beholds the Dragon's Head from a feminine ſign; all which prove the feminine nature ſhall form the quality; and hence it is certain that the three laſt children of this native ſhall be all girls.—And ſo it really proved.

This account may appear miraculous to thoſe unacquainted with planetary influence; but their action is certain, and their energy invariably the ſame. Thus the grand Projector of the univerſe, continually produces, by perpetual revolutions of the celeſtial bodies, the ſame cauſes and effects, giving life and motion to all animated nature, and vegetative nouriſhment to the inanimate; and, as the inanimate are ſometimes found imperfectly wrought, or mixed, or blended with their oppoſite qualities, or of a doubtful genus; ſo we find the animate are ſubject to the ſame mixtures and affections, according as the planets ſhall be configurated under which they are formed. And hence we conſtantly find, that, in the generation of the human ſpecies, if the maſculine influence hath greatly the majority, the perſons produced under it will be proportionably ſtrong, muſcular, raw-boned, and maſculine; but, when it hath barely the ſuperiority of the female influence, the native is effeminate, weak, ſlender, and diminutive. So likewiſe females, where the female conformation hath greatly the aſcendancy, are moſt delicately and charmingly formed, with all the grace and ſoftneſs of the ſex, and with due ſymmetry and proportion; but, where it hath but barely the predominancy over the maſculine, it fails not to produce large, coarſe, raw-boned, maſculine, women. And, as we have before fully explained, if the maſculine and feminine configurations are found equally ſtrong at the time of birth, if the action of the one quality ſhall in no wiſe obtain predominancy over that of the other, but the degrees of power and dignity ſtand equally balanced, and neither the maſculine nor feminine influence preponderate, then ſhall the ερμης αφροδιτη, or the hermaphrodite, be produced.

From the fifth houſe we are alſo enabled to form a tolerably correct judgment, whether the children born to the native ſhall, in a general way, be fortunate or unfortunate in their journey through life; but, as theſe children are all living, and grown up to maturity, delicacy requires that I ſhould be ſilent on that head. I would at the ſame time recommend to every perſon, before he decides poſitively upon the events predicted by the fifth houſe, ſo far as they relate to the general characters and purſuits of children promiſed to the native in any genethliacal figure, to conſult the radix of each child's birth, and compare it with thoſe of the parents, by which means the artiſt can never err.

By

By the fifth houſe we are likewiſe enabled to judge of the probable event of every ſpecies of adventure, whether by lottery, dealings in the funds, purchaſe or ſale of life-annuities, or of any tranſaction where a certain or definable riſk is to be ſuſtained: for theſe ſpeculations, however varied or multifarious, are governed by the ſame motions of the mind, and ſpring from the ſame effect in our radical geniture. In the preſent figure, we find the north or fortunate node of the Moon poſited in the fifth houſe, which is a ſtrong argument of ſucceſs in ſuch enterprizes; and this ſucceſs is ſtrengthened by the Moon's ſextile aſpect therewith. But we dare not, in any caſe, decide by one ſpecies of evidence, without conſulting what may be offered on the contrary ſide. We therefore find, that, oppoſed to the foregoing propitious teſtimonies, there are ſeveral that produce a very oppoſite effect. Jupiter, who is lord of the fifth, and ſignificator of the native's adventure, being poſited in the eighth houſe, deſtroys much of the luck promiſed by the foregoing aſpect; and, as Mars is in direct oppoſition to Venus, and the part of fortune afflicted by Saturn; at the ſame time that the Moon's unfortunate node, or Dragon's Tail, falls in the eleventh, the houſe where the final end of all things is determined; we may ſafely conclude, that, though the native might occaſionally derive advantage by ſuch ſpeculations, yet he would eventually be injured by them.

CONSIDERATIONS reſulting from the SIXTH HOUSE.

From the ſixth houſe we deduce thoſe infirmities or conſtitutional diſorders of the body, with which the native, from the particular quality of the ruling planets at birth, ſhall from time to time be afflicted, as the ſeveral directions ſhall happen to come up. This houſe likewiſe has relation to the good and evil occurrences that reſult from our immediate ſervants or domeſtics; and likewiſe from our cattle.

But the moſt eſſential information the inquiſitive reader can wiſh to acquire, is that which regards the health or ſickneſs of the native, and which, ſince the days of Adam, is the promiſcuous lot of all God's children. Infirmity both of body and mind were unqueſtionably occaſioned by the fall, which hurled, as it were, the whole ſyſtem of nature into oppoſite extremes, and gave that jarring inequality to the elements which lays the foundation of every radical diſorder. For, as theſe elements are more or leſs predominant in conception, and as they are diverſely changed and modified by the forms and properties of the planetary influence at the time of birth, ſo will the incidental occurrences of health and ſickneſs be, according to their ſpecific quality and temperature; and this is definable from the temperament and complexion

plexion of the native; for, as his temperature is, ſo ſhall be his ſickneſs or his health; for ſickneſs is no other than an inequality of ſome predominant humour offending at the time of birth; and, of whatever element ſuch predominant humour is compounded, of ſuch nature and quality will be the diſeaſe. Hence then the propriety of every phyſician's conſulting the radical cauſe of diſeaſes from the geniture of the patient, whenever it can be obtained; for, by uniting uranical and phyſical precepts together, there cannot be a doubt but life may oftentimes be preſerved, where it is fatally deſtroyed through ignorance or miſtake in the radical cauſe of the complaint. Indeed the eminent progreſs, and unbounded ſucceſs, of the learned and ingenious Dr. Salmon in the ſcience of phyſic, he confeſſes to have derived from aſtrological knowledge in decumbitures, by which means he ſeldom or ever loſt a patient, but where nature was totally exhauſted, and the ſprings of life fairly at an end. A very proper example this, for modern practitioners to follow; ſince not only fortune and fame, but the general good of mankind, would flow from it.

In the hope that many of my readers will be deſirous of acquiring the moſt extenſive information in this part of the ſcience, I ſhall here ſtate the various configurations from whence the cauſes of ſickneſs and health may be deduced; as well thoſe which were ſelected by Dr. Salmon in the courſe of his practice, as thoſe which I have added by my own experience. The ſubject is intereſting, and deſerves attention.

If, in the figure of birth, the lord of the ſixth houſe be in good aſpect with the lord of the aſcendant, it is a ſtrong argument that the native will be healthy. So when the Moon is well dignified, and in good configuration with the lord of the ſixth houſe, or beholds the cuſp of the ſixth with a ſextile or trine, it is another proof of the native's health. When benefic ſtars are in the ſixth houſe, in good configuration with the luminaries, or with the lord of the aſcendant, it further demonſtrates a healthy conſtitution. If the lord of the ſixth, the cuſp of the ſixth, or the Moon, be unafflicted by bad aſpects of Saturn or Mars, or by fixed Stars of their nature, or by the Dragon's Tail; and neither the lord of the ſixth nor the Moon be combuſt or peregrine, the native will moſt probably live in perfect health all his days.

But, on the contrary, if moſt or all the ſignificators in a geneſis be found weak and unfortunate, or afflicted by the malignant planets in body or aſpect; or if moſt of the ſignificators poſited in the twelfth, eighth, or ſixth, houſes, or the infortunes in the ſeventh, are in no good

aſpect of Jupiter, Venus, or the Sun, or Moon; the native's body will be very infirm, and become a perfect repoſitum of diſeaſes. And according to the nature of the ſigns in which thoſe planets are poſited, *i. e.* according to the triplicity, ſo will the native be continually afflicted with ſuch infirmities as proceed from the predominant quality of that trigon; for, if the ſignificators be in watery ſigns, he will be afflicted with phlegm; if in earthy, he will be oppreſſed with melancholy; if in fiery, with cholic, heat, and feveriſh affections; but, if in airy ſigns, he will labour under moſt or all of thoſe complaints which ariſe from too great an abundance of blood.

Whenever we find in a nativity the lord of the aſcendant applying to the lord of the ſixth, it declares, the native will be inattentive to his own health, and often ſuffer thereby. The Sun in the ſixth, ſeventh, eighth, or twelfth, houſes, is an argument of ſhort life, of many and bitter afflictions, and of much ſickneſs; particularly if in bad aſpect with the Moon; but, if theſe luminaries be in conjunction of each other, it preſages defect of underſtanding, and afflictions of the head and brain, which the phyſician can neither diſcover nor cure. If the Moon be afflicted by the quartile or oppoſition of Saturn, or the Dragon's Tail, in the firſt or ſecond houſes of the figure, it declares the whole life will be infirm; and, if fixed Stars of the quality of Saturn be joined with either of the luminaries, the native will be always lean and puny, and the food he takes will afford but little nouriſhment; ſo likewiſe he that hath Mars elevated above Saturn in his birth will be of a weak and ſickly habit of body.

If Mars be in the ſixth houſe, it gives ſudden caſual diſeaſes, which return upon the ſligheſt occaſion; if in the twelfth, he afflicts the body with extreme weakneſs, and forebodes caſual misfortunes. So, if an infortune be matutine, it ſhews ſudden diſeaſes or falls; if veſpertine, a ſickly habit or durable complaints. But, ſince bodily infirmities cannot be deduced intirely from the bare poſition of any one planet when others of an oppoſite nature and quality are ſo ſituated as to counterbalance its influence, ſo the foregoing obſervations can only hold good in ſuch nativities where they ſtand implicitly as above deſcribed, without any other planet in configuration, and totally unimpeded by the influence of other rays; for, when theſe occur, the complaint ariſes from a compound cauſe, and every ſeparate quality muſt be conſidered, and compared with the fundamental ſignificators of the temperature and conſtitution of the native in his radical figure of birth, which, being duly aſcertained, and proved by direction, will ſeldom fail to point out the preciſe nature and tendency of the diſeaſe.

The

The four triplicities, from whence the four complexions or temperatures arife, and the figns which compofe them, muft be fully contemplated in this enquiry. If the native be found to exceed in his temperature or complexion with the choleric humour, and Saturn happens to be the afflicting planet, and pofited in Aries, being the houfe of Mars, and the exaltation of the Sun, he then declares the native fhall at times be troubled with melancholy vapours, and impofthumes in the head, with colds, watchings, ftoppage in the ftomach and bowels, diftillations of rheum, and pains in the arms and fhoulders. If Jupiter be the afflicting planet in Aries, he denotes fome affliction in the head, or quinfey in the throat, or tumorous fwelling, with fainting or fwooning. If Mars in Aries be the afflicting fignificator, he gives extreme pain in the head, arifing from a hot caufe; or elfe want of fleep, or hot rheums in the eyes, or gripings in the bowels. If the Sun be the afflicting planet, and pofited in Aries, he then gives the megrim, reftleffnefs, fore eyes, with pain or fwellings in the thighs and hips. If Venus be the afflicting planet, and in Aries, fhe produces heavinefs and dulnefs in the head, proceeding of cold; and difpofes to lethargy, and to complaints of the kidneys and reins. If Mercury be the afflicting planet in Aries, he caufes the vertigo, or lightnefs of the head, with all the various difords of the womb. If the Moon be the afflicting planet in Aries, fhe gives defluxions of rheum from the head, falling ficknefs, convulfions, dimnefs of fight by cold, fleepinefs, with pains or lamenefs in the knees. Thefe feveral complaints are peculiar to the fituation of each of the planets when in the fign Aries; for, in each different fign, they vary their effect upon the conftitution, by participating in the nature and quality of each of the figns refpectively. It will therefore be neceffary to trace their influence through each of the four triplicities, before their action can be precifely determined in every geniture.

Saturn in Leo, being the afflicting planet, gives violent affliction of the nerves, confumption, or wafting of the liver, debility in the reins, and weaknefs in the back. If Jupiter be the afflicting fignificator in Leo, it difpofes to feverifh complaints, pleurify, pains in the inteftines, gripings, and wind cholic; and the fciatica, or hip-gout. When Mars is the afflicting planet in Leo, choler abounds, with a violent fever, pains of the ftomach, or kidneys. If the Sun be the afflicting planet in Leo, it gives the putrid or fpotted fever, ftone and gravel, fainting fits, excruciating pains in the head, almoft to madnefs. If Venus afflict the native in Leo, it induces the violent fever of love; gives obftructions at the ftomach, with pain or fwelling in the legs. If Mercury afflict in Leo, he gives fadnefs of heart, tremblings, pains in the

the back, with lameneſs in the arms, and pains in the extremities. If the Moon afflict the patient in Leo, ſhe gives ſickneſs at ſtomach, increaſes the king's evil, and all diſorders of the throat.

In Sagittarius, if Saturn be the afflicting planet, he produces weakneſs of the extremities, conſumptions, pains in the legs and feet, and the gout. If Jupiter be the ſignificator of affliction in Sagittarius, he produces putrefaction of blood, fevers proceeding from choler; pains and ſwellings in the knees, and tumours in the head and neck. If Mars afflict in Sagittarius, he gives the ſciatica, or pains in the hips or thighs, dryneſs of the mouth, with extreme heat and ſoreneſs of the throat. If Sol afflict in Sagittarius, it cauſes choleric humours in the thighs or hips, the fiſtula, fainting fits, and ſickneſs at heart. If Venus be the afflicting planet in Sagittarius, ſhe produces the ſciatica, corruption of blood, ſurfeits, and ſickneſs of ſtomach. If Mercury afflict in Sagittarius, we ſuffer pains in the back and reins, pains in the kidneys, coughs and ſtoppage of urine. If the Moon be the afflicting planet in Sagittarius, ſhe induces weakneſs or lameneſs in the thighs, pains in the bowels, and the wind cholic. Theſe are the various complaints which the planets give in the fiery triplicity, which is under the denomination of choler, and is compoſed of the three foregoing ſigns. I ſhall now ſtate the afflictions which ariſe from the poſition of the ſeven planets in the earthy triplicity, which conſiſts of the three ſigns Taurus, Virgo, and Capricorn.

If Saturn be the afflicting planet in the ſign Taurus, he gives the king's evil, or malignant ſore throat, quartan ague, obſtructions of the ſtomach, the ſcurvy, and melancholy affections. If Jupiter be the afflicting planet in Taurus, it produces the quinſey, or ſwelling of the throat, rheumatic gout in the hands and arms, wind in the blood, obſtructions in the bowels, with pains and gripings. If Mars be the afflicting planet in Taurus, he occaſions tumours of the neck and throat, weakneſs and pains in the back, the ſtone in the reins, or a conſumption. If the Sun afflict in Taurus, it endangers the quinſey or ſore throat, and gives pain and ſwelling in the knees. If Venus be the afflicting planet in Taurus, ſhe produces a catarrh, or ſome malignant humour in the throat, pains in the head, colds, and defect in the ſecrets. If Mercury afflict in Taurus, he cauſes diſtillations in the throat, and wheeſings in the ſtomach, the ſciatica, or lameneſs and numbneſs in the feet. If the Moon be the afflicting planet in Taurus, ſhe occaſions ſwelling and ſoreneſs of the throat, canker in the mouth, pains in the legs, and gout in the feet.

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If Saturn be the afflicting planet in the ſign Virgo, he occaſions violent obſtructions in the bowels, which frequently end in mortification, and terminate life; he likewiſe produces laſſitude and weakneſs in the thighs, ſtoppage of urine, and the ſtone. If Jupiter be the afflicting planet, and poſited in the ſign Virgo, he occaſions putrefied and corrupted blood, cold and dry liver, obſtructions of the lungs, conſumption, weakneſs in the back, pain and feebleneſs in the joints; and, in women, fits of the mother. If Mars be the afflicting planet in Virgo, he often occaſions the bloody flux, or a confirmed dyſentery; alſo obſtructions in the circulation of the animal fluids, and diſorders in the legs. If the Sun be the afflicting planet in Virgo, he gives the bloody flux, or choleric obſtructions in the ſtomach and throat, or ſome ſwelling tumours therein. If Venus afflict in Virgo, ſhe produces worms, windcholic, flux, pains at the heart, or illneſs proceeding from cold taken in the feet. If Mercury afflict in Virgo, he gives the bilious cholic, ſhortneſs of breath, obſtructions at the ſtomach, pains in the head, and diſorders of the brain. If the Moon be the afflicting planet, and ſituated in Virgo, ſhe gives all kinds of obſtructions in the bowels, lowneſs of ſpirits, deep melancholy, ſudden tremors, fainting fits, and weakneſs in the extremities.

If Saturn be the afflicting planet in the ſign Capricorn, he gives the gout in the knees, legs, and feet; alſo pain in the head, and obſtructs the circulation. If Jupiter be the afflicting planet in Capricorn, he produces melancholy blood, and running pains, or ſome obſtruction or ſtoppage in the throat. If Mars be the afflicting planet in Capricorn, he gives violent pains in the knees, with lameneſs, and alſo in the hands and arms, with hot ſwellings, and violent tumours. If the Sun be the afflicting planet in Capricorn, he gives ſwellings in the knees, whitlows, diſtemper in the bowels, with fever, and mortification. If Venus afflict in Capricorn, ſhe produces ſcrophula in the knees and thighs, tumours or ſwellings in the teſticles, debility in the reins, and coldneſs at ſtomach. If Mercury be the afflicting planet in Capricorn, he gives the gout in the feet and knees, occaſions ſtoppage of urine, palpitation of the heart, and violent heart-burn. If the Moon afflict in Capricorn, ſhe gives the gout or whitlow in the knees, pains in the back and reins, ſtone and gravel, weakneſs of the kidneys, and the whites in women. Theſe diſeaſes are all under the malefic configuration of the ſeven planets in the earthy triplicity. I ſhall next ſtate thoſe uſually produced in the airy, which triplicity is compoſed of the three next ſigns in order, viz. Gemini, Libra, and Aquarius.

If Saturn be the afflicting planet, and pofited in the fign Gemini, he gives pains in the arms and fhoulders, pleurifies, obftructions in the bowels, melancholy, and black jaundice. If Jupiter be the afflicting planet in Gemini, then blood will abound, and occafion pleurifies, and diforders of the liver and reins. If Mars be the afflicting planet in Gemini, he often occafions breakings out, boils and blotches, pains in the arms, heat of blood, putrefaction, the ftrangury, and other complaints in the fecrets. If the Sun afflict in Gemini, the native will be fubject to fcorbutic complaints, corruption of blood, and peftilential fevers, with weaknefs or lamenefs in the legs. If Venus be the afflicting planet in Gemini, fhe corrupts the blood, and brings on a dropfy; fhe alfo produces the king's evil, and fome diftillations of rheum from the head, afflicting the extreme parts. If Mercury afflict in Gemini, it produces windy blood, weaknefs in the arms, pains in the head, and the rheumatic gout. If the Moon afflict in Gemini, fhe brings the gout in the hands and elbows, alfo in the legs and feet. Thefe complaints are all peculiar to Gemini.

If Saturn be the afflicting planet in Libra, it argues a confumption of the body, weaknefs in the back, ftrangury, corruption of blood, the fciatica, and gouty or rheumatic pains. If Jupiter be the afflicting planet in Libra, it occafions the dropfy, tumours in the groin, the piles, fiftula, inflammations in the legs, fevers, and furfeits. If Mars be the afflicting planet in Libra, he gives the ftone and gravel, violent pains in the kidneys and bladder, fevers, and pains in the feet. If the Sun be the afflicting planet in Libra, he produces choler, pains in the back, fharpnefs of urine, univerfal corruption and inflammation of the blood, with laffitude in the arms, fhoulders, and extremities. If Venus afflict in Libra, fhe gives a weaknefs in the reins, debility of the animal functions, diabetes, pains in the bowels and head, with the bilious cholic. If Mercury afflict in Libra, he gives pain in the mufcular fyftem, occafions ftoppage of urine, faintings and palpitation of the heart, obftructions in the throat, decay of the lungs, or phlegmatic fwellings in the breaft. If the Moon be the afflicting planet in Libra, fhe debilitates the reins, gives pains in the back and bowels, produces a diabetes, or brings on the whites in women. Thefe are the feveral complaints engendered under Libra.

If Saturn be the afflicting planet, and pofited in Aquarius, he gives pains in the head from melancholy vapours, fwellings or gatherings in the throat, pains and cramps in the limbs and joints, pains in the ears, and deafnefs. If Jupiter be the afflicting planet in Aquarius, he produces running pains all over the body, particularly in the hands, arms, legs,

legs, and feet. If Mars be the afflicting planet in Aquarius, he begets putrefaction and inflammation of the blood, fwelling in the legs, obftructions in the ftomach, pleurify, or intermittent fever. If the Sun be the afflicting planet, and in Aquarius, it occafions lamenefs and foul eruptions in the legs, difficulty in making water, and wafting of the reins and kidneys. If Venus be the afflicting planet in Aquarius, fhe caufeth gouty or rheumatic humours in the knees and feet, and fometimes in the ftomach; but, if the blood be in a putrefied ftate, fhe will caufe the dropfy. If Mercury be the afflicting planet in Aquarius, he gives fluxes, and wind in the bowels, running pains in the extremities, and fwellings in the feet and legs. If the Moon be the afflicting planet in Aquarius, fhe produces dropfy in the legs, fits of the mother, diabetes, weaknefs in the ftamina, univerfal laffitude, runnings of the reins, and impotency. Thefe are engendered of the planets, when malevolently configurated in the airy triplicity. We fhall next confider the watery, which is formed of Cancer, Scorpio, and Pifces.

If Saturn in Cancer be the afflicting planet, it occafions obftructions of the ftomach, tertian agues, fcurvies, coughs, and colds, phthifics, and ulcerations of the lungs, cancers and ulcers in the breaft, pains and weaknefles in the back, afthmas, and confumptions. If Jupiter be the afflicting planet in Cancer, he caufes furfeits, dropfy, bad appetite, obftructions in the bladder, weaknefs, and debility in the ventricle. If Mars be the afflicting planet in Cancer, he breeds a pleurify, or occafions the gathering of fharp acrid humours in the ftomach, whence arife the moft violent bilious complaints. If the Sun be the afflicting planet in Cancer, it produces hoarfenefs, and feverifh affections, inducing to the fmall-pox or meafles. If Venus be the afflicting planet in Cancer, fhe caufeth bad digeftion, lofs of appetite, furfeit with vomitting, an univerfal corruption of blood, and pains in the back and bowels. If Mercury is the afflicting planet, and in Cancer, he declares a cold ftomach, gripings of wind, diftillations of cold rheum, or fome cough, with lamenefs in the legs. If the Moon be the afflicting planet in Cancer, fhe produces watery complaints of the ftomach, fmall-pox, dropfy, tympanies, falling ficknefs, and convulfions. Thefe are the feveral afflictions incident to the feven planets, when promittors under Cancer.

If Saturn be the planet afflicting in the fign Scorpio, he gives the piles, fiftula, and tumours in the groin, gout in the legs and feet, obftructions of the nerves, giddinefs, and palfy. If Jupiter be the afflicting planet in Scorpio, he gives the fcurvy or dropfy, indigeftion, obftructions in the bladder, ftrangury, weaknefs, palpitation of the heart, the

the ſciatica, and piles. If Mars be the afflicting planet in Scorpio, he gives violent fevers, ſmall pox, ſcurvy, dropſy, ſwelling in the privities, violent pain in the head, rheum in the eyes, the megrim, and in a woman a ſuper-abundance of the menſtrual flux. If the Sun be the afflicting planet in Scorpio, it occaſions violent irruptions of putrid matter from different parts of the body in large boils or blotches; otherwiſe it brings on obſtructions in the ſtomach and bowels, ſuppreſſion of urine, or the bilious cholic. If Venus be the afflicting planet in Scorpio, ſhe produces the dropſy, ſcurvy, king's evil, pains of the kidneys, running of the reins, debility, and impotency. If Mercury be the afflicting planet in Scorpio, he produces quartan agues, proceeding of heat and moiſture; pains in the bowels, flux or dyſentery, with pains in the arms and ſhoulders. If the Moon be the afflicting planet in Scorpio, ſhe deſtroys the generative faculty, vitiates and impoveriſhes the ſemen, and finally induces an unceaſing gleet; ſhe likewiſe brings on a dropſical or conſumptive habit, which generally terminates in death. Such are the diſeaſes engendered under Scorpio. We ſhall laſtly conſider thoſe produced under Piſces.

If Saturn be the afflicting planet in the ſign Piſces, he will occaſion the gout in the hands or feet, defluxions of viſcous humours, conſumptions, or dropſy. If Jupiter be the afflicting planet in Piſces, he impoveriſheth the blood, brings on a dropſy, cauſeth abundance of phlegm in the ſtomach, produces ſwellings in the face, and pains in the head. If Mars be the afflicting planet in Piſces, he gives lameneſs in the feet, ſtops the free circulation of the blood and juices, vitiates the liver, which comes away with frequent ſpitting and retching, and ultimately brings on a fever. If the Sun be the afflicting planet in Piſces, he deſtroys procreation, brings on all the diſorders incident to barrenneſs, with obſtructions in the ſtomach and bowels, ſtrangury, and extreme pain in the back and reins. If Venus be the afflicting planet in Piſces, ſhe produces a cold watery ſtomach, white ſwellings in the knees or legs, flux in the bowels, which terminates in a dyſentery. If Mercury be the afflicting planet in Piſces, it occaſions weakneſs and laſſitude in the bowels and reins, with running pains or ſwellings in the knees, legs, or feet. If the Moon be the afflicting planet in Piſces, ſhe produces the dropſy, impoſthumes of the head, watery ſwellings in the thighs and legs, univerſal laſſitude, or a phlegmatic conſtitution of the whole body.

Thus have we defined the ſpecific diſeaſes produced under each of the twelve ſigns, according to the nature of their triplicity, in which any or either of the ſeven planets are the promittors or ſignificators of the malady.

But,

But, as it does not always happen that the aſcendant, or the part of fortune, is the giver of life, and a ſingle planet at the ſame time promittor, in which caſes alone the foregoing rules can invariably be admitted, it will be neceſſary to demonſtrate the other influences, with which the regular enjoyment of health is impeded by ſickneſs and diſeaſe. It is the more neceſſary to be copious in this ſpeculation, ſince we cannot, without a perfect knowledge of all the configurations that induce ſickneſs, either aſcertain the afflictions to which the native ſhall be ſubject during his life, or diſcover, with any degree of accuracy or ſatisfaction, the temporary and curable diſorders, from that laſt and final malady, which baffles the ſyſtem of phyſical aid, and diſunites the immaterial ſoul from the corruptible body. In all diſeaſes, the Moon is more particularly to be regarded, ſince her action upon the body is moſt ſenſibly felt, and her contiguous poſition brings her more frequently into contact with malignant rays. I ſhall therefore demonſtrate the various configurations, under which ſhe tends to deſtroy the native's health or life, if afflicted by the malefic rays of Saturn or Mars, in his figure of birth.

If the Moon in Aries be afflicted by the conjunction, quartile, or oppoſition, of Saturn, the native will be remarkably ſubject to coughs and colds, impoſthumes in the head, weakneſs in the eyes, diſtillations of rheum in the breaſt, ſwellings in the throat, loathings in the ſtomach, with irregular and profuſe perſpiration. But if the affliction be by the conjunction, quartile, or oppoſition, of Mars, it cauſes diſorders of the brain, violent fevers, reſtleſſneſs, inflammations of the liver, and phrenzy. If in Leo the Moon be afflicted by the evil rays of Saturn, it produces a violent fever, putrefaction of the blood, heat and dryneſs in the ſtomach, with laſſitude and debility. But, if the diſeaſe comes by the affliction of Mars, ſtagnation of the blood, loſs of appetite, phrenzy, the putrid or ſpotted fever, will be the conſequence. If the Moon be thus configurated with Saturn in Sagittarius, it produces a defluxion of thin, ſharp, and ſubtle, humours, gives pain in the limbs and joints, with heat and ſwelling in the extremities, reſulting from the adverſe effects of heat and cold. But, if the affliction comes by Mars, it will produce violent ſickneſs at ſtomach, intermittent fever, pains in the reins and loins, inward and outward piles, and the fiſtula. Theſe diſeaſes are produced by the malefic aſpects of Saturn and Mars with the Moon, in the fiery triplicity.

If the Moon be afflicted in Taurus, by the quartile, oppoſition, or conjunction, of Saturn, it indicates ſlow fevers, proceeding from burnt

 choler;

choler; and obſtructions of the arteries, with inflammation of the whole body, and exulceration of the lungs. But, if the diſorder proceeds from the quartile, oppoſition, or conjunction, of Mars, it will riſe from a ſuper-abundance of foul blood, inducing various obſtructions of the body, inflammations of the neck and throat, pains in the head and limbs, with watchfulneſs, and convulſive ſpaſms. If in Virgo the Moon be thus afflicted of Saturn, it occaſions crudities and indigeſtions of the ſtomach, tough phlegm, obſtructions of the bowels and inteſtines, head-ach, pleuriſy, and heat of urine. But, if the affliction be by Mars, it denotes an exulceration of the inteſtines, bloody flux, putrid fever, loathing, retching, and violent ſickneſs of the ſtomach. If in Capricorn the Moon be afflicted by Saturn, it ſhews ſubtle, cold, and thin, diſtillations, pains and obſtructions in the neck and breaſt, inflammations of the lungs, with difficulty of breathing. But, if the Moon in Capricorn be afflicted by Mars, it preſages illneſs ariſing from bad digeſtion, or from ſome choleric or acrid humour in the ſtomach. It may likewiſe produce a fever of the nerves, ulcerations of the throat, and fluxes of the ſtomach and belly. Theſe are the afflictions peculiar to the Moon in the earthy triplicity, when impeded by the malefic rays of Saturn and Mars.

In the airy triplicity, if the Moon in Gemini be afflicted by the conjunction, quartile, or oppoſition, of Saturn, it inclines the native to a conſumption, to diſorders of the ſpleen, wearineſs, watchings, with ſlow fevers, pains all over the body, particularly in the joints and arteries. But if the affliction be by the malefic configurations of Mars in Gemini, it produces violent fevers, dangerous obſtructions of the blood and juices, irregular pulſe, with ſickneſs and loathing. If in Libra the Moon be afflicted by Saturn, it gives diſeaſes of the breaſt and ſtomach, pain in the head, want of appetite, loathing of food, nocturnal fevers, hoarſeneſs, coughs, and diſtillations of foul humours. But, if the evil irradiations are from Mars in Libra, it occaſions a ſuper-abundance of blood, inclines to putrid fevers, breakings out, or inflammations of the whole body. If the Moon in Aquarius be afflicted by Saturn, it occaſions languor, depreſſion of ſpirits, nervous affections, watchfulneſs, and an univerſal relaxation of the nervous ſyſtem. If the affliction come by the coil aſpects of Mars in Aquarius, it portends diſeaſes which ariſe from hot and ſharp humours engendered in the ſtomach and bowels, and eventually produces agues, intermittent fevers, exulceration of the liver, and ſometimes mortification of the bowels. Theſe are eſpecially under the airy triplicity.

In the watery triplicity, the Moon afflicted in Cancer, by the quartile, oppoſition, or conjunction, of Saturn, indicates diſorders reſulting from

from violent colds, to which the native will be remarkably ſubject; it will likewiſe occaſion diſtillations from the breaſt and lungs, moiſt catarrhs, aſthma, hoarſeneſs, and obſtructions of the bowels. But, if the afflictions ariſe from the malignant configurations of Mars, it gives ſanguine complaints, hard tough phlegm in the ſtomach, pains in the head, retching, ſickneſs of the ſtomach, and putrid fever. If the Moon in Scorpio be afflicted by Saturn, it foreſhews ulcerations in the legs and thighs, fiſtula, the piles in ano, with painful ſurpreſſion of urine by ſtone or gravel. But, if the affliction be of Mars in Scorpio, it ſhews violent pains in the head, with ulcerations or impoſthumes; as it likewiſe gives the hemorrhoids, meaſles, ſmall-pox, ſpotted fever, thruſh, chicken-pox, biles, and all bodily eruptions. If the Moon in Piſces be afflicted by Saturn, it produces diſtillations of cold rheum, ſlow fevers, pains of the back and loins, mortification of the bowels, and ſpeedy death. But, if the evil come by the affliction of Mars in Piſces, it ſhews an abundance of groſs humours, violent eruptions in different parts of the body, ſudden fevers, epilepſy, ſtagnation of the blood, fainting fits, and apoplexy.

Thus I have ſtated, in as brief a manner as poſſible, the various diſeaſes produced by the Moon in each of the twelve ſigns, when impregnated with the malefic aſpects of Saturn or Mars; and here let it be underſtood, that nearly the ſame effects are produced by the quartile, oppoſition, or conjunction, of Mercury with the Moon, as by the foregoing configurations with Saturn, and the ſame by the malefic irradiations of the Sun with the Moon, as reſult from the evil influences of Mars. I ſhall now point out the particular diſorders occaſioned by the coil aſpect of Saturn and Mars with the Sun:

If the Sun be afflicted by the quartile or oppoſition of Saturn in fiery ſigns, he produces the megrim, laſſitude of the body, quartan agues, and conſumptions. In earthy ſigns, cholics, cancerous tumours, rheumatiſm, and gout in all parts of the body. In airy ſigns, madneſs, phrenzy-fevers, ſplenetic melancholy, and violent nervous ſpaſms. In watery ſigns, agues of all ſorts, ſcurvy, leproſy, king's evil, and gout.

If the Sun be afflicted by the quartile or oppoſition of Jupiter in fiery ſigns, it produces fevers, pains in the breaſt, and ulcers of the liver and lungs. In earthy ſigns, the phthyſic, catarrhs, colds, coughs, hoarſeneſs, black jaundice, and inveterate cholic. In airy ſigns, corruption of blood, inflammation of the lungs, ſcurvy, and debility in the reins. In watery ſigns, ſmall-pox, meaſles, ſickneſs of the ſtomach, and intermittent fevers.

If

If the Sun be afflicted by the quartile or oppofition of Mars in fiery figns, it denotes putridity of blood, violent fevers, fainting fits, and epilepfy. In earthy figns, the yellow jaundice, quinfeys, and choleric tumours in the throat, ague and fever. In airy figns, furfeits, inflammations of the blood, ftone and gravel, weaknefs of the back and reins, debility, and impotency. In watery figns, the dropfy, fcurvy, pleurify, obftructions of the lungs, diabetes, and ftone in the bladder.

The Sun, directed to his own quartile in any nativity, gives fainting fits, tremors, and palpitation of the heart; whatfoever be his fignification in the radix, he will, phyfically confidered, be the author of flow fevers, and always incline the native to difeafe. But, if he be afflicted by the quartile or oppofition of Venus in fiery figns, it will produce pains in the back, bowels, and reins, fluxes of the belly, tending to a confirmed dyfentery. If in earthy figns, phlegmatic tumours, and cold defluxions of the breaft and lungs. In airy figns, putrefaction of blood, running of the reins, pains in the fcrotum, and incurable frigidity. In watery figns, obftructions of the ftomach, fmall-pox, meafles, dropfy, rheumatifm, and gout.

If the Sun be afflicted by Mercury, in fiery figns, he gives the phrenzy, iliac paffion, and impofthumes in the head. In earthy figns, melancholy, king's evil, fciatica, leprofy, and gout. In airy figns, pains of the head and ftomach, bilious cholic, ftrangury, and gravel in the reins. In watery figns, quotidian and tertian agues, flow fevers, defluxions of the brain, fainting fits, and dropfy. But, if the Sun be afflicted by the conjunction, quartile, or oppofition, of the Moon in fiery figns, it occafions the falling ficknefs, convulfions, vertigo, and violent head-ach. If in earthy figns, the bloody flux, hemorrhoids, fiftula, and gravel in the kidneys. If in watery figns, the dropfy, epilepfy, fits of the mother, obftructions in the bladder, debility in the reins, and crude femen. If in airy figns, corruption of blood, violent cholic, pains of the ftomach and bowels, fcurvy, leprofy, and tumours in the feet or legs.

Difeafes produced by the Part of Fortune, when Hyleg or Giver of Life, and afflicted by the Anareta or Killing Planet.

If the part of fortune be in quartile or oppofition of Saturn, it brings fevers, afthmas, and confumptions. If in quartile or oppofition of Jupiter, putrefaction of blood, furfeits, fcurvy, and leprofy. If in quartile or oppofition of Mars, it gives violent fevers, ulcers, and fore legs. If in quartile or oppofition of the Sun, dead palfy, ftagnation of blood, and epilepfy. If in quartile or oppofition of Venus, obftructions of the bowels,

bowels, and weakneſs of the reins. If in quartile or oppoſition of Mercury, diſorders of the brain, head-achs, and ſpaſms. If in quartile or oppoſition of the Moon, the native will be afflicted with the falling ſickneſs, dropſy, or diabetes. And here let it be particularly remembered, that whatever part of the body the part of fortune governs, it will ſuffer more ſenſibly and acutely than any other part, in proportion to the nature and quality of the direction under which it operates. If the direction falls in a ſign of the ſame nature with the promiſer, the diſeaſe is more remiſs; but, if the contrary, the more extreme.

Diſeaſes produced by the Aſcendant when Hileg, or Giver of Life, and afflicted by the Anareta, or deſtroying Planet.

If the aſcendant be afflicted by the quartile or oppoſition of Saturn, in fiery ſigns, it occaſions diſtillations of melancholy humours; but, if in earthy ſigns, conſumptions, agues, obſtructions of the terms, aſthma, and whooping cough. If in airy ſigns, ſurfeits, ſickneſs of ſtomach, and bilious cholic. If in watery ſigns, the ſcurvy, gravel and ſtone, leproſy, and gout. If the aſcendant be afflicted by the quartile or oppoſition of Jupiter, in fiery ſigns, it brings putrid fevers, pleuriſies, and inflammations in thoſe parts of the body repreſented by that ſign in which the direction falls. If in earthy ſigns, it produces melancholy, diſorders of the ſpleen, and cholic. If in airy ſigns, univerſal corruption of the blood, ſmall pox, meaſles, and ſcurvy. If in watery ſigns, impoſthumes of the head, gout, and dropſy. If the aſcendant be afflicted by the quartile or oppoſition of Mars, in fiery ſigns, it corrupts the blood, induces violent phrenzy-fevers, and leads to madneſs. If in earthy ſigns, the cholic, rheumatiſm, and gout. If in airy ſigns, inflammations of the blood, ſtone and gravel, and weakneſs in the reins. If in watery ſigns, the ſmall pox, meaſles, and dropſy. If the aſcendant be afflicted by the quartile or oppoſition of the Sun, in fiery ſigns, it gives continual fevers, violent head-achs, and weakneſs of ſight. If in earthy ſigns, ſchirrous tumours in the neck, obſtructions in the bowels, ending in mortification. If in airy ſigns, the thruſh, chicken-pox, ſlow fevers, weakneſs in the reins, and pains in the back. If in watery ſigns, the king's evil, leproſy, and ſcurvy. If the aſcendant be afflicted by the quartile or oppoſition of Venus, in fiery ſigns, it gives aſthmatic coughs, and hot defluxions of rheum. If in earthy ſigns, obſtructions of the blood, and hard painful ſwellings. If in airy ſigns, diſorders of the womb, gleets, and impotency. If in watery ſigns, the dropſy, diabetes, or dyſentery. If the aſcendant be afflicted by the quartile or oppoſition of Mercury, in fiery ſigns, it produces catarrhs, conſumptions, vertigos, and phrenzy. If in earthy ſigns, melancholy, fevers in the head, and quotidian agues.

If in airy ſigns, the rheumatic gout, diſeaſes of the back and reins, and obſtructions of the bowels. If in watery ſigns, fits of the mother, whooping cough, and ſtone in the bladder. If the aſcendant be afflicted by the quartile or oppoſition of the Moon, in fiery ſigns, ſhe brings the vertigo, megrim, falling ſickneſs, and apoplexy. If in earthy ſigns, catarrhs, palſy, putrefied blood, and obſtructions of the terms. If in airy ſigns, ſurfeits, ſickneſs of ſtomach, ſmall pox, and meaſles. If in watery ſigns, ſcurvy, dropſy, and diſeaſes in the womb and bladder. And thus, whenever the aſcendant is afflicted by the malefic rays of any promittor, the offending humour will abound according to the nature of that ſign or triplicity wherein the aſpects fall: if in fiery ſigns, choler; in earthy, melancholy; in airy, putrefaction of blood; in watery, corruption of the whole animal juices.

Saturn in conjunction, quartile, or oppoſition, of Jupiter, poſited with the lord of the aſcendant, or in the ſixth houſe, diſorders the blood, induces melancholy, and gives pains and coldneſs in the extremities. In conjunction, quartile, or oppoſition with Mars, he gives the yellow jaundice, quartan agues, the ſtone, gravel, gout, and rheumatiſm. In conjunction, quartile, or oppoſition, of the Sun, he gives nervous affections, deep melancholy, conſumptions, and fainting fits. In conjunction, quartile, or oppoſition, of Venus, he gives the green ſickneſs, fevers, and quotidian agues. In conjunction, quartile, or oppoſition, of Mercury, he gives melancholy, madneſs, waſting of the brain, and conſumptions. In conjunction, quartile, or oppoſition, of the Moon, he gives the epilepſy, convulſions, and hyſteric fits.

If Jupiter be in conjunction, quartile, or oppoſition, of Mars, he brings putrid fevers, ſurfeits, inflammation of the lungs, and putrefaction of blood. If he be in conjunction or evil aſpect with the Sun, he gives the pleuriſy, meaſles, ſmall pox, and malignant fevers. In conjunction, quartile, or oppoſition, of Venus, he gives putrid fevers, mortification in the bowels, and univerſal corruption and ſtagnation of the blood and juices. In conjunction, quartile, or oppoſition, of Mercury, he gives defluxions of the breaſt and lungs, fluxes, and immoderate headachs. In conjunction, quartile, or oppoſition, of the Moon, he gives the pleuriſy, bilious cholic, ſickneſs of ſtomach, and ſore throat. If Mars be in conjunction, quartile, or oppoſition, of the Sun, it gives a violent burning fever, the tertian ague, carbuncles, and foul tumours. If Mars be in conjunction, quartile, or oppoſition, of Venus, it produces king's evil, ſcurvy, diſorders of the back, reins, and womb. If in conjunction, quartile, or oppoſition, of Mercury, it induces madneſs, phrenzy-

fevers,

fevers, and watchfulnefs. If in conjunction, quartile, or oppofition, of the Moon, it gives the dead palfy, epilepfy, or convulfion fits. If the Sun be in conjunction or evil afpect with Venus, it produces fevers, meafles, fmall pox, and other cutaneous diforders. If the Sun be in conjunction or evil afpect with Mercury, it brings melancholy, confumptions, and weaknefs of the nervous fyftem. If in conjunction, quartile, or oppofition, of the Moon, it gives rheums, defluxions of the lungs, lamenefs, agues, and putrefaction of blood. Venus in conjunction or evil afpect of Mercury, when they are fignificators of the difeafe, gives lamenefs, fcurvy, or iliac paffion. In conjunction, quartile, or oppofition, of the Moon, fhe induces the palfy, numbnefs of the extremities, cramps, and rheumatifm. Mercury in conjunction, quartile, or oppofition, of the Moon, generally produces the falling ficknefs and various diftempers of the brain.

To judge accurately of the natural force of a difeafe, great regard muft be had to the figns wherein the fignificators of the difeafe are pofited, both as to their nature and quality; for earthy figns denote colder difeafes than airy, and fiery figns hotter and drier difeafes than watery. And hence diforders might with eafe be fought out by duly confidering the nature of the figns, the dignity of the configurating planets, and the quality of the houfes in which they are pofited. In this fpeculation it muft be always remembered, that the houfes of heaven which denote difeafes, are the fixth, twelfth, eighth, and feventh; and particular regard muft be had to the lords of thofe houfes, as well as to the planets pofited therein, in acute difeafes; and to the Sun and lord of the afcendant, in chronic. But the fixth houfe, and its lord, with the planets pofited therein, beft defcribe the difeafe, particularly when they afflict either of the luminaries or the lord of the afcendant. The configurations of the Moon are in a particular manner to be noticed; for, in the conftitution of difeafes, fhe tranflates the nature of one planet to that of another, the which, if well examined, with the ftate and quality of that planet whofe virtue fhe tranflates, cannot fail to difcover to us the true caufe of the ficknefs or difeafe with which the native is afflicted. For according to the fign the Moon is in, to the nature of that planet to which fhe applies, and to the fign that planet is in, fo the difeafe fhall correfpond in nature and quality to that planet, whether it be a fortune or an infortune, mafculine or feminine, nocturnal or diurnal, hot or cold, dry or moift; and the fame fhall be repreefented of the temperature, part of the body, and difeafe, he induces; and whether he be angular, fuccedent, or cadent; whatever part of the body he governs

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by the houſe he is in, whether he be direct or retrograde, ſwift or ſlow, oriental or occidental, combuſt or free, preciſely ſo ſhall the ſtrength and duration of the malady be. And in this enquiry it will become us to diſtinguiſh whether the affliction be eſſential or accidental. The parts of the body eſſentially afflicted, are governed by the ſign upon the aſcendant, the cuſp of the ſixth houſe, and the Moon; thoſe accidentally afflicted, are governed by the lord of the aſcendant, the lord of the ſixth, and the Moon; and by the ſigns in which they are poſited, both according to ſimple and compound ſignification. The difference between the eſſential and accidental affliction, is this: the one demonſtrates where the root of the diſeaſe lodges, and where the chief and real affliction is ſeated; whilſt the other ſhows the ſympathetic affliction of the component parts, which, though in fact really well, yet ſuffer an acute and ſenſible pain, by reaſon of the extremity of the diſtemper which eſſentially or radically afflicts ſome other part. For example, when one burns his hand, that is the member or part eſſentially vitiated; but, by reaſon of the extremity of the pain, the whole arm becomes inflamed. Thus the diſeaſe accidentally affects the whole arm; but it is eſſentially ſeated only in the burned hand. The ſame reaſoning holds good in all caſes generally; but particularly we ſay, that Saturn in the beginning of Cancer produces pain in the left ſide, as though pierced with an awl; in Leo he afflicts the heart and back; in Virgo the head and bowels; in Scorpio, the hips and reins, and cauſeth difficulty in making water. So Mars, lord of the ſixth, with Aries or Scorpio on the aſcendant, afflicts the head; though this poſition frequently gives pain in all parts of the human body, and produces an univerſal breaking-out, in boils, blotches, ulcers, itch, ſmall pox, meaſles, or the like. But, if Mars in this caſe be poſited in Leo, he produces pains in the back; in Virgo, inflammations of the lungs; in Libra, pains in the back and reins; but, if he be lord of the ſixth in Scorpio, he gives diſorders of the womb and bladder.

If the lord of the ſixth houſe be afflicted in a diurnal ſign, the diſeaſe will appear in the fore part of the body, as in the face, breaſt, or belly; but, if he be afflicted in a nocturnal ſign, the ſeat of the diſeaſe will be either in the back or internal parts of the body; and this will hold good, whether the ſignificator be above or under the earth. If the lord of the ſixth houſe be afflicted above the earth, and in a diurnal ſign, the ſickneſs falls in the right ſide; but if he be under the earth, and in a nocturnal ſign, it falls in the left ſide. Maſculine planets alſo afflict the right ſide of the body, and feminine the left; according to the ſpecific parts of the body which they reſpectively govern; but always remember, that a

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malefic ſtar in the aſcendant, or in oppoſition to it, in what ſign ſoever it be poſited, always afflicts the head. The ſpecific humours and virtues inſtilled reſpectively by the planets, abſtractedly conſidered, muſt likewiſe be regarded, in proportion to the ſtrength of their rays, when ſignificators of diſeaſe. Thus Saturn of himſelf produces thick, groſs, melancholy, and ſuperfluous, phlegm; and rules the receptive virtue which reſts in the body and ſpleen; and hath this natural energy doubly augmented, when poſited in Taurus, Virgo, or Capricorn. Jupiter's natural influence is heat, blood, and wind; therefore his virtue is creſcent, growing, and quickening; and is ſeated in the liver. He governs the digeſtive faculty in man, and hath his power much augmented when poſited in Gemini, Libra, or Aquaries. The humour produced by Mars is hot, ſharp, and choleric; he therefore induces anger, and governs the attractive quality in man, having his power much increaſed when in Aries, Leo, or Sagittarius. The Sun engenders yellow choler, hot and dry; he governs the vital faculty, and is the beginning of life and motion. His action is upon the heart; and with Mars he rules the attractive quality, having his power greatly augmented in Aries, Leo, and Sagittarius. Venus produces thin phlegm, cold and moiſt, governs and excites the libidinous appetite, and with Mars and the Sun preſides over the attractive quality, having her greateſt energy in Aries, Leo, and Sagittarius. Mercury engenders thin melancholy, hot and dry, hath the virtue imaginative and cogitative, and diſpoſes the animal virtue reſting in the brain. The Moon produces groſs, raw, crude, phlegm, preſides over the natural virtue reſting in the liver, and governs the expulſive faculty, having her greateſt power and influence in Cancer, Scorpio, or Piſces.

From theſe obſervations we are led to deduce, that, when the planets in their eſſential dignities are poſited at the ſame time in any of the above ſigns, the operation of the planet ſo eſſentially dignified will ſo far exceed the influence of all the other ſtars, as to render its temperament and quality too powerful in the conſtitution of the native, and to produce ſuch diſorders as are the natural conſequence. For example, if Jupiter be thus dignified in Gemini, the digeſtive faculty will be ſtrong; or, if Saturn be in Cancer, the native will have the flux, and therefore ſolid food and aſtringent liquors would be naturally recommended. The ſame doctrine holds in every other complaint, which muſt be produced by the ſuper-abundance of ſome one of the four qualities; and, when the eſſential cauſe of complaint is once found, a remedy may be eaſily adminiſtered. The following table conveys at one view, according to the poſition of the afflicting planet, what part of the body is aggrieved.

The TABLE.

	♄	♃	♂	☉	♀	☿	☽
♈	♋ ♊	♌ ♉	♈ ♍	♐	♓ ♎	♒ ♏	♑
♉	♌ ♋	♍ ♊	♉ ♎	♑	♈ ♏	♓ ♐	♒
♊	♍ ♌	♎ ♋	♊ ♏	♒	♉ ♐	♈ ♑	♓
♋	♎ ♍	♏ ♌	♋ ♐	♓	♊ ♑	♉ ♒	♈
♌	♍ ♎	♐ ♍	♌ ♑	♈	♋ ♒	♊ ♓	♉
♍	♐ ♏	♑ ♎	♍ ♒	♉	♌ ♓	♋ ♈	♊
♎	♑ ♐	♒ ♏	♎ ♓	♊	♍ ♈	♌ ♉	♋
♏	♒ ♑	♓ ♐	♏ ♈	♋	♎ ♉	♍ ♊	♌
♐	♓ ♒	♈ ♑	♐ ♉	♌	♏ ♊	♎ ♋	♍
♑	♈ ♓	♉ ♒	♑ ♊	♍	♐ ♋	♏ ♌	♎
♒	♉ ♈	♊ ♓	♒ ♋	♎	♑ ♌	♐ ♍	♏
♓	♊ ♉	♒ ♈	♓ ♌	♏	♒ ♍	♑ ♎	♐

To point out the uſe of the above Table, let us ſuppoſe a native to fall ſick when his ſignificator is in Aries, and ſuppoſe his ſignificator to be Jupiter; look in the top column for Jupiter, and in the firſt column on the left hand for Aries, and in the common angle of meeting you will find Leo and Taurus, which ſhow he is afflicted at the heart, and hath ſome evil ſenſation in his throat, &c. for every planet in his own houſe rules the head; in the ſecond ſign from his own houſe, the neck and throat; in the third, the arms and ſhoulders; and ſo on, as ſtated in every common almanac. Having thus gone through the moſt material obſervations neceſſary to form a right underſtanding of ſickneſs in any nativity, I ſhall now proceed to examine the ſixth houſe, or houſe of ſickneſs, in this geniture. The ſixth houſe, we find, is governed by the Sun, Mars, and Mercury. Mars, in this figure, is lord of the aſcendant, as well as lord of the ſixth houſe, and therefore induces in the native a perfect indifference as to the care of his own health. Mars being poſited in an earthy ſign, inclines him to choler; while the Sun in the ſixth, and Mercury in ſextile of Saturn, in a fixed ſign, produce chronic diſeaſes, eventually inclining to palſy; together with depreſſion of ſpirits, and habitual melancholy. This is farther declared by the oppoſition of Saturn to the Part of Fortune, who in this figure is hileg, or giver of life. If therefore, we examine, by the foregoing rules, what part of the native's body ſhall be moſt ſenſibly afflicted by this accidental poſition of the planets, we ſhall find him remarkably ſubject to pains in the head from melancholy, ſtrumas in the throat, ach-

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ing pains in the joints, defects in the ears, with tremors and palpitations of the heart. The significators being wholly in the fiery, earthy, and airy, triplicities, denote likewise that the native shall be very subject to fevers; but, to discover when these several maladies shall befal him, we must direct the several significators to their promittors, which we shall presently demonstrate in the directions, and thereby prove how exactly the several disorders with which Mr. Witchell was, during life, afflicted, corresponded with the significators in his nativity.

The sixth house also bears relation to servants, and points out how we may be affected by them. Their significators are the planets posited in the sixth, with the lord thereof, and the Moon. In this figure we find the Sun and Mercury are in the sixth house; and, as the Sun is lord of the tenth, the house of honour and preferment, and in the sign of his exaltation, it denotes that the native should have very profitable servants; and, finding Mercury in reception of Mars, it indicates that those placed in a subordinate capacity under him should be diligent, active, and vigilant in his service. In short, I find no injury likely to arise to him by means of domestics, except it be from females, and that no way material, since it arises only from the quartile of the Moon to the sixth house, in a feminine sign. The circumstances of the native's life fully confirmed this opinion.

CONSIDERATIONS arising from the SEVENTH HOUSE.

From this house we derive astral information concerning the native's intercourse with women: whether he shall marry, or lead a life of celibacy; whether he shall indulge in the delectable enjoyments of the softer sex, or whether the cold and frigid conformation of his nature shall give him an aversion to women.

To determine the marriages of men, we must consult their principal significators, which are, Venus and the Moon, the seventh house, the lord thereof, and the planets posited therein. But, to determine the marriages of women, we must particularly regard the Sun and Mars, the seventh house, and the planet or planets posited therein. To ascertain whether the native will marry or not, requires a minute inspection of the nativity; for, if Saturn be more elevated than Venus or the Moon, than Mars or the Sun, or stronger in dignity than all of them, the native will have a natural aversion to a married state, particularly if no benefic planet collects his rays, and conduces thereby to a more communicative and active spirit; for Saturn, being the author of habitual solitariness, and, when so posited,

the producer of cold, crude, and frigid, humours, takes away that instinctive affection of the mind, and that generous warmth of the passions, which nature ordained to stir up and stimulate the sensitive faculty to the production of its like. When Saturn or Mars are found in aspect with Venus or the Moon, and in no good configuration either with the Sun, Jupiter, or Mercury, and are at the same time weak or peregrine, it argues that the native shall lead a gay and lascivious life, indulging too freely in the use of women, before he will engage in matrimony. If these significators are in barren signs, or in cadent houses, and dignified in Leo or Taurus, or the Moon in Scorpio, in quartile or opposition of Saturn; or if the Moon be in conjunction of the Sun in Capricorn, Aquaries, or Libra, and in opposition to Saturn; the person born under such configurations will never marry. And again, the opposition or quartile of Venus and Saturn with the Moon, in a barren sign, or in a cadent house, argues much against a married life. But where we find the Moon and Venus in male nativities; or the Sun and Mars in those of women, or posited in fruitful signs, and the lord of the seventh house fortunate, or a benevolent planet in that house, or the significators of marriage situated in good parts of the figure, or a reception between the lord of the seventh and first houses, or a good aspect between any of the principal significators, we may then safely declare the native will not only marry, but is well qualified to render that state truly blissful and happy.

But to know whether matrimony will be contracted with ease, *i. e.* without much trouble, anxiety, or disappointment, observe whether Saturn and Mars behold each other by an opposition out of the first or seventh houses, or whether Venus be posited in Leo or Scorpio, in evil aspect with Mars, or whether Mars transits the cusp of the seventh house in Capricorn, Virgo, or Taurus; for, in any of these cases, the native will find great difficulty and embarrassment in pursuing the object of his affection, and, whenever matrimony takes place, it will be on a sudden. If, on the contrary, we find the significators of marriage well beheld by benefic stars, strong and in good aspect to Saturn and Mars, and the lord of the seventh applying to the lord of the ascendant, matrimony will be obtained with ease. The number of wives or husbands the native shall have, is declared by the application of the Moon in men's nativities, and by the application of the Sun in those of women, either in body or aspect; for, if the Moon or Sun be joined with or apply to but one planet, it denotes but one wife or husband; except those significators chance to be posited in watery signs, and then the number is doubled. Ptolomy likewise saith, that, if the Moon be in a sign of one form, and

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apply to one planet, it declares one wife; but if in a bi-corporal ſign, applying to many planets, many wives. But, if none of theſe configurations are found, examine how many planets are direct, and free from combuſtion, except ſuch as are in the eſſential dignities, are conſtituted between the midheaven and the planet Venus, if Venus be ſituated in the infant oriental quarter, and ſo many wives or huſbands ſhall the native have. But, if in the figure of birth no ſuch are found, then obſerve how many planets behold the lord of the ſeventh houſe with partile aſpect, whether they be retrograde or combuſt, and from thence determine the number of wives. Theſe obſervations, according to the long-eſtabliſhed evidence of cauſes and effects, will in all caſes enable us to determine this important incident of life, where no oppoſite teſtimonies are found in the figure of birth to contradict them. We ſhall now apply theſe matrimonial rules to the elucidation of that ſubject in the preſent nativity. The Moon and Venus are Mr. Witchell's ſignificators of marriage: the Moon is not in a barren ſign, nor afflicted by any malefic ſtar, nor is ſhe poſited in the ſixth, ninth, twelfth, or eighth, houſes of the figure; again, ſhe is not combuſt of the Sun, nor under any other evil influence. It therefore teſtifies a natural inclination in the native of entering into a marriage ſtate. This judgment is conſiderably augmented by the lord of the ſeventh, viz. Mars, being in an exact ſeſquiquadrate of the Moon; and Venus being at the ſame time in a fruitful ſign in reception of Jupiter, produces a ſtrong teſtimony of radical heat, or amorous deſires, in the native, to ſtimulate him to the contract; but Venus being in oppoſition of Mars, declares he ſhould ſuffer great perplexity and diſappointments in his matrimonial engagement, before it ſhould abſolutely take place.

The time when his marriage ſhould be completed, is determined by the motion of the ſignificators; and that motion, or ſpecial time, is aſcertained, by directing the Moon, or Venus, to a ſextile, trine, or conjunction, of the ſeventh or firſt houſes; or by directing the midheaven to the conjunction, ſextile, or trine, of Venus or the Moon; or by directing the Sun to the ſextile, quartile, or trine, of the Moon and Venus; or by directing the Moon to the ſextile, quartile, trine, or oppoſition, of the Sun or Mars: but in this caſe it muſt be particularly obſerved, that, if marriage is brought up by a quartile or oppoſition of the Sun or Mars, according to which the Moon ſhall be directed, they muſt be in the terms either of Jupiter or Venus, or the direction will be of no force. Any of the above aſpects thus directed, or the Sun, Moon, midheaven, or lord of the aſcendant, directed to the ſextile or trine of the lord of the ſeventh houſe, will bring up the time of mar-

marriage, as the caſe and configurations in the genethliacal figure ſhall happen to be. The directions that gave marriage to this native, were the Moon to the ſextile of the aſcendant, and trine of the ſeventh houſe, followed by Mars to the midheaven, the Sun to the ſeventh, and the Moon to the ſextile of the Sun, all which were reaſonably ſufficient to ſtir up the native's mind to the completion of the marriage contract, and which accordingly took place, in that exact order and point of time deſcribed by the aforeſaid directions, as will be hereafter more fully proved and explained.

As to the number of wives, if we examine the Moon by the rules already given, we ſhall find the native will have but one. The Moon, in this nativity, applies but to one planet, while ſhe is in the ſign Capricorn, and that planet is Mercury, who is in reception of Mars, lord of the ſeventh houſe, and therefore muſt have pre-eminence in the deſcription of the wife, who was a perſon of a talliſh ſtature, fair complexion, light brown hair, ſharp, witty, and ingenious, and of a ſanguine choleric diſpoſition, preciſely as the ſignificators imply.

The reaſon Jupiter is not admitted in teſtimony of a ſecond wife, is becauſe, according to his latitude, he is out of Taurus, and is verging into the ſign Gemini; and therefore the Moon cannot be ſaid to apply to him while ſhe is poſited in the ſign Capricorn; a diſtinction that every artiſt muſt carefully make, or his labours will be often vain, and his judgment founded in error. Modern practitioners have in general paid little or no attention to the latitude of the ſtars, a thing of the utmoſt importance, and hence, the ſuppoſed uncertainty and diſgrace that has been brought upon this department of the ſcience of Aſtronomy. As to the agreement of the native and his wife, I ſhall only take notice, that Mars in oppoſition of Venus muſt create occaſional animoſity; but on what account, I ſhall leave the attentive reader to diſcover by the rules and aphoriſms I have already laid down for the illuſtration of this ſubject.

We will now examine, according to the poſition of theſe aſpects, whether the native or his wife ſhall live the longeſt. We find firſt, that the Moon is much better fortified than Mercury, the planet to which ſhe applies; and which is therefore the ſignificator of the wife. Secondly, Venus is afflicted by an oppoſition of Mars. Thirdly, Saturn, a malefic planet, is in the fourth houſe; which threefold cord ties the wife of the native down, according to natural cauſes, to certain death, before her huſband; and proves, by the never-ceaſing laws of motion, the

the certain and inevitable effect of celestial bodies over the terrestial; and that all the operations of nature are regularly produced by causes and effects.

Public enemies being also discovered by the configurations in the seventh house, I shall proceed to denote them. Venus in this case is to be considered the principal significator, because she claims almost the entire rule of the seventh and twelfth houses; and therefore declares, as she falls in a feminine sign, and being herself a feminine planet, that women in general shall be the most dangerous enemies of this native; at least such as shall eventually do him the greatest injury. To confirm this, it may be noted that Venus is well dignified in Pisces, a watery sign, which declares a female shall be his avowed enemy; but Mars being in reception of Mercury, and in aspect with the Moon, denotes that he will eventually get the better of this and every other opposition to his success and preferment through life, though he does not appear likely to be troubled with many powerful or dangerous opponents.

CONSIDERATIONS resulting from the EIGHTH HOUSE.

The eighth house has signification of death and of preferments, and advantages by death, as hath been fully explained in page 155. But let it be remembered, that this house is not to be directed from death unless it contains the anareta or killing star, any more than the sixth or twelfth houses; for death arises from other causes than merely the position or transiting of the cusps of houses, as we have abundantly shown in page 455. But this house, being under the dominion of the malefic planets, participates mostly of the quality of death, and hath therefore been assigned to this particular enquiry, which, indeed, is of the last importance.

The first thing taught in our schools, and the primary fact impressed upon our minds the moment we attain the maturity of reason, is the inevitable destiny of our nature, that we must once die, a theme that few men love to hear, or to dwell upon, although it is the express term of their existence. How absurd it is then, that we should incessantly labour to put off all thoughts of such an event, until the very moment it approaches, and petrifies us with its hasty summons! How cowardly—how pusillanimous that heart, which dares not to meet a sentence with calmness and fortitude, which no power can remit, nor no entreaties prolong, even for a moment! It is, I think, much to be lamented, that those pious persons, who formed the liturgy of every Christian persua-

ſion into the morning and evening ſervice, did not incorporate ſo much of that moſt admirable Epiſtle of Paul to the Corinthians, as relates to death and immortality; that kings might hear the true extent of their dominion—that princes might know the termination of their ſplendor—that men in affluence might oftener recollect the level of the grave—that their perſecuted and oppreſſed fellow-mortals might be oftener conſoled under the certain termination of their ſuffering—and of the joyful hope of ſinking into that repoſe from whence they never ſhall awake but to a better world. Happy, indeed, are thoſe, who can indulge in ſuch fervent hopes, and whoſe heroic ſouls can trace the dreary manſions of the dead with no other emotions than the grandeur of the ſubject and the ſolemnity of the event muſt naturally furniſh to the moſt obdurate mind! To ſuch alone I dedicate my remarks upon thoſe certain cauſes of death, which, being ingrafted in our nature in the moments of formation, have a regular and progreſſive motion in the ſyſtem of the univerſe, not vague nor undefined, but limited, certain, definable, and inevitable, as all the other laws of nature are.

The ſhortneſs or duration of life depends upon the diſtance of the hileg, or giver of life, from the evil rays of the anareta, or killing planet, which is aſcertained by direct direction, or by the motion of the *primum mobile*, whereby the hileg is carried to the cuſp of the ſeventh houſe; and then, by adding or ſubtracting the teſtimonies given by benefic or malefic ſtars with the complexion of the anareta, the length of time will be obtained according to the ſaid motion, as we ſhall more particularly define in bringing up the directions.

The hileg, or giver of life, in this nativity, is the Part of Fortune; and the anareta, or deſtroying planet, is the Sun. Now, when the Part of Fortune, by direct direction, comes to the oppoſition of the Sun, the native will be deprived of radical moiſture, and muſt expire; becauſe the Sun, by obtaining that poſition, overcomes the influence of all the other planets, and hath power to cut off life. The *quality* of death is firſt to be taken from the nature of the malevolent planet; ſecondly, from the nature of the ſign the planet is in; thirdly, from the quality of the houſe; and, fourthly, from the poſition of the two luminaries; all of which I have heretofore copiouſly explained.

The Sun, conſidered as the anareta or deſtroying planet, not being poſited in a violent ſign, nor configurated with a violent fixed ſtar, nor with the lord of the aſcendant, in no aſpect with the Moon, nor with the lord of the eighth houſe, convinces me he ſhall not die a violent death.

death. Besides, Jupiter, a benefic star, being situated in the eighth house, acts as a guard upon the native's life, to preserve him from accidental and premature death. But, to determine by what kind of means the native shall be taken from this world, we must first consider the position of Venus lady of the eighth, and Mercury lord also of the same house; secondly, the lord of the ascendant; thirdly, the situation of the anareta or killing planet; and fourthly, the planet posited in the eighth house, together with their essential and accidental production of diseases, since we find no violent means shall attain the superior effect in this nativity. Venus and Mercury are co-significators of the eighth house, and the disease Venus in her nature gives, is thick, cold, tough, phlegm, and watery, causing indigestion, with quotidian phlegmatic fevers. The diseases incident to the influence of Mercury in Aries, are yellow choler, and subtile melancholy, with depression of spirits, perturbation of mind, and defect or loss of speech. Now as Mars is lord of the ascendant, in opposition to Venus, and in reception with Mercury, it appears highly probable these diseases will have much predominancy in the native's death. But they will be in some degree varied by other rays. The Sun in Aries, will have a most sensible effect; and the Moon being afflicted by the Sun, under a powerful aspect with Mars, lord of the ascendant, and at the same time disposed of by Saturn, lord of the fourth, gives a certain presage of convulsions, apoplexy, or dead palsy. Jupiter being in the eighth house, and ruling the digestive faculty, gives diseases of the blood, and will contribute not a little to the fatal tendency of the aforesaid influences, which really brought on, some years after this nativity had been calculated, that sudden stroke of the palsy which carried this worthy native to the mansions of rest and peace.

CONSIDERATIONS resulting from the NINTH HOUSE.

From this house we give judgment on the effects of journeys; of the integrity, morality, or religious temper, of the native; and of the probable import of extraordinary and ominous dreams.

The significators of travelling, are to be taken, first, from the ninth house and its lord; secondly, from the planet or planets posited in the ninth house; and, thirdly, from the relative situations of the Moon, Mars, and Mercury. To determine, on the inspection of a nativity, whether the native will travel or not, observe whether the Moon, Mars, or Mercury, be in conjunction or reception with each other, or in conjunction or reception with the lord of the first or ninth houses; or

posited in the ninth, third, or first, houses; or have essential dignities therein; for in each of these cases respectively, the native's mind will be too restless and unsettled, to continue long at a time in one place or situation. So likewise the lord of the first posited in the ninth, or the lord of the ninth configurated in the first, presage the same.

When the Sun is posited in the proper house of the Moon, irradiated by Mercury or Mars, or in reception with either of them by essential dignities; or if the Sun be conjoined by any aspect to Mercury, Mars, or the Moon, it denotes a removal of the native from one situation to another, as the case may be. So likewise many planets in a moveable sign; Mercury in the house of the Moon, or the Moon in the house of Mercury, induce the same consequences; and planets accidentally posited, especially the Moon, are obvious implicators of travelling. But the quarter of the world to which the native shall be impelled, is ascertained by comparing the latitude and longitude of those parts of the heavens where the significators of travelling fall, with the latitude or place of the native's birth; uniformly observing this standing maxim, that if these significators fall in the tenth, eleventh, twelfth, first, second, or third, houses, the native shall travel toward the east; but if they are found in the fourth, fifth, sixth, seventh, eighth, or ninth, houses, then he shall travel westward; and that quarter of the world will, in a general way, prove most conducive to the native's good fortune, where Jupiter, Venus, the Dragon's Head, or Part of Fortune, are posited, provided they are dignified in good houses of the figure, and not vitiated by malefic rays.

These considerations being annexed to those rules laid down in page 451, will enable us to draw all necessary conclusions concerning the material or effective journeys of the native. In this nativity we find Mercury a very principal significator of travelling, posited in Aries, and in reception of Mars, in the tenth house. This declares the native should be impelled westward, strongly urged by scientific acquirements, which is the true and radical implication of this planet's nature and influence. And as Mercury is elevated in the sixth house, in conjunction of the Sun in his exaltation, it is an irresistible argument that the native should be raised by the events of this journey to an advantageous post, under the auspices of princely authority, as the exalted aspect of the Sun clearly demonstrates. And again, Mercury being lord of the eleventh house, and having his exaltation in Virgo, declares that this journey shall be taken through the medium of friends who were scientific men; and as Venus is lady of the ascendant, situated in the watery

sign

ſign Piſces, and near the fortunate node of the Moon, it is thereby further declared, that this journey ſhall be made in that angle which is weſt from London, the place of the native's birth; and that it ſhall be terminated by ſome great body of water, in the vicinity of which the native ſhall find a durable reſidence. This was, in every inſtance, moſt remarkably verified in the native's appointment to a ſcientific office in his Majeſty's Dock Yard at Portſmouth, upon the recommendation of ſome of the Fellows of the Royal Society; in conſequence of which, this important journey was taken, and all the ſubordinate events were really brought to paſs.

We have next to conſider the exemplary or religious bent of the native's mind; which is uſually aſcertained by the following configurations. Jupiter, Venus, or the Dragon's Head, placed in the ninth or third houſes, or configurated with Spica Virgo, are certain preſages of a moral and religious perſon. The Moon, Mercury, and Part of Fortune, in ſimilar poſitions, denote the ſame; but the Sun eſſentially dignified in the ninth houſe, ſhows a very ſtrong natural propenſity to moral and religious practices; and, if the native happens to be bred a clergyman, he becomes a moſt admirable preacher, and hath every proſpect of conſiderable preferment in the church.

Whenever it happens that no planets are found in the ninth houſe of the figure, we muſt have particular regard to the aſtral poſition of Jupiter; for if he be in his own houſe, or in reception with Venus or Mercury, or with the Sun or Moon, or in conjunction, ſextile, or trine, with Venus, in angular places, they declare the native to be in principle a ſtrictly moral and conſcientious man, poſſeſſed of more ſterling integrity than thoſe who make large profeſſions. But Saturn, Mars, or the Dragon's Tail, poſited in the ninth houſe, and in moveable ſigns, with Jupiter peregrine, cadent, or in bad aſpect with Saturn or Mars, preſage great mutability in religious perſuaſion, which generally terminates in atheiſm. Saturn poſited in a common ſign, ill dignified, and retrograde, beſpeaks an hypocrite; and Mars thus configurated, foreſhows a mind pliable to any perſuaſion that will beſt ſerve the purpoſes of avarice and ambition.

If we may preſume to ſpeak of the native's moral and religious character, according to the true implication of the ſignificators in his genethliacal figure of birth, we cannot heſitate to affirm, that the Moon being lady of the ninth houſe, and in her own dignities, declares the native ſhall be conſtant to that faith in which he was brought up and educated,

educated, though an admirer of every other perſuaſion that pays a rigid attention to the principles and tenets by which it is governed. And there being a moſt remarkable reception between Mercury and Jupiter in their triplicity, Mercury being in the triplicity of Jupiter, and Jupiter by his latitude in that of Mercury, will incline the native not only to be a man of ſtrict integrity and honour himſelf, but alſo to encourage and reward it in others.

Let it not be ſuppoſed, from the foregoing obſervations, that I would wiſh to infer that the ſtars have power to make a man a ſaint or a devil; or in any ſhape to govern or direct his judgment or his will. This is not what I contend for; but thus much I am free to aſſert, that they clearly point out our natural inclinations, whether good or evil; and it will generally be found that thoſe inclinations carry ſo ſtrong a bias over our reaſon and moral intellect, that, in ninety-nine inſtances out of a hundred, the natural influence or inclination impreſſed by each man's ſignificators will be found to prevail. And yet this is no defect in our moral perception; for, each man having the ability to diſtinguiſh between right and wrong, if he chuſes to do wrong, in oppoſition to that which he knows to be his duty, it is an open violation of his own ſenſe and reaſon, and a willing ſacrifice of the duties of morality and religion. Hence the excellence of that celebrated remark on ancient philoſophers, "that wiſe men rule their ſtars, and none but wicked men or fools are ruled by them."

The laſt conſideration of this houſe, is that which reſpects our dreams. Of this I ſhall at preſent ſay but little, meaning, in its proper place, to give ſuch an explication of that aſtoniſhing motion of the ſoul, as hath yet never made its appearance before an enlightened and impartial public. And this, I ſhall alſo take upon me to prove, is another means by which the all-gracious Deity has mercifully condeſcended to afford his creature, under a variety of circumſtances, certain tokens or preſages of what is about to happen, either to himſelf, to his relations, or friends. But as it will in many caſes be neceſſary to inform perſons who have had ſome ominous or extraordinary dream, the natural import deducible from the ſignificators of his nativity, as well as the period of time when its object ſhall be accompliſhed, I ſhall give the following rules to effect it. As ſoon as the perſon awakes, let him as near as poſſible note the hour of the day or night in which it happened. Then find what planet ruled that hour, whether it be Jupiter, Mars, the Sun, or any other; and when the Moon comes to a conjunction, ſextile, or trine, of that planet, the dream, if it hath a good ſignification, will be-

gin to ſhow its effects; but, if it hath an evil tendency, it will begin to operate when the Moon comes to the conjunction, quartile, or oppoſition, of the lord of the hour. And here let it be remembered, that a dream hath not always the full completion on the firſt configuration of the Moon with the lord of the hour; but oftentimes remains unfiniſhed until the Moon comes in contact with another aſpect of the ſame nature and ſignification.

In this nativity the Moon and Venus are the principal ſignificators of dreams; the one being lady of the ninth houſe, and the other beholding that houſe with a trine aſpect; and they are ſtrong arguments that the native ſhould frequently have important communications through the medium of dreams.

CONSIDERATIONS reſulting from the TENTH HOUSE.

The tenth houſe hath ſignification of honour, preferment, trade, profeſſion, or of any regular and accuſtomed means by which men live, and are reſpected. In treating of which, it will be neceſſary to obſerve the following rules, in addition to thoſe laid down in page 438.

If the Sun or Moon, in the figure of birth, ſhall happen to be poſited in the very degree of the exaltation, and at the ſame time free from the evil aſpects of the infortunes, it is a powerful indication of the moſt flattering acquiſitions to the native, in proportion to his capacity and degree of birth. When the light of time tranſits the cuſp of the mid-heaven, and is ſurrounded by benefic planets in the hour of birth, and no malefic rays of the infortunes intervene, the native ſhall arrive to ſome important poſt of power and authority under government; or to a public employment of dignity and honour, under ſome chartered body, or princely power, in proportion to the condition of his birth. If the Sun or Moon are poſited in angles, though unaided by other configurations, yet the native ſhall live in much reſpect and eſteem all his days. In thoſe figures of birth where neither of the luminaries are found poſited in angles, nor in any of their eſſential dignities, nor in maſculine ſigns, nor configurated with the propitious rays of Jupiter or Venus, be aſſured the condition of the native will be poor and abject all his days, no matter what might be his hereditary proſpects at his hour of birth. But if the planets that have dominion in the places of the Sun and Moon, or in the degrees aſcending, ſhall be orientally fixed, and well dignified, the native ſhall raiſe himſelf to a high condition, eſpecially if, by a concatenation of fortuitous events, thoſe planets are aſpected by either of the benefics.

Jupiter poſited in the tenth houſe, in a diurnal nativity, gives a pretty accurate teſtimony, that the native ſhall be employed in ſome advantageous public poſt; but, if either Saturn or Mars be in quartile or oppoſition with that poſition of Jupiter, the native will certainly be driven from his preferment, with loſs of reputation. But he who hath the good fortune to be born juſt at noon, when the Sun enters the meridian at his place of birth, eſſentially dignified, and oppoſed by no vicious ray, will, in ſpite of all the gloomy proſpects that may attend his infancy, certainly arrive to great fortune and preferment, and increaſe in honour and reputation all his days. If the lord of the tenth, apply to the lord of the aſcendant in oriental ſtations, and in their exaltation, ſuch a native ſhall be proſperous, and well beloved. And again, he that hath the Moon poſited in Taurus, upon the cuſp of the aſcendant, the Sun being at the ſame time in Leo, will arrive to great honour. The Moon in the firſt houſe, oppoſed to the Sun in the ſeventh, and in quartile of Jupiter in the fourth, gives wealth and authority, by the perquiſites of magiſtracy, embaſſies, &c. but if the Moon be in the aſcendant, and the Sun in partile conjunction with Venus, wealth and honour will come by eccleſiaſtical preferments.

The fixed ſtars, likewiſe, in this ſpeculation, have, by accidental configuration, a moſt important influence. If the Moon be with Cor Leonis, and Jupiter elevated in the tenth houſe, in trine of Mars, and in eſſential dignity, the Sun being at the ſame time in conjunction with the dragon's head, will produce thoſe rapid and unexpected turns of good fortune and preferment, that equally ſurpriſe the native, and aſtoniſh mankind. To confirm the certainty of this obſervation, I could only wiſh the genitures of Sir Roger Curtis, Sir Francis Sykes, Sir Thomas Rumbold, Mr. Mackreth, and a hundred others in ſimilar circumſtances, to be inſpected, and I will forfeit my head if the radical cauſe is not found equally the ſame in them all.

According to this hypotheſis, thoſe perſons ſhall likewiſe prove fortunate and illuſtrious, in whoſe nativities the Moon is in good aſpect with many planets, united with a princely ſtar; and he that hath in other reſpects but an unpromiſing geniture as to riches and honour, yet if he hath the Moon configurated with any eminent fixed ſtar of the firſt magnitude, he ſhall, at ſome part or other of his life, be unexpectedly promoted to ſome poſt of authority and advantage, though he may perhaps be diſhonourably ſuperſeded, and caſt down to his former obſcurity. Again, Caput Meduſæ in the midheaven, with the Sun, Jupiter, or the Moon, gives power to the native over his enemies; and the Pleiades or

Hyades

Hyades in the ſame poſition, or riſing upon the aſcendant with the Sun or Moon, ſhows that the native, in any military employment, according to his poſt and dignity, ſhall prevail over his enemy. But, if Spica Virginis is in the above configuration, it then more aptly applies to eccleſiaſtical preferments.

Oculus Taurus and Cor Scorpio, with either the Sun or Moon in the aſcendant, or in the midheaven, ſhows that the native, whoſe geniture is thus conſtituted, will gain riches by means of violence. And if he hath Sirius Procyon united with them, and configurated with the luminaries in the aſcendant or midheaven, the native ſhall ariſe by ſimilar means to kingly authority and preferment. But the obſtacles he will have to encounter, can only be ſurmounted by an unfeeling ſpirit of rapine and violence. Inſpect the geniture of a late oriental governor!

Saturnine fixed ſtars of the firſt magnitude in conjunction of the Sun, involve the native in a ſucceſſion of troubles, by repeated affliction; but if the Sun be configurated with Fomahaut in forty minutes of Piſces, or with Rigal in thirteen degrees fifty-ſix minutes of Gemini, the native will acquire an illuſtrious character and fortune. Regulus, Arcturus, the right ſhoulder of Orion, or the left of the Waggoner, configurated with the Sun, Jupiter, or the Moon, in the tenth houſe of the figure, give alſo ample fortune, and reputation. Thus the fixed ſtars, when in angles, contribute admirable efficacy to any geniture; but, if the benefic planets do not at the ſame time contribute their influence jointly with them, they are of but little import; and, if malefic planets are joined with them, they then induce much miſchief; for if the Hyades, Hercules, Cor Scorpio, or Lynx Auſtralis, are poſited in an angle, and configurated with Saturn or Mars, in a quartile or oppoſite aſpect, thoſe fixed ſtars, ſo ſituated, impreſs the native with ſuch deſires and endeavours in the attainment of places and poſts of honour or emolument, as, by the bad influence of the malefics, and in vexatious expences and diſappointments to the native, not only chagrin and torment his mind, but often prove his inevitable ruin.

When the Sun in Libra or Aquarius is configurated either with good or evil planets, and near ſome eminent fixed ſtar, it will happen, that when the Sun comes to the ill direction of the malefic influence, and meets with a bad revolution, at the ſame time the native ſhall be ſuddenly plunged into ſome unexpected and laſting misfortune; but if the direction only prove bad, and the revolution good, though he be caſt down during the continuance of the malefic direction, yet he ſhall riſe again

again upon the going off of its effect, and be reinſtated in his former occupation or employment.

Upon enquiry, I found this native was mechanically brought up to the profeſſion of a watchmaker and goldſmith; but, if we attentively conſider the import of the proper ſignificators of his preferment and profeſſion, we ſhall find that nature had fitted him for a more refined and elevated line of life. The cardinal and equinoctial ſign Libra is upon the cuſp of his aſcendant; the Sun poſited in the cardinal ſign Aries; the Moon in the tropical ſign Capricorn; Mercury and Mars, the two principal ſignificators of his profeſſion, in reception of each other; Mars alſo in the exaltation of Mercury, and poſited in the tenth houſe, the houſe of honour and preferment; the part of fortune alſo in the tenth, configurated with the two royal fixed ſtars, Hydra and Cor Leonis, are ſo many unequivocal arguments, not only that the native ſhould abandon every handicraft employment, in purſuit of the more elevated and ſublime ſtudy of the liberal arts and ſciences, but that he ſhould eventually obtain honour, promotion, and emolument, by the purſuit. Mars, beſides being the principal ſignificator of his profeſſion, is alſo lord of the aſcendant, and therefore proves that the avocation of the native ſhould be ſuch as he would make choice of himſelf, and that it would be in the line of ſcience, as is moſt aptly declared by the poſition of Mars in the dignities of Mercury; whilſt the Sun being in the houſe of his exaltation, and lord of the tenth, declares honour and preferment ſhould reſult from it, with durations of ſucceſs; and the more ſo, becauſe the Sun ſends a trine aſpect to the tenth houſe, as well as Mercury, which proves his proſperity and advancement to ariſe from his own intrinſic merit.

All this was in a moſt remarkable manner verified by the wonderful ſucceſſes and purſuits of the native, in oppoſition to every obſtacle, difficulty, and oppreſſion, thrown in his way, by attempts to force upon him an employment incompatible with his genius. His many curious and valuable pieces, written at an early age, and publiſhed among other mathematical diſquiſitions; his memorable improvements and diſcoveries in the longitude, for which his ſovereign promoted him to the honourable poſt of Aſtronomical Maſter of his Royal Academy in Portſmouth, which he filled with univerſal reputation; ſhow us, that in theſe caſes the influences of the ſtars are not to be reſiſted, nor the bright rays of genius chained to arbitrary limits. In my opinion, theſe are genitures that afford a brilliant ſcope to aſtrological enquiry; becauſe we are not only enabled to define this extraordinary impulſe of the

mind, which impelled this native forward in purſuit of fame; but we are likewiſe enabled to trace this inſtinctive faculty ſtill farther than the conſtitution of his own figure of birth, and to diſcover ſomething of it in that of his parents, which I ſhall here explain. The fourth houſe repreſents the father; and Saturn being configurated in that houſe, in eſſential dignities, in an airy and ſcientific ſign, proves the father to have inherited a ſcientific turn. But the tenth houſe bears ſignification of the native's mother, whoſe ſpirit of generoſity and elevation of ſoul are moſt remarkably expreſſed by the two royal fixed ſtars configurated in her aſcendant in conjunction with the part of fortune, the giver of life to the native; and we may obſerve, that, as Mars is lord of the native's aſcendant, and falls in his mother's aſcendant, he ſhould, according to natural efficient cauſes, inherit the vital principles and diſpoſition of his mother. Hence too we define the cauſe why children ſometimes more ſtrongly reſemble the father, and ſometimes the mother; an effect which ſolely depends upon which of their ſignificators is the ſtrongeſt and beſt dignified in the act of generation.

Upon the whole, we may remark, that few events can more illuſtriouſly diſplay the obviouſneſs of planetary information, or more viſibly demonſtrate the goodneſs of God in mercifully affording his creatures this aſtoniſhing mode of communication, than the foregoing radical proofs of this native's natural force of genius; who, at twelve years of age, was of ſufficient capacity to ſend a moſt elaborate piece for inſertion in the Gentleman's Diary; and, at the early age of twenty-one, was admitted a member of the mathematical ſociety in London! A proof this, that aſtral influence ſhould be the firſt conſideration to direct us in forming the tender minds of youth to ſuch purſuits and avocations as are beſt calculated to place them in the high road to excellence and perfection. And for which purpoſe, I cannot recommend a more ſtriking example than what is afforded in this eſſential part of the nativity of my good and worthy friend Mr. Witchell.

CONSIDERATIONS reſulting from the ELEVENTH HOUSE.

The eleventh houſe is that part of the viſible heavens from which we draw judgement concerning friends and friendſhip; hope, confidence, and truſt; I ſhall therefore, in addition to what I have communicated in page 459, offer the following remarks. When Jupiter or Venus ſhall be found in the eleventh, fifth, tenth, ſeventh, firſt, or ninth, houſes of the figure, it is a ſure preſage of many friends; but, if Saturn or Mars are peregrine in angles, or poſited in the twelfth houſe, it denotes many enemies. Whoever is born with Cancer aſcending

on the eaſtern fineter of the heavens, ſuch native will enjoy a very ſmall ſhare of friends; and nearly the ſame will be the lot of thoſe in whoſe nativities the lord of the eleventh houſe and the lord of the aſcendant are found ſeparating from a propitious configuration.

If it be in any caſe required to know whether mutual good offices of friendſhip ſhall long exiſt between any two particular perſons, or between lovers or ſweethearts before marriage, or between huſband and wife after, the only certain mode of obtaining this information is by comparing the two nativities of either of the two perſons together, and, according to their import, judge. For, if the aſcendant in the figures of both parties have the ſame ſign aſcending, or the ſame planets in the firſt houſe, or beholding each other by the ſame aſpect, mutual friendſhip, love, and confidence, will long exiſt; for, as affinity of manners and likeneſs are the eſſence of affection, ſo affection, in this ſpeculation, muſt be the author of agreement, of ſincerity, and of friendſhip. To demonſtrate this, let us conſider the influence and condition of the lord of the aſcendant, under its four different configurations: viz. firſt, when in both nativities he is *bona fide* the ſame planet; ſecondly, when he is received of the other nativity by houſe or exaltation; thirdly, when he is in conjunction with the lord of the aſcendant of the other nativity; and, fourthly, when he is in ſextile or trine of the lord of the other nativity. For, in all caſes where there is not a concurrence of one or other of theſe teſtimonies, the friendſhip or attachment of thoſe two particular perſons will not be found of long continuance.

When, in the nativities of any two given perſons, the one hath Venus in the poſition where the other hath the Moon, or the Sun, the part of fortune, or the lord of the aſcendant, it is a ſubſtantial proof that there will be firm and laſting friendſhip between them; but, whenever it is found, in any two nativities, that the ſign upon the aſcendant of the one occupies the cuſp of the twelfth, eighth, or ſixth, houſes of the other, there cannot poſſibly be any durable attachment or friendſhip between the parties. It hath been determined, by repeated obſervation, that thoſe perſons regard each other with the pureſt friendſhip where the lord of the aſcendant in one nativity applies to the lord of the aſcendant in the other, or where the benevolent planets are found in reception of each other. By the ſame parity of reaſoning, they hate moſt inveterately where the ſame number of malignant planets occupy the aſcendant of each other's nativity; or where the lord of the aſcendant in one nativity, being of a contrary or adverſe nature with the lord of the aſcendant of the other nativity, are thereby configurated under a conſtitution of eternal enmity.

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The concord or enmity of the planets is a moſt obvious ſpeculation, compriſed in their own natural quality and action; viz. Saturn hath ſympathy with Jupiter, Mercury, and the Moon; but a ſtrong antipathy to the Sun, Mars, and Venus. Jupiter hath affinity with Saturn, the Sun, Venus, Mercury, and the Moon; and is only diſcordant with the planet Mars. Mars hath pacific tendency only to Venus, and that by means of her ſuperior property in allaying his intemperate heat; for otherwiſe they are contrary in nature, Mars being hot and dry, and Venus cold and moiſt. The Sun hath friendſhip only to Jupiter and Venus; and is inimical to Saturn, Mars, Mercury, and the Moon. Venus is complacently beheld by Jupiter, Mars, the Sun, Mercury, and the Moon; but rigid Saturn is her mortal enemy. Mercury hath friendſhip to Saturn, Jupiter, and Venus; but the Sun, the Moon, and Mars, are his enemies. The Moon pacifically beholds Saturn, Jupiter, and Venus; but hath enmity to Mars, the Sun, and Mercury. The Dragon's Head hath ſympathy with Jupiter and Venus; but antipathy to Saturn, Mars, the Sun, Mercury, and the Moon. The Dragon's Tail hath Saturn and Mars in friendſhip; but Jupiter, the Sun, Venus, Mercury, and the Moon, are enemies: the Part of Fortune is in this caſe conſtituted preciſely the ſame as the Moon.

By theſe rules it will be obvious, that, where we find, in two nativities, the Sun and Moon, or Mercury and the Moon, or the Sun and Mercury, configurated in each other's places, there will exiſt ſome degree of reſpect and good-will between the natives; but, if Saturn, Jupiter, Venus, or Mars, are thus found, there will be ſome diſſenſion, mixed with a deſire of friendſhip. If Jupiter or Saturn are found in reception of each other's place in the different nativities, their friendſhip will exiſt merely for the purpoſes of emolument or avarice; but, if Mars and Venus are in each other's place, the attachment of the parties will be formed for illicit and diſhonourable practices.

When in the nativities of any two perſons, we find the Sun or Mars in oppoſition to Mercury or the Moon, the parties will delight to injure and oppreſs each other; but, where Saturn or Mars are in oppoſition, the enmity will be perpetual. Where the malefic ſtars agree, the parties will agree in the purſuit of wickedneſs, though unfaithful to each other. The Sun in the place of any friendly planet, declares unity between the parties for integrity; Jupiter, for utility; Venus, for pleaſure; and the Moon, according to the conſtruction of her nature.

The

The quality and nature of friends are determined by the planet that is principal ſignificator. For inſtance, if Saturn is poſited in the eleventh or firſt houſes, and in no dignities, he is the ſignificator, and denotes falſe and faithleſs friends; but, if well dignified, he declares conſtant and honourable friends, according to the particular circumſtances of his own nature and quality; as doth each of the planets reſpectively, according to which rule I examine the preſent nativity. I find the ſign occupying the eleventh houſe is Virgo, the exaltation of Mercury; and, as there are no planets therein, we muſt particularly regard the poſition of Mercury, who is lord of the eleventh houſe, from whence this judgment is deduced. I obſerve Mercury is in reception of Mars; and Mars being lord of the native's aſcendant is a demonſtrable proof that he ſhould have many and great friends; ſuch as were of a ſcientific turn themſelves, and well qualified to forward the views of the native; who would admire his aſpiring genius, and take him by the hand. This was completely verified, as the native hath often told me, even in the early part of his life, when his literary productions introduced him to the knowledge and friendſhip of the celebrated Mr. Charles Brent, Mr. Franciſco Forreceſy, Doctor Bevis, Mr. Thomas Simpſon, and many other Fellows of the Royal Society. And, as it was with his friends, ſo we might ſay of the native's hopes, confidence, and truſt; for he was generally very fortunate in his expectations, and ſucceeded well in whatever he ardently ſtrove after, or anxiouſly deſired.

CONSIDERATIONS reſulting from the TWELFTH HOUSE.

From this houſe we obtain cognizance of our malignant private enemies, and of the calamitous misfortunes of adverſity and impriſonment. Whether this houſe be properly under the government of malefic influence or not, is of little importance to the objects of our preſent enquiry; ſuffice it ſay, that it anſwers every purpoſe for detecting thoſe forked or double-tongued malefics in ſociety, who by every diſcordant means wound and blaſt the reputation of their neighbours. And I am ſorry to add, that, within my obſervation at leaſt, there are very few indeed, even among the more liberal and humane, that with a friendly hand and compaſſionate heart are forward to caſt the mantle of charity over the frailties of their fellow-mortals; or that, like the good Samaritan, will pour the balmy oil into the bleeding wounds of thoſe who are made the victims of relentleſs and unfeeling ſlander, which ſkulks behind

hind the curtain, and ſtabs us in the dark. Metals are never ſo bright as when completely poliſhed; nor are enemies ever ſo dangerous as when concealed. It is therefore not the leaſt important among our aſtral enquiries to inform ourſelves well of the quality and ſtrength of our private enemies; and, to make this enquiry obvious to all my readers, I have, in page 459, given ample rules to detect and to elude their malice. I ſhall now apply them in my obſervations on the preſent nativity. On the cuſp of the twelfth houſe, we find the ſign Libra, which is the day-houſe of Venus, and wholly under her government, in the houſe of her exaltation; and, as ſhe is in direct oppoſition to the lord of the aſcendant, and is alſo lady of the ſeventh houſe, ſhe obviouſly declares that ſome woman ſhould become an implacable enemy to the native; and that this woman ſhould not be of the mean or vulgar ſort, is declared by Venus being in her eſſential dignities. But, as neither of the luminaries are affected, nor the lord of the aſcendant vitiated by malefic rays, it is impoſſible the malignity of this woman's reſentment ſhould ever materially affect the well-being of the native. Beſides, there are two royal fixed ſtars poſited in the twelfth houſe, viz. Arcturus and Spica Virginis, which not only furniſh an argument that this female opponent ſhould do him little injury, but that no private enemies ſhould ever be able to accompliſh his ruin, or oppreſs him by impriſonment. And as the luminaries are free from the affliction both of Saturn and Mars, and as no malignant planet occupies the aſcendant, twelfth, or ſixth, houſe of the figure, I am free to declare my opinion, that the native never will be expoſed even to the danger of impriſonment, either by civil or criminal proceſs, which might ariſe either from the hand of Juſtice, or through his own indiſcretion.

Having thus completely inveſtigated the various aſpects of this nativity, according to the genuine import they bear in each of the twelve horoſcopical places or houſes of the heavens; I ſhall now proceed to bring thoſe aſpects reſpectively into view, in the preciſe order in which they come up by direction, and in which they affected the mundane actions, purſuits, and eventually the life, of the native; whence it will appear, that the nativity of any man, when correctly and judiciouſly calculated, will in a manner diſplay a compendium of the principal incidents of the native's life, from his birth to his diſſolution; taking into view, as well the things paſt as thoſe which are to come. To make this the more intelligible to thoſe who mean to ſtudy the ſcience, as well as to the bulk of my readers, I ſhall conſider the directions of this nativity exactly in the order they occur, from the time of Mr. Witchell's birth to the day

of his death. And, that thoſe aſpects may all be ſeen and conſidered at one view, I have collected them into a Speculum, in the annexed plate, of which the following is an explanation.

The top column of the table, from left to right, diſplays in regular ſucceſſion the twelve ſigns of the zodiac, beginning with Aries, and ending with Piſces; under which are reſpectively placed thirty degrees of the zodiac for each ſign, making in the whole three hundred and ſixty degrees. The firſt column on the left contains degrees and minutes as far as completes one ſign; and, wherever minutes are joined to degrees, it ſhews there is an aſpect in the nativity that falls in that degree and minute of the correſponding ſign under which the planet ſtands. For example, under the letters D. M. at the top of the firſt column, ſtand o 44, and under the ſign Virgo, in the common angle of meeting, is found the planet Mars, which ſhews that Mars, in this nativity, is poſited in forty-four minutes of the ſign Virgo; and gives us at one view every configuration made by that planet throughout the zodiac; for at thirty degrees from his given place he forms a ſemi-ſextile; at ſixty degrees from the ſame point he forms a ſextile; at ſeventy-two degrees he forms a quintile; at ninety degrees a quartile; at one hundred and twenty degrees a trine; at one hundred thirty-five degrees a ſeſquiquadrate; and at one hundred and eighty degrees an oppoſition; whereby every aſpect is at once ſought out, as well thoſe of the other planets as of Mars. The *terms* and *faces* of the planets are alſo denoted throughout the zodiac, by the initials T and F; the uſe of which is to point out to the reader an eaſy and conciſe method of facilitating zodiacal directions; particularly to the Sun, as the ecliptic line is the only orb in which he moves, and wherein he meets with all the aſpects of the erratic ſtars, with their terms, faces, exaltations, &c. I ſhall now take theſe aſpects from the Speculum, in the order they ſtand in the table, p. 686, as well mundane as zodiacal, and explain their reſpective ſignificators, by ſhewing their power and effect upon the life and actions of the native, and how far his body and mind were influenced and impreſſed by them.

The firſt direction in this nativity is M. C. △ ☉, the medium cœli, or midheaven, to the trine aſpect of the Sun; or in other words, the Sun to the cuſp of the ſixth houſe. This was a direction to the native's mother, productive of a journey; for, as the tenth houſe of the native's figure is his mother's tenth, and the ſixth her ninth, it is apparent, that, when the Sun, who is lord of the tenth houſe, approached the cuſp of

		0	30	60	90	120	150	180	210	240	270	300	330
0	♂ 0 - 44		SSq △	□	Quin ✶	Smq	♂	Smq	Quin ✶	□	SSq △		☍
1		Q ☽											
2													
3			Ex ☽	Ex ☌						Ex ☌			
4													
5	♀ 5 - 21	Smq	Quin ✶	□	SSq △		☍		SSq △	□	Quin ✶	Smq	♀
6	Midh. 6 - 49	△	□	✶		Mid		✶	□	△		☍	
7													
8													
9													
10	☌ 10 - 50						☌						☌
11													
12	✿ 12 - 17	✿	Smq	Quin ✶	□	SSq △		☍		SSq △	□	Quin ✶	Smq
13													
14													
15													
16	☽ 16 - 56	□	SSq △		☍		SSq △	□	Quin ✶	Smq	☽	Smq	Quin ✶
17													
18													
19		Ex ✿											
20	⚳ 20 - 43	△	□	✶		⚳		✶	□	△		☍	
21										Mid			
22													
23	♄ 23 - 38	Quin ✶	□	SSq △		☍		SSq △	□	Quin ✶	Smq	♄	Smq
24													
25	☿ 25 - 15	☿	Smq	Quin ✶	□	SSq △		☍		SSq △	□	Quin ✶	Smq
26													
27	Ascen. 27 - 33	☍		△	□	✶		Asce		✶	□	△	
28													
29	♃ 29 - 55	Smq	♃	Smq	Quin ✶	□	SSq △		☍		SSq △	□	Quin ✶
30													
		30	60	90	120	150	180	210	240	270	300	330	360

Speculam Phoenomenorum or Table of Aspects in the Nativity of Mr. G. Witchell.

of the ſixth, a journey ſhould be determined on, and put in execution. And, as Mars, the native's ſignificator, is poſited in the mother's tenth houſe, and the Sun, who repreſents the mother, being lord of the tenth, and by accidental poſition in the houſe of Mars, ſhews that this direction ſhould carry the native a long journey with his mother, which really happened in the month of October 1731, when the native was but three years and ſeven months old; and conſtitutes the firſt material occurrence of his life, after his entry into this world, under the impreſſion of his ſignificators. It muſt however be noted, that the effect of this direction falls moſt eſſentially upon the parent; and that it acted only in an accidental or ſecondary degree upon the perſon of the native, who was in this caſe wholly under the influence of his mother.

☉ □ ☽. The Sun to the quartile of the Moon by direct motion. This aſpect, being formed from the third and ſixth houſes, and the Moon being afflicted in the houſe of Saturn, threatens the native, in his early days, with a dangerous fit of ſickneſs. The diſorder implied may be of a bilious kind accompanied with retchings and fever; ſore watery defluxions of the eyes, irruptions of humours, meaſles, or ſmall pox. This direction came up, and was at its higheſt influence, when the native was five years and two months old, at which time I have been confidently aſſured, that he was attacked by the meaſles in a very violent and dangerous manner.

⊕ ☌ ♄. The Part of Fortune to the oppoſition of Saturn. This is another aſpect productive of ſickneſs. The Part of Fortune, in this nativity, is giver of life, and, being in oppoſition to Saturn, in a fiery ſign, and Saturn in an airy, denotes an affliction engendered of thoſe two qualities, which ſhould befal the native whenever the direction of this aſpect began to operate, which, as we have already worked up and proved, took place when the native was ſeven years and about two months old; at which time he was attacked with the ſmall pox, and was a long time before he recovered his health and ſtrength, as is obviouſly implied by the ſlow and ponderous quality of the planet Saturn.

☽ □ ☿. The Moon to the quartile of Mercury. The Moon, in this geniture, being lady of the ninth, and Mercury lord of the eighth and eleventh houſes, the quartile aſpect formed between them under theſe circumſtances denotes a journey to the native, which ſhould bring him back, from the place where his mother had ſojourned in the country,

to

to London, the place of his nativity. The force of the direction which brought up this aspect, took place in seven years from the rectified time of birth, when the square was completely formed by the two planets; and it is a well-known fact in Mr. Witchell's family, that at seven years of age he was brought back to town, to be presented to some gentlemen, who out of respect to the parents had professed their readiness to patronize the child.

☽ Q. ☉—⊕ ♂ C. L. The Moon to the quintile of the Sun, and Part of Fortune to the conjunction of Cor Leonis. These benignant aspects came up by good directions to support the influence of the preceding; and gave the native a considerable share of favour in the eyes of those gentlemen the moment he was presented to them; and bespeak at the same time a sweet and placid appearance in the youth, with a gravity and sedateness in his manners that could not but acquire esteem and commendation from every observer, but more especially from his friends.

☉ ✱ ♃ in M. The Sun to the sextile of Jupiter in Mundo. This direction follows up the former two, and participates of the same benign influence; for, inasmuch as Jupiter is lord of the second, the Sun is lord of the tenth, by their joint concurrence they not only presage the general approbation of his friends and teachers, but are a happy symbol of that early desire of learning and improvement, which was for some time a subject of astonishment to them all, and laid the foundation-stone of prosperity to the native.

☉ Sq. ♂. The Sun to the sesquiquadrate of Mars. This direction is implicative of a strong natural desire for the study of science; and lays a good foundation for honour resulting from knowledge; and a very apt direction it is for that purpose, since the Sun is lord of the tenth, the house of honour and preferment, and Mars lord of the first and sixth, who disposes of the Sun and Mercury. The aspect, by falling in the terms * of Mercury, quickens the fancy, and enlarges the

* Whenever judgment is drawn from a direction, particular regard must be had to the *terms* in which the aspects of the planets fall; otherwise our conclusions will be erroneous, and oftentimes absurd. For, if malefic directions are wrought from the evil configurations of Saturn or Mars, and those directions fall in the terms of Jupiter or Venus, in good places of the figure, the evil declared by such directions will operate with much less force, and the effect be scarcely discerned. For this reason, all opposing qualities, whether in good or evil directions, must be duly considered, and their effect allowed, before we make our judgment final. For, if there be a good direction from the benefic rays of Jupiter or Venus, yet, if they fall in the terms of Saturn or Mars, the good promised will be greatly abated; and in such proportion as reason and good sense will invariably dictate.

native's

native's desire of learning. This and the three former directions came up progressively, and operated upon the mental powers of the native by regular gradation, until he was near twelve years of age, before the effect of the last direction wholly subsided.

☽ △ ♃ — ☽ P. ♀ M. The Moon to the trine of Jupiter. This is a good direction. The Moon is constituted lady of the ninth house, the house of science; and Jupiter is lord of the second and fifth, co-operating in the force of mental endowments. Under this direction the native made his first essay in scientific literature, having compiled a small piece, for the Gentleman's Magazine, which was highly approved. With this direction he had another operating, namely, the Moon to the parallel of Venus in mundo; which being of the same quality, gave force and energy to the influence of the preceding.

⊕ M. C. Part of Fortune to the medium-cœli. This is a very remarkable, and equally potent direction, operating upon the mental faculties; and it came up when the native was about thirteen years and four months old, as may be seen by the calculation p. 661, where these directions are worked up and equated by the solar motion. Under the influence of this direction, the native, at that early period of his life, compiled a most ingenious mathematical disquisition, which was printed in the Gentleman's Diary, and received universal approbation.

⊕ □ ♃. Part of Fortune to the quartile of Jupiter. This direction portends evil to the native's state of health, and has a malefic tendency. Jupiter, though in nature the most benignant planet, in this case produces an evil effect, by the constitution of the aspect he forms. He is posited, according to his latitude in Gemini, in the eighth house, among fixed stars of the quality of Mars, in quartile with the Part of Fortune, which, in this nativity, is Hyleg, and strongly appertains to the native's health, and life; and therefore, according to the radical effect of Jupiter in this position, which causeth heat and putrefaction of the blood, I concluded that this direction must have brought with it a violent fever, because the quartile aspect is productive of the greatest evil, and because this direction falls in the terms and face of Mars, who is the author of choler, and uniformly productive of putrefaction of the animal juices; though here are no testimonies to shew, that its violence should be such as to endanger life. This direction came up in fourteen years from the time of birth; and I have been assured that Mr. Witchell, at the age of fourteen, suffered severely from a fever, which held him a considerable time, as the force of this direction obviously demonstrates.

☉P. ♃ M. The Sun to the parallel of Jupiter in Mundo. As this parallel is made to the ſeventh houſe, it muſt relate to ſome contract on the part of the native; and as the Sun is lord of the tenth, the houſe of trade and profeſſion, I concluded this aſpect governed ſome contract in buſineſs. Upon enquiry, I found the native was bound apprentice to a watchmaker and goldſmith; which is aptly enough deſcribed by a conjunction of the Sun and Mercury in Aries. This direction, as we have before proved, came up in fifteen years and twenty-one days; at that preciſe age the native and his maſter, as he hath ſince informed me, executed the indenture, and he became apprentice to a watchmaker.

⊕ Sſq. ☿ — ☽ Z. P. ♃ — ⊕ ♂ ♂. Theſe remarkable aſpects immediately ſucceeded, and produced, as their directions ſeverally brought them into effect, thoſe unpleaſant circumſtances which are invariably felt in all ſimilar caſes. The Part of Fortune to the ſeſquiquadrate aſpect of Mercury, is a direction that took off the thoughts and the attention of the native from all mechanical employment, and fixed them upon mathematical contemplation. The Moon to a zodiacal parallel of Jupiter, ſtrengthens and enlarges this ſtudious and contemplative faculty, expands the underſtanding, and allures the mind to a purſuit of thoſe acquirements, which render manual employments inſupportable. Part of Fortune to the conjunction of Mars, could not fail, when the direction came up, to produce violent contentions between the native and his maſter, in conſequence of his total neglect of the buſineſs, and of his inattention to the orders and inſtructions given him therein. Upon enquiry, I found my judgment in no reſpect erroneous; for, although the maſter was on the one hand continually remonſtrating and complaining of neglect and inattention, the apprentice, on the other, was totally indifferent as to the ill conſequences threatened, and ſtill addicted himſelf to the uſe of books, to the ſolving and propounding mathematical queſtions, and to the publication of anonymous pieces in the magazines.

☉ ⚹ ♄. This is unqueſtionably a good direction. The Sun is lord of the tenth, the houſe of profeſſional honour, and Saturn is lord of the fourth, the houſe of hereditary acquiſitions; ſo that the ſextile aſpect, formed betwixt them, leads me to conceive, that the native, while under the influence of this direction, formed a reſpectable and advantageous connexion with ſome elderly perſons, who approved his ſtudious turn, and admired the gravity of his manner, notwithſtanding its unfitneſs for a life of mechanical labour, and the anger and uneaſineſs it occaſioned in the breaſt of his maſter. Yet in ſpite of all this, I had no difficulty

difficulty in declaring, that when this direction came to operate with its fullest force, the native would be patronized and encouraged by some persons of eminence, who were friends to his father, or allied to his family. This I have heard repeatedly acknowledged by the native himself, who was at that period strongly patronized by his uncle.

☉Smq. ♀—Asc. □ ♄. The Sun to the semiquartile of Venus, and the Ascendant to the quartile of Saturn. These aspects are of a baneful quality, and express much uneasiness, anger, and affliction, in the family with whom the native resided.—All quartiles are mischievous, when directed to particular persons. The first of these joint aspects relates to the native and his mistress, on whose account he should stand in imminent danger of disgrace and ruin, by means of an occurrence, which, though of a most destructive tendency, yet is too common to persons of strong passions, of both sexes. I shall not, however, enter into a detail of the matter; it is sufficient for me to remark, that, as the aspect only forms a semiquartile, its effect, when brought up by direction, which was in the native's seventeenth year, would be the less mischievous to the parties, and the disgrace be the sooner blown over. The second of these joint aspects, acted, as it were, in concert, and relates to the native and his master, and, being a perfect quartile of the greater infortune, hath fatality annexed to it. In short, it argues violent anger between the parties; but when the direction is perfect, which happened quickly after the above, it deprived the master of life, and left the apprentice and his mistress at large.

⊕✱♃M.—⊕△☉M. These aspects are both in Mundo. They import a struggle between the native and his father, concerning the pursuit of his business. Whilst the native, on the one hand, was sedulous to become a student, the father was decisive on the other, to put what is termed, "a good trade in his belly." These directions came up in seventeen years and four months, at which exact age the native was turned over to another master of the same profession.

☽Q.☿M. The Moon to the quintile of Mercury in Mundo. This is another direction which applies to the intellectual faculty, and also strengthens the brain. It denotes an enlargement of the understanding, and a fruition of rational ideas in scientific disquisitions. Under this direction the native turns his back upon all subordinate speculations, is deaf to the calls of business, and to the remonstrances of his master, and applies

applies himſelf, in ſpite of every obſtacle, to rigid contemplation and ſtudy. The effect of this direction was at its utmoſt height, when the native was eighteen years and four months old; about which time, as he has ſince told me, he was ſo intent upon ſtudy, as to frame a contrivance to blind up the crevices of the doors and windows, that no part of the family might have a ſuſpicion of his paſſing the greateſt part of the night in reading and contemplating the different branches of ſcience.

M. C. ☌ ♄. The medium cœli to the oppoſition of Saturn. This is a no leſs remarkable than fatal direction, again appertaining to the native and his maſter. It ſhews an animoſity between them, ſo far as it relates to the buſineſs; but it preſages the death of the maſter, and once more ſets the apprentice at liberty; as though fate had really ſtrove with him to obtain a different purſuit. But here, as I have been confidently informed, the parent again interpoſed his ſovereign authority, and in ſpite of every argument, and of every importunity, ſo prejudiced was he in favour of the emoluments of trade, and ſo fixed in his mind upon that which he had before ſingled out for his ſon, that he loſt no time in chooſing him out a new ſituation. Here we perceive, in its ſtrongeſt colours, the abſurdity, as well as the evil conſequence of *forcing* upon the hands of youth, avocations which their nature loathes, and which are foreign both to their ability, and their inclination. Let us here for a moment pauſe, and look which way we will, we ſhall find ample teſtimonies of the truth of this miſtaken zeal for the proviſion of our children. A zeal which has more than all other cauſes put together, furniſhed the world with a race of *bunglers* in almoſt every profeſſion; for the mind, like the temperature of the body, cannot be forced, but will be governed by its own immediate laws; a circumſtance, which if duly attended to, and regulated by the quality of the ſignificators at birth, would not only prove much more highly advantageous to children, but infinitely more beneficial to maſters of every craft and occupation.

⊕ □ ☿ — ♂ □ ♃. Theſe aſpects are both made in the world; and their directions are of courſe mundane. They are both quartiles of a pernicious tendency, and even threaten the life of the native. Under the influence of the firſt, he is put ſorely againſt his will, to a new maſter, whith whom he ſhews but little diſpoſition to attend to buſineſs. Under the ſecond, which acts in contact with, or rather follows up the evil nature of the firſt, his life is endangered by ſome violent accident of fire. This is moſt aptly denoted by the poſition of Mercury in a fiery

fiery ſign, with the violent planet Mars, his ſignificator, and the Part of Fortune, which in this nativity is giver of life, all in quartile aſpect; but, whether this danger ſhould occur to the native by his falling into the fire, or by the burning the houſe he lived in, or by what particular misfortune, was impoſſible to determine; but it was evident to my underſtanding that his danger would come by means of fire. After conſidering and reconſidering theſe configurations, I enquired of the native, whether he had not, ſome time between nineteen and twenty years of age, had the misfortune to ſet his bed-curtains on fire, or his room; for as I knew he had often accuſtomed himſelf to read in bed, I had a ſtrong ſuſpicion that he had fallen aſleep, and that the curtains had taken fire, and expoſed him to the danger of being burnt in bed. But this he abſolutely denied, and contended much for his carefulneſs and precaution on thoſe occaſions. Had he by any accident fallen into the fire? or had the candle caught his clothes? No; he never had met with ſuch an accident in his life. I perſiſted moſt confidently that ſome ſuch accident muſt have befallen him, and at that particular time, whereby he was expoſed either to great bodily hurt, if not to the danger of loſing his life; and I requeſted him to reflect upon the matter, and to tell me ingenuouſly the fact. At laſt, he ſatisfied my doubts, by relating the following circumſtance:

He had not been many days with his new maſter, before he was left in the ſhop with no other companion than a young lad, who had been put apprentice to the ſame perſon a year or two before. At the ſame time that the maſter's abſence furniſhed Mr. Witchell with an opportunity of taking a book from his pocket to read, which was invariably the caſe upon all ſuch occaſions, it afforded the other lad fit time to go to play. A ſoldier's muſquet ſtood in one corner of the ſhop, moſt aptly denoted by the quartile poſition of Mars, which the boy took up, and began to perform the manual exerciſe with. When he came to that part, "make ready—preſent—fire," he levelled the piece cloſe to the body of his fellow-apprentice Witchell, who ſat with the utmoſt calmneſs and compoſure, reading his book; a circumſtance evidently implied by the poſition of Mercury. The boy drew the trigger, the gun ſnapped, and he recovered his arms. Pleaſed of courſe with any employment rather than with his buſineſs, he proceeded with the manual a ſecond time. When he preſented the piece again, it was elevated ſomewhat above Mr. Witchell's head; he drew the trigger, the gun went off, and carried away a large piece of the window, leaving both of them, as Providence would have it, totally unhurt. With this

I was quite ſatisfied; it relieved me from my doubts; and upon equating the direction, I told him this muſt have happened on or very near the 26th of September, 1747; for, though the other aſpect came up ſooner, yet its influence was held on by the quick ſucceſſion and ſimilar quality of the co-operating or ſecondary aſpect, which was not ripe in its malefic tendency, until the day Mars began to ſeparate from his auxiliaries, which was on the day above-mentioned, at which time the native was near twenty years of age. After endeavouring to recollect all the circumſtances of the fact, he acknowledged I was ſtrictly right in point of time, as well as in my judgment of the danger he had been expoſed to by means of fire.

The aſtrological reaſon of this narrow but happy eſcape is thus defined from the native's horoſcopical figure of birth. In the eighth houſe, which is the houſe of death, we find the benevolent planet Jupiter, which is an irrefragable argument that the native ſhould not die a *violent*, but a *natural*, death. Now, had Saturn or Mars been there, the evil had certainly touched his life. Another deciſive teſtimony for the preſervation of the native's life is, that the direction operating comes from a benefic planet; and, though the direction be of an evil quality, yet, as it is not governed by the anareta, nor by any croſs direction either from Saturn, Mars, or the Sun, to the part of Fortune, it is impoſſible, according to the radical import of the ſignificators, that life ſhould be deſtroyed, although expoſed in this remarkable manner, to the moſt unequivocal inſtrument of death.

I have dwelt the longer upon theſe two directions, becauſe I conſider them as the moſt remarkable in the whole figure; and I am ſure their effect is equally extraordinary; beſides, it tends to ſhew, that, in genitures where the ſignificators clearly demonſtrate a long life and natural death, and where no croſs malefic configuration ſtrongly irradiates the aphetic place, however the native, in his journey through life, may be expoſed to the moſt imminent perils and dangers; yet, if benefic ſignificators, as in the preſent nativity, have the aſcendancy in point of dignity and conſtitution of place, he ſhall ſafely overcome them all, and enjoy life until that period of time arrives, when exhauſted nature can no longer exerciſe her proper functions, and diſſolution becomes the neceſſary conſequence.

I do not here mean to enter into any arguments againſt that abſurd ſtile of reaſoning, which, reſting all its force upon *ſuppoſed* propoſitions, will

will contend, that, *if* the muſket had been pointed the *ſecond* time to the body of the native, he *muſt* have been killed, let the ſtars have been poſited how they may. But what man would be hardy enough ſeriouſly to avow this? or if he did, it could avail nothing, ſince *facts* and *ſuppoſitions* would be ſtill at variance. The piece was *not* levelled the ſecond time at the native, and *why* it was not, who can define? It is enough for me to ſhew, that, by the native's figure of birth, he was not to receive any *fatal* injury; I will now thank the man, who by any other or *equally* reaſonable, hypotheſis, will point out to me *why* the piece was *not* levelled at the native the *ſecond* time? or, if it had, let him prove that the piece *muſt* of neceſſity have gone off, and that the conſequent wound *muſt* have been mortal? When this is done, I ſhall be ready to give it an anſwer.

M. C. □ ♃. This aſpect imports no good; it is a quartile between Jupiter and the midheaven; and as Jupiter is lord of the ſecond and fifth houſes, it declares loſs of ſubſtance to the native, by the interference of ſome religious or clerical perſon, who ſhould prove his enemy. This came up by direction in twenty years and five weeks from the time of birth; at which period of the native's life, as he hath frequently aſſured me, he was prevented from receiving a ſum of money from a relation who had actually promiſed to give it him, but for the perſuaſions of the curate of the pariſh, who, having taken ſome offence at the native, ſet every engine at work to injure him in the opinion of his friends. This aſpect is likewiſe baneful to all contracts or purchaſes under it.

☉ ☌ ☿—M. C. ☌ Cor Leo.—⊕ ☍ ♀. The Sun to the conjunction of Mercury, the Midheaven to the conjunction of Cor Leonis, and the Part of Fortune to the oppoſition of Venus. Theſe directions were all operating at nearly the ſame time. Under the firſt, he was very ſtudiouſly inclined, and influenced to the regular purſuit of the mathematics. Under the ſecond, he was introduced to the acquaintance of ſeveral reſpectable characters, eminent in the line of ſcience, and who ſhould feel a predilection in favour of the native. And this really laid the foundation for his being introduced into the mathematical ſociety. The third direction operated with the laſt, and ſhews, that, while he was engaged in forming ſuch connections as ſhould introduce him into public life, he ſhould fall pretty much in the way of the ladies, and that a large and perplexing female acquaintance would be the reſult, which is indicated by the oppoſition of Venus to the Part of Fortune.

Theſe

Thefe two laft directions have their force continued in a more or lefs fenfible degree, until the influence of fome other direction begins to take place; and this, we find, by looking in the table of directions, p. 687, admits a fpace of almoft three years. And here let it be remembered, that the fulfilment of any matter or thing promifed by a direction is completely formed when its afpect is in all refpects perfect, and the irradiations of each contributing ftar fully complete; though, according to the latitude of that principal fignificator by which the direction is brought up, the *fubject* of the matter, or thing fo to be brought about, may by certain gradations of influence be fome time in preparation, ere the abfolute event is really brought to pafs. For, in the cafe of marriage, there is ufually fome time fpent in courtfhip and dalliance, before the parties repair to the hymeneal altar. But, when this is performed, or about to be performed, the exact working up of the direction fully demonftrates. So it is in all other cafes where a matter is declared to be brought to pafs by the force of a direction; except where a direction of a contrary quality, and fuperior ftrength, falls in its way, and overturns its tendency and influence; on all which occafions the thing originally predicted is fet afide, and a contrary effect takes place; as we frequently obferve in perfons betrothed, who, even at the church door, or before the altar, change their fentiments, and put the marriage afide. But, if no fuch crofs directions interpofe, and a length of time occurs between them, then the original afpect holds its own proper force and quality to the full extent, and, whatever it denotes, is in a general way fully completed, with all its confequences and contingent effects.

Afc. ✱ ☽. Under this direction, the influence wrought by the laft is brought to perfect maturity. A connexion with one of the ladies, which had for fome time been formed, is now brought to its crifis; and, when this afpect was complete in all its rays, the parties were married. The perfonal defcription which this afpect gives of the wife, is of a middle ftature, pale dark complexion, brown hair, comely, and agreeable; in mental endowments difcreet and ingenious, rather petulant, and worldly minded, and therefore fufficiently faving and frugal.

Afc. □ ♂ — ☉ ☌ Afc. Thefe are both directions of an evil defignation. They import no fmall fhare of vexation and difagreement between the native and his wife, through the means of detraction, and the whifpers of falfe female friends, connected with the native's wife, who fow the feeds of jealoufy, and lay the foundation of enmity and difcord betwixt them. The attention of the native is thus for a time taken off from objects of preferment and advantage; his affairs go backward in the world, and he

fuffers

ſuffers a two-fold anxiety of mind, accompanied with a depreſſion of ſpirits, conſtitutional by the temperature of his ſignificators at birth, but greatly enlarged by the force of this latter direction.

☽ ✳ ☉ — ⊕ ♂ ☊. Theſe aſpects are found jointly operating, after the influence of the preceding are ſpent, though of an oppoſite action and quality. Under the firſt, the native aſſumes his former purſuit of literary acquiſitions, and endeavours to enlarge his connexions with men of letters and character. He ſucceeds much to his wiſhes, being, at the time this direction came up, which was in twenty-five years and nearly a half from his birth, introduced to ſeveral gentlemen of the firſt literary talents and reſpectability, who promiſed him their patronage and friendſhip. But in the height of theſe flattering proſpects, the ſecond direction, viz. the Part of Fortune to a conjunction of the Dragon's tail, ſubjects the native to a violent ſore throat and fever, occaſioned by cold taken in purſuing the objects of the other direction. This affliction was very ſevere, and ſeized the native, as he hath ſince aſſured me, when he was twenty-five years and a half old, and confined him to his bed for near a fortnight.

☉ △ ♂. This direction imports much good to the native, from thoſe who are his ſuperiors. Under its influence he will extend his literary connections; and will derive honour and eſtimation from the extent of his own abilities, in the opinion of thoſe who are diſpoſed to ſerve him. This direction likewiſe, from the prolific ſituation of the ſignificators in the figure of birth, imports conception to the native's wife, which I have no ſcruple to affirm, took place under its influence.

☽ △ ☿. This is a very flattering direction, and preſages much good to the native. Under its force he will apply very cloſe to ſcientific exerciſes, and enlarge the number of his friends. It was under this direction that he was introduced to the acquaintance of Dr. Bevis, who was afterwards very much his friend, and rendered him ſeveral eminent ſervices. This gentleman was a great encourager of ſcientific ſpeculations, and was ſo perfectly maſter of aſtrology, as to have calculated ſeveral national events, which ſeverally came to paſs with the moſt remarkable exactneſs.

M. C. ♂ ♂. This direction implies good to the native, becauſe Mars is lord of the aſcendant, otherwiſe it would have operated to his diſadvantage. He was warmly engaged in aſtronomical enquiries, when

 this

this direction operated, which likewise introduced him to a further acquaintance with gentlemen eminently distinguished in that line. It was at this time that he became intimately acquainted with Mr. Charles Brent, astrologer to George II. under whose royal authority and direction he calculated the nativity of our present illustrious monarch, King George the Third; a copy of which nativity he presented to Mr. Witchell, who afterwards gave it to me, and which I have now sidereally projected in this work.

M. C. △ ☿. Under this direction the native hath a son born. It hath likewise a strong intellectual operation upon the native himself, who is impelled to a critical investigation of the then state of the several departments of science, and imports great honour and pecuniary advantage from his labours therein, and accelerates his desires for attempting to improve them. I have had a great deal of conversation with Mr. Witchell on the subject of this direction, which I considered somewhat remarkable; and he assures me that it was about the time when this direction came up, namely, when he had completed his twenty-seventh year, that the first thought of correcting and improving the longitude presented itself to his mind, and which was ever after inseparable from it, until he had fully accomplished that most invaluable discovery.

☽ Smq. ☉ M.— ☽ ✱ ♀ M. The Moon to the semiquartile of the Sun in Mundo, and the Moon to the sextile of Venus in Mundo. Here are two generally good directions operating together, which promise the native health of body, and felicity of mind. The affairs of his family will prosper under them, and all matters relating to substance and advantage will succeed well. He takes several little journeys, which shall prove profitable and pleasant, and hath the pleasure of receiving some unequivocal marks of the sincerity and confidence of his friends. And the native has frankly acknowledged to me, that no part of his life was so free from the intrusions of care and perplexity, as the space of time occupied by these two aspects, which carry him from the twenty-seventh to the twenty-eighth year of his age.

☉ △ ☿ M.—Asc. □ ♀. The first of these joint directions hath the designation of much good to the native; for while it prompts him to a laudable pursuit in the improvements of science, it will enlarge the circle of his friends, and promote his reputation with the world. But, as the brightest day is not without its clouds, so this direction is united with one not quite so auspicious. The quartile of Venus to the ascendant,

dant, is productive of family broils and dissensions. Jealousies are renewed under this direction; and the native perhaps will find, that dealings with the fair sex are not altogether so profitable to him. On the contrary, he will experience, about this time, the strongest exertions of a quondam favourite female to work his destruction, which, however, she will not be able to effect. Under this direction the native's wife conceives a second time with a male child.

♃ □ ♄ M. Jupiter to the quartile of Saturn in Mundo. This direction continues the baneful effects of the former, transferring the malignity of his female enemy to those of his male, whereby a variety of unpleasant occurrences follow, and many mean and ungenerous advantages are attempted to be taken of him. This is followed by a consequent loss of substance, which appears ultimately the means of terminating the evil machinations enforced against him. Were the particulars of this series of vexation and perplexity to be unfolded, with the cause which gave them being, it might tend to strengthen the reputation of planetary prescience; but the best of people are not without their weak side, and God forbid I should take pleasure in exposing the foibles of any man, much less of one who may be ranked among the number of the most deserving, and to whom I am under many obligations. Suffice it to say, that the party of the offended female made head against him, until he consented to pay a handsome douceur, which, as he himself informed me, put an end to hostilities, and restored the olive-branch of peace.

☉ △ ♂ M. This direction promises advantage to the native, the Sun being lord of the tenth, and Mars of the ascendant. This denotes prosperity and respect, and some advantage by the fidelity and ability of good servants. It likewise gives the native several mathematical scholars, who become students under him.

M. C. ☌ ♀. Under the mal-influence of this direction, the native feels the vindictive shafts of private enemies, and again encounters some family broils, and disingenuous reflections, which likewise originate from a female cause, and for a time disturb the internal tranquillity of his mind.

☉ ✱ ♀. This direction restores peace and harmony to his family; gives him another pupil in the study of the mathematics, and all things go on smoothly, and much to the native's satisfaction and advantage.

He.

He receives pleasure in the pursuits of several amusements, and is on terms of perfect amity with his wife and her friends. Under this direction likewise Mrs. Witchell becomes pregnant with a daughter.

⊕ ✳ ☿ M. This direction operates upon the mental faculties, and promises much good to the native. Under its influence he writes the Mathematical Magazine, and acquires unbounded reputation in the literary world. He also obtains an increase of pupils to his mathematical school, and meets with encouragement and success in all his undertakings.

☽ Z. P. ♄. The Moon to the zodiacal parallel of Saturn. This direction imports no pleasing occurrence to the native; under its operation his father falls sick, and his family is oppressed with vexation and sorrow, arising from those evils which chequer life, and render the most perfect state of human bliss mutable and precarious. The native himself will be much afflicted with melancholy by this direction.

☽ Z. P. ♂. The Moon to the zodiacal parallel of Mars. This gave Mrs. Witchell another daughter, and demonstrates a bad and sickly labour, attended with a dangerous fever to the native, as is declared by the constitution of this parallel with Mars; for parallels are either good or bad, according to the nature and quality of the planets by which they are respectively brought up. This judgment is likewise confirmed by the position of the Dragon's tail in the tenth.

⊕ △ ♀ M. This configuration being in mundo, denotes encrease of substance to the native, either by legacy, or by hereditary right to the effects of some deceased person, which happened when this direction was completely wrought. It likewise indicates prosperity to the native, by means of professional application and perseverance in the objects before him.

☽ Smq. ☿ M.—⊕ □ ♃. These are directions which induce a sort of chequered life to the native; for having an opposite quality and influence to each other, whatever the one impels, the other counteracts, and renders all attempts, and all endeavours, while these directions are operating, totally abortive. The native will take some short journeys under the constitution of these aspects, in hopes of obtaining preferment; but his labours will prove fruitless, and all his present hopes terminate in disappointment.

disappointment. Just so, as the native himself assured me, was the greater part of his thirty-sixth year distinguished, at which period these directions yielded their influence; and many times, when he had reason to expect the full completion of his wishes, some untoward circumstance or other constantly intervened, to set his hopes aside.

☉ Q. ♄ — ☽ ☌ ♄. These directions are fraught with no good, but threaten great anxiety of mind and depression of spirits to the native, resulting from some secret enemies, who make a point of opposing his career, and who vilify and traduce him to some persons of distinction and power. He will likewise suffer some affliction in his eyes, and dizziness of the head, with melancholy and perturbation of mind, whilst the second direction is under its operation.

☽ ✶ ♄. The Moon to the sextile of Saturn, by converse motion. Under this direction the native has another daughter born; but its influence upon his temporal affairs is but little better than the former; since this aspect comes up very quickly after them, and participates of their quality and temperature. The native recovers completely from his indisposition; but the vicissitudes of fortune, and the vexations of his mind, continue with little abatement, until the effects of this direction are wholly taken off by the succession of another.

☽ ✶ ☿. This is a very promising direction, replete with happiness and good fortune to the native. The powers of sense, of discernment, and invention, are here strongly combined, and the result leads to prosperity and fame. The native's discoveries in the longitude are here most aptly depicted; and I have no doubt, but under the force of this direction they were rendered complete. The friendly rays of the Moon and Mercury, in elevated places of the horoscope, are uniformly productive of the most acute intellectual endowments; but relate, in a more peculiar manner, to an extensive knowledge in science, and to an unbounded comprehension of the power and extent of figures. This direction came up in thirty-eight years and eight months from the hour of birth, at which period the native made his last and final improvements in the longitude, for which his majesty rewarded him with a liberal annuity during the residue of his life. Let it be remembered that this aspect falls in twenty-five degrees fifteen minutes of Aquarius; and that the nature of these planets being so exactly constituted with the quality of the sign, clearly demonstrates that the improvement and discovery, brought up by this direction, should, in a particular manner,

relate to the ſea; a circumſtance deſerving the attention of every curious reader.

⊕ Smq. ♃M. Part of Fortune to the ſemiquartile of Jupiter in mundo. Under this direction the native ſuffers a ſlight indiſpoſition. The internal peace of his family will likewiſe be diſturbed, from a female cauſe; which, however, will ſhortly ſubſide. He will likewiſe experience ſome ſhort perplexity in money matters, which perhaps may make him more cautious of ſupplying the neceſſities of others, before he provides for his own.

☽ △ ☉ M. This aſpect brings freſh honour and reputation to the native; for under its influence he will experience the united recommendations and good offices of his friends. The direction comes up in May 1766, and holds on to the middle of October following, as may be ſeen in the Table of Directions belonging to this nativity, p. 689; in which ſpace Mr. Witchell has aſſured me he experienced the moſt remarkable inſtances of civility and friendſhip from ſeveral members of the Royal Society, and from other gentlemen of diſtinguiſhed merit.

☽ Z. P. ☿. This direction participates much of the benevolent nature of the preceding, and promiſes additional proſperity to the native in a moſt eminent degree. It prepares and fortifies his mind for freſh ſtudies, and influences a laborious application to books, and to experimental philoſophy. Under this direction we perceive the foundation of a journey, which will probably be taken in conſequence of ſome advantageous occurrence.

☽ ✶ ☿. This, and the foregoing direction, have in many reſpects a joint influence, as they follow in ſo quick a ſucceſſion, and participate of the ſame benignant quality. This aſpect completes the good fortune begun by the former ☽ ✶ ☿, under which he received a reward for his diſcoveries. The preſent benignant configuration, conſtituted with other rays, brings him a freſh inſtance of the approbation of his royal ſovereign, who appoints him, under this direction, to the Maſterſhip of the Royal Academy at Portſmouth. This direction comes up in November 1766, and operates until the month of October 1767, at which time another direction ſucceeds. Mr. Witchell took poſſeſſion of his new appointed office the 26th of March, 1767, when this direction was in its utmoſt force. And we might here trace the completion of that

journey,

journey, predicted under the laſt direction, which now conveys the native and his family to a new reſidence, in a different part of the kingdom. And, if we contemplate the quality and poſition of the correſponding ſignificators, with the affinity of Mercury and Venus, and the ſign they are poſited in, near the fortunate node of the Moon, we ſhall find that they exactly deſcribe the ſituation to which the native's family ſhould remove, and that their reſidence ſhould be permanent and proſperous.

☽ Smq. ☿ M. This is likewiſe a proſperous direction, and ſtill continues the good effects of the former three. The native derives advantage and pleaſure from an acquiſition of new friends and acquaintance, addicts himſelf to literary purſuits, and is more ſtudious than for a conſiderable time before. Under this direction, as I ſince learn, he publiſhed his Mathematical Queries.

☉ ☌ ♀. The Sun to the conjunction of Venus, by converſe motion. Although this aſpect is fraught with ſome good, and gives the native an addition to his family by the birth of a daughter, yet the effect of its direction will bring to paſs ſome unpleaſant occurrences, particularly relating to the female part of his family, which is obvious in this configuration, by Venus being conſtituted lady of the eighth and twelfth houſes.

☽ ☍ ♃ M. This gives the native ſome fruitleſs journeys to ſeveral eminent perſons, from which he returns with no great ſhare of content. He will loſe money by ſome ſpeculative adventure; and, whatever ſcheme he ſets on foot under this direction, either for emolument or fame, will prove abortive, and eventually tend to his diſadvantage and prejudice. About this time, I find Mr. Witchell loſt a large ſum by adventuring in the lottery.

☽ □ ♃. This configuration is made in the zodiac, and participates of the ſame unfriendly quality with the laſt. The Moon is lady of the ninth, and Jupiter lord of the fifth and ſecond, whereby this direction will bring up loſs of ſubſtance to the native, by means of the non-ability of ſome quondam friend, or clerical perſon, to fulfil his engagements in money concerns. It likewiſe argues the exertions of ſome private enemy, to blaſt the native's character and reputation, with regard to his friends and family. This occurrence, the native told me, he had too much reaſon to recollect, with heart-felt regret.

☉ P. ☌ M.

☉P.♂M. The Sun to the parallel of Mars in Mundo. This direction promiſes to advance the native's profeſſional character; Mars being the ſignificator of his profeſſion, exalted by a parallel from the Sun. Tranquillity and ſucceſs accompany this direction, and under its influence the native will have a ſon go out to ſea. Thoſe in ſubordinate ſtations to the native will afford him ſatisfaction, and his ſervants and domeſtics will be found orderly and faithful. All things now go ſmoothly on, and his own wiſhes and deſires are in almoſt every ſhape completely gratified.

☽ ☍ ♂. Under this direction the native ſuffers ſome uneaſineſs relative to his ſon's voyage. He will likewiſe experience ſome loſs by a ſpeculative adventure, which never can ſucceed under this aſpect. An unpleaſant diſagreement appears very likely to happen in his family; and whatever friendſhip or connexion he forms under this configuration will prove faithleſs and vexatious.

⊕ △ ♄M. This configuration gives ſolidity and ſtability to the mind, conſolidates the ideas, and influences an unuſual ſerioufneſs of imagination, which, conſidering the phlegmatic temperature of the native, will moſt likely afflict him with lowneſs of ſpirits, nervous affections, and habitual melancholy. Under this direction, however, the native's mind will be engaged in a deſire of purchaſing ſome houſe or land, which will occupy moſt of the time this direction continues in force; and, whatever purchaſe he makes under it, will be advantageous and ſatisfactory to himſelf and his family.

☉ ☍ ♂. The Sun to the oppoſition of Mars, by converſe motion. This is a malevolent direction, and imports no good to the native, thro' the means of ſome ſubordinate perſon, ſervant, or domeſtic, but which the native will detect and defeat. He will ſuffer a few weeks' illneſs, under a ſlow nervous fever, which goes off with the termination of this diſcordant aſpect, and is ſucceeded by an indifferently good ſtate of health, and celerity of ſpirits; which is demonſtrated by the direction ariſing from the parallel of Mercury and Jupiter, which comes up immediately upon it, abating the evil, and removing the intemperate quality, by milder rays.

☽ ♂ ♀. This configuration is extenſively good, and gives the native proſperity and ſucceſs in all things which relate either to the ninth, fifth, or eighth, houſes. Under this direction he takes a pleaſant and profitable

profitable journey, has the satisfaction of seeing all his desires prosper, and has peace, harmony, and content, in his own family, and good fellowship with his associates and neighbours.

☉ △ ☽. This is a very excellent and prosperous direction, influencing a variety of favourable occurrences to the native, both in the line of his profession and in the general approbation and regard of his superiors and friends. The trine aspect of the two luminaries, in eminent places of the horoscope, is in all cases to be regarded as a symbol of great good, and of an advantageous and honourable intercourse, according to the birth and station of the native, with some high and elevated persons of rank and fortune. Had the native not been previously appointed to the station he now filled, he would, under this direction, in all human probability, have obtained some similar preferment, from the similarity of the aspects; but, as it was, the good effect of this direction was sensibly wrought upon him, since it introduced him to several noble personages, who at this time placed their sons under his care and tuition, for the purposes of obtaining a nautical education.

♃ ☍ Asc. Jupiter to an opposition of the ascendant. This direction impairs the native's health, alters the state of his blood, and induces a bilious complaint in the bowels. He will most likely suffer by some disputation or disagreement with an acquaintance, and perhaps experience a very unpleasant embarrassment on the occasion, with loss of substance.

☽ △ ⊕M. The Moon to the trine of the Part of Fortune in mundo. This configuration always forbodes increase of fortune, successful enterprize, benefit in speculation, and prosperity in business. Under this direction the native experienced a great share of estimation from his superiors, and felt the emoluments arising from it.

♄ P. ♀ M. This direction imports death to some female in the native's family; and, as Venus is constituted lady of the seventh house, with close affinity to the native in his radical figure, it is most probable he will lose his wife; it is apparent, however, that this configuration will produce him much anxiety and perturbation of mind, with depression of spirits and deep melancholy.—Upon enquiry, I found that Mrs. Witchell really died under this direction.

☽ Smq. ♃ M.—☉ M. P. ☽. The Moon to the semiquartile of Jupiter in Mundo; and the Sun to the mundane parallel of the Moon.

Theſe are both propitious directions, and preſage a continuance of much good to the native. He will proſper in all undertakings in the way of his profecton, will receive freſh marks of the approbation and attention of his friends, and will riſe in the eſtimation of ſome high and noble patron; whereby his ſpirits will be exhilarated and his melancholy removed. Theſe pleaſing circumſtances alternately occurred during the time theſe directions contributed their influence, which laſted in a more or leſs powerful degree, from the beginning of November, 1778, to the month of September, 1779, when their effects totally ſubſided.

Aſc. ✱ ♄. This direction is armed with the moſt ſerious affliction to the native of any thing that hath yet gone before it. It is the harbinger of ſome ſudden diſeaſe that threatens life. And, if we conſider the radical import of this aſpect, taken collectively with the irradiations of the other planets, and their reſpective poſitions and particular places in the figure, as they ſtand influenced and impregnated with the ambient quality of the ſigns, we can have no reaſon to heſitate in our judgment, that this affliction will fall as it were inſtantaneouſly, and that it will come by ſome defect in the animal circulation, or in the functions of the brain, whereby ſenſation will be deſtroyed, memory obliterated, or bodily motion withheld; but the moſt probable effect of the three ariſes from the ſuperior dignity of Saturn, who governs this aſpect; and, as he rules the retentive faculty of man, it becomes pretty evident that this diſorder ſhould be a fit of the palſy, falling upon the brain, whereby the native ſhould ſuffer a privation of ſenſe and motion, particularly deſtructive to the ideas of the mind, and to the force of memory. Under this direction Mr. Witchell really had the misfortune to fall down in an apoplectic fit, which held him for ſome time in a ſtate of perfect inſenſibility, deprived of ſight and motion, and of every viſible appearance of life. When circulation was reſtored, and pulſation returned, the native became ſenſible to pain, and re-poſſeſſed all the functions of the body; but his memory continued for ſome time wholly arreſted, and was ever after greatly impaired: his whole frame felt the ſhock, and his conſtitution was viſibly ſtruggling with it, during the full time of this direction. Our recovery, indeed, from all complaints influenced by Saturn is uſually ſlow; but particularly ſo, when they are occaſioned almoſt entirely by his own malignant influence, unabated by milder rays.

♂ △ ♀ M.

♂ △ ♀ M. This direction is of a more grateful quality, giving the native cheerfulness, and removing in some measure his habitual melancholy. This direction naturally inclines the fancy to women, and incites amorous desires; and I have no doubt but the native, even under an impaired constitution, and a confirmed nervous habit, was more than ordinarily awakened to these desires during the operation of this aspect. It was, nevertheless, too indelicate a question for me to put, however my curiosity might have been excited by the visible designation of the planets, or however anxious I might have been to justify the directions of a nativity which were intended for public scrutiny.

☽ △ ♂ M. This direction participates extremely of the quality of the foregoing, and they operate in many instances with a joint influence, being both from aspects made in the world, and coming up nearly together. The native hath certainly strong predilections in favour of some particular female; and, if his constitution was not somewhat impaired, and his mind pretty much engrossed by other concerns, I have no kind of doubt but he would have married again while this direction operated; but, though it gives radical import of such an event, yet when we come to consider it maturely with the quality of other planets, whose horoscopical places at the birth give them a concern in the completion of such an event, we shall find some few arguments wanting to give it a complete turn in favour of a second matrimonial engagement. But that the native had strong prepossessions that way I have not the least doubt, and with a lady who perhaps is now living, and might confirm the truth of my remark.

Asc. △ ♂. This direction is naturally good, inclining the native to fortitude and perseverance, and gives animation to the spirits, and vigour to the mind. He will, however, be somewhat absolute and arbitrary under it, particularly in his own family, and with his more immediate domestics and dependents. With respect to bodily infirmity, he will feel an affliction of choler, and a feverish tendency, induced by the quality of Mars, who has borne rule in the three last directions; and, by thus encreasing the energy of his influence upon the spirits, will leave them subject to a slow nervous fever, destructive to the radical moisture of nature, and to the free circulation of the blood and juices.

☉ Q. ♄ M. This direction is the forerunner of a worse. It is not a configuration that destroys life; but it is one that unhinges the nervous system, and reduces the native to a painful state of hypochondriacal melancholy.

melancholy. It is a remarkable circumſtance, that Saturn and the Sun ſhould form the laſt aſpect in this nativity, which precedes that of death; and that of the Sun, being *anareta*, no ſooner ſeparates from Saturn, the moſt malevolent planet, than he applies to and receives the Part of Fortune, which is *hyleg*. Neither is it leſs curious to remark the gradual fatality which is here brought on and announced to the native. Mars, the leſſer infortune, occupies the chief influence of the three directions which operate prior to this; and he no ſooner retires, than he is ſucceeded by the greater infortune, Saturn, who gives place to the Sun, the *anareta*. And thus, operating by a gradual yet ſenſible influence, from a leſs to a ſuperior ſtate of infirmity, brings on that inevitable and final deſtiny, which gives every good and virtuous individual "a place amongſt the gods."

⊕ ♄ ☉. In this direction, therefore, we ſee the two principal ſignificators of life and death, which were conſtituted in the radical figure of birth, form that fatal configuration, which, in all countries, and in all nativies, is uniformly the ſame. The one, at the moment we enter into this world, is conſtituted hyleg, that is, giver or protector of life, becauſe we are formed and nouriſhed in the womb under the influence and temperature of that particular planet, and becauſe it guards us in every peril of our earthly pilgrimage. The other is in the ſame early period conſtituted anareta, or deſtroyer of life, becauſe it is tempered by its horoſcopical poſition, with qualities diametrically oppoſite to the hyleg; and becauſe, whenever it can form an evil configuration with the hyleg, it will deprive it of all its power and efficacy, and overcome its preſerving faculty, by a ſuperabundant energy of oppoſing matter, which nothing leſs than a ſupernatural cauſe can either alter or prevent. And therefore, when that certain cauſe, that vegetative faculty, which ſupports nature and ſuſtains life, is thus overwhelmed by a redundancy or ſuperiority of matter or influence, incompatible with, and contrary to, itſelf, its exiſtence becomes annihilated, and the native dies. Thus it is in the preſent caſe. The Sun, in this nativity, being conſtituted of a direct oppoſite quality to the Part of Fortune, will, whenever they form an oppoſition or quartile aſpect, abſorb its power, and deſtroy its influence; in which caſe, whatever be the thing that was nouriſhed or brought into being under it, will be deſtroyed likewiſe.

If we regard, with a critical eye, the preſent figure of birth, we ſhall find every proof of thoſe oppoſing qualities in theſe two ſignificators,

tors, that conſtitute the *hyleg* and *anareta*; but the number of days, weeks, months, or years, which theſe two ſignificators will occupy before they meet or form this diſcordant aſpect, can only be known by equating the arch of direction which brings them into contact. This I have done in p. 685, where it appears, that theſe two ſignificators were fifty-ſix years and ten months in coming to this poſition in the heavens, from their reſpective places or poſitions at the time of the native's birth; and it is a fact too well eſtabliſhed to admit either doubt or refutation, that the native died with a ſtroke of the palſy, which this aſpect deſcribes, on the 29th of January, 1785, at which time he was exactly fifty-ſix years and ten months old!

Thus it is apparent, that, however unaccountable or undefinable theſe planetary irradiations might appear, they certainly are what the Supreme Author of all things originally intended them to be, the natural and efficient cauſes of thoſe ſtrange and complicated mixtures and affections in men, which have confounded the ſpeculations of the wiſeſt philoſophers. And I am perſuaded that no man, unleſs it be thoſe who are wilfully obſtinate, can heſitate in forming his opinion of the truth of theſe premiſes; particularly after obſerving that no remarkable incident of this native's life ever happened, but under the uniform influence, and as it were by the conſent, of one or other of theſe directions, the defining of which conſtitutes the only true and rational mode of predicting by, or of calculating, nativities.

But, before I diſmiſs this ſubject, and in order to render every part of the ſcience as plain as poſſible, it will be proper, in this place, to explain what is meant by Revolutions and Tranſits. A revolution is a returning or revolving back of any one of the celeſtial bodies to the ſame place or point in the heavens from whence it firſt receded; for ſo the word radically imports. But, in our application of it to explain or illuſtrate any particular circumſtance in a nativity, it uſually refers only to the return of the Sun to his radical place in the zodiac, that is, to the ſame degree and minute of the ſign wherein he was poſited in the hour of birth. For the truth is, that revolutions and tranſits more properly appertain to the fate of empires than to the circumſtances of a nativity. It has, however, been found, by eſtabliſhed obſervation and long practice, that the revolutions, not only of the Sun, but of all the other principal ſignificators in a nativity, to their radical places in the horoſcope, excite a very powerful additional influence in the aſpects and directions then operating, whether of a good or evil nature; but

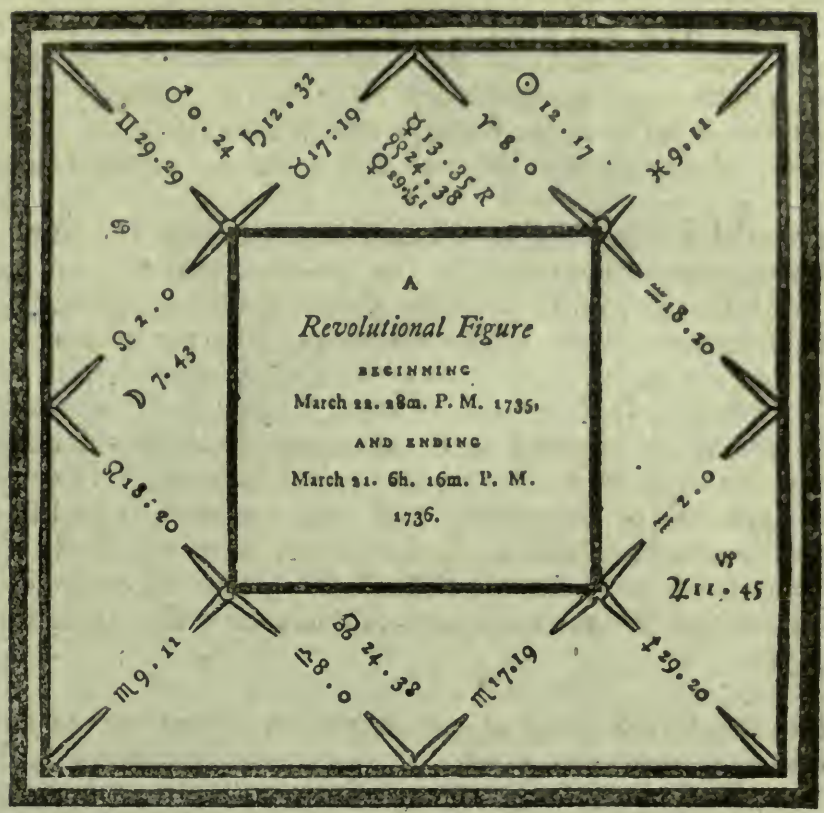
more particularly when the planet, ſo falling into its radical point, participates ſtrongly of the ſame quality and temperature as the configuration or direction then in force. And hence it is uſual for every judicious proficient in this art, when he is calculating and bringing up the directions of a nativity, to erect revolutional figures through the whole period of the native's life, in order to obtain the moſt ſatisfactory information in the probable or poſſible means, whereby any important direction, whether good or bad, might be increaſed or diminiſhed in its natural quality and import, by the falling in of the revolution of any other ſignificator, or of any particular planet tranſiting the place, under the influence of which the cuſtomary effect of the direction may be varied.

The uſual way of erecting a revolutional figure is by adding five hours and forty-eight minutes to the exact time of the native's birth for every year's revolution; and, when the aggregate exceeds twenty-four hours, the twenty-four are to be caſt away. For example, I would ſet a revolutional figure of Mr. Witchell's birth. Now the time of the day on which he was born was ſeven hours fifty-two minutes in the afternoon. The figure of birth, it muſt be obſerved, ſtands for the firſt year; conſequently the firſt revolutional figure to be ſet for the native exhibits the poſitions of the luminaries and planets for the ſecond year of his age; and the ſeventh alſo anſwers from the ſeventh to the eighth; and therefore, if we add five hours forty-eight minutes for every year, caſting away the aggregate of twenty-four hours as often as they occur, we ſhall uniformly obtain the preciſe ſituations and preciſions of the planets for the year required.

	h.	*m.*
Thus, ſeven times five hours forty-eight minutes is	40	36
From which ſubtract — — —	24	0
And there remains — —	16	36
To which add the hours from noon on the day of the native's birth, viz. — — —	7	52
And the ſum will be — —	24	28

From this ſum the twenty-four hours are again to be caſt away, and the Table of Houſes is to be entered with twenty-eight minutes, under the title of *Time from Noon*, in the ſame manner as before directed for erecting the horoſcope; and the heavenly bodies will be found to diſplay themſelves in the following manner:

Having



Having delineated the figure, we are to examine how it agrees with the radix, or original figure, of birth, and whether it be in ſextile, trine, or oppoſition, to it; and alſo what planets make their return to their own radical places, or to the radical places of others; and alſo whether the luminaries be well beheld by the benefics, or afflicted by the rays of noxious planets, or by the ſixth, eighth, or twelfth, houſes of the radical figure of birth; or whether Saturn or Mars afflict the places of the Sun, Moon, or aſcendant of the radix, or whether there occur any eclipſe either upon or near the radical places of the three Hylegiacals; for, according as theſe circumſtances are found, ſo will the affairs of the native be either injured or advantaged, and his health either impaired or eſtabliſhed, as the caſe ſhall happen to be. For, if unbenign occurrences in the revolution fall in with the qualities and rays of the ſame diſcordant nature in the radix, evil and affliction will be predicted, in proportion to the ſtrength and qualities of the ſignificators;

tors; and, on the contrary, if grateful and benign influences thus concur, and mutually aid and unite in benevolent temperatures, then great and lasting good, according to the different natures of the planetary causes and effects, will undoubtedly take place. But, to make this somewhat more familiar to the reader's understanding, I shall give a few general rules, whereby judgment may be determined in other cases.

Whenever the hyleg, or giver of life, whether it be the Sun, Moon, Part of Fortune, or Ascendant, in the radix or genethliacal figure of birth, is found to behold its place in the revolutional figure, by forming a sextile or trine aspect with each other, it is considered a visible argument that the native shall, during that year, enjoy health of body, and that his affairs will in a general way go well; but if this aspect be made by a quartile or opposition, the contrary effects are denoted. So if the Moon, in both the radix and revolutional figure, be free from the malignant rays of the infortunes, and not combust, it is likewise an argument of an healthful and prosperous year, more especially if she be configurated with benefic stars. But, if the Moon be combust, or afflicted with the malefic rays of Saturn or Mars, it will prove an unlucky and sickly year.

If, in the revolutional figure, an eclipse or comet should fall upon the ascendant, it threatens a year of great trouble and anxiety to the native. But, if the eclipse in the revolutional figure, whether of the Sun or Moon, should fall exactly in the same degree as the hyleg, or giver of life, in the radical figure of birth, and any violent configuration of the malefics should begin to operate at the same time, it will, in all probability, affect the native's life, by encreasing the malignancy of the aspect, and heightening the violence of the means, whatever it may be, by which life is threatened. So, if an eclipse of the Sun should in like manner fall in the same degree and minute of the Dragon's Head, it also endangers life; but, if it only falls near the same point, it then threatens danger or disease in that year, but not such as should touch life.

If in the revolution the Part of Fortune falls in the same degree as in the radix, it is implicative of the same effects, and will tend to facilitate them in a more eminent and obvious manner; and, if it happens that this position falls in a good aspect with its dispositor, it will greatly tend to encrease the native's wealth or substance during that year; but if the aspect be made with malefic rays, and the horoscopical position of

of the Part of Fortune in abject places, it portends a direct contrary effect. It is, however, always to be remembered, that any planet ſtrong and eſſentially dignified in a revolution, and at the ſame time in good aſpect with the Part of Fortune, or with the lord of the ſecond houſe, or with Jupiter, Venus, or the Moon in reception, uniformly preſages good fortune to the native during that year.

If the Sun be in the firſt houſe, mid-heaven, or eleventh houſe of the revolutional figure, in good aſpect with Jupiter or Venus in the radix, and free from the unbenign radiations of the infortunes, it denotes an increaſe of honour and reputation, of reſpect and eſteem, during that year, although no direction whatever ſhould be then operating to increaſe its influence. So Jupiter, well configurated in the aſcendant, or in Piſces, Cancer, or Sagittarius, indicates the ſame, according to the quality and occupation of the native; but he denotes honour and eſteem in a much more eminent degree when poſited in the medium cœli. Or, if the revolutional aſcendant be the place of the Dragon's Head in the radix, and irradiated by Jupiter, it likewiſe promotes honour, and encreaſes worldly eſteem; and ſo, *vice verſa*, if the aſcendant of the radical figure of birth be the place of the Dragon's Head in the revolution, it denotes the ſame.

If in the revolutional figure the luminaries are conjoined in the ſeventh or fourth houſe, it preſages death either to the father or mother of the native; more eſpecially if their places in the radical figure be likewiſe infortunated by malignant rays. If Saturn be found to afflict the Sun by quartile or oppoſition, or by conjunction in one of the angular houſes, it is an argument that the father ſhall make his exit, but, if the Moon be thus afflicted by Saturn, with relative poſitions in the two horoſcopes, it preſages death to the mother; for in theſe caſes the Sun is natural ſignificator of the father, and the Moon of the mother; and, when, thus configurated in a revolutional figure, they forbode death to happen within the year.

Whenever the lord of the fifth is poſited in the aſcendant, or the lord of the aſcendant in the fifth houſe of the revolutional figure, and in a fruitful ſign, with due affinity to the radix, it is a moſt propitious configuration to give the native iſſue, if married; but, if ſingle, it will be a very dangerous year to the native, by intercourſes with the other ſex.—If the native be a male, he will moſt probably have an illegitimate offſpring to provide for; but, if a female and a virgin, ſhe will rarely

 eſcape

eſcape ruin, and will probably become the unprotected mother of an unfortunate orphan. This aſpect is therefore to be regarded with the utmoſt attention, and reſiſted with becoming fortitude and reſolution by both ſexes.

If the lord of the fifth be poſited in the twelfth, (it being the eighth from the fifth,) in ſimilar aſpect to the radix, it threatens death to the native's children. So likewiſe if Saturn or Mars, or the Dragon's Tail, be poſited in the fifth houſe of the revolutional figure, in evil aſpect with the radix, it forbodes death to the native's iſſue in the courſe of that year. Or if Saturn or Mars afflict the fifth houſe or its lord by conjunction, quartile, or oppoſition, it implies the ſame.

Whenever the lord of the aſcendant, in the revolutional figure, is poſited in the ſeventh houſe, and comes by direction to the radical place of Venus in the figure of birth; or if the lord of the ſeventh, in the revolution, is brought by direction to the aſcendant of the radix, they afford ample proofs that the native will marry in the courſe of that year. Or if Jupiter, Venus, the Moon, or Part of Fortune, be thus irradiated, it denotes a propenſity in the native to contract matrimony, although circumſtances might occur to prevent it.

Whenever Saturn is poſited in the ſeventh houſe of the radix, and found alſo in the ſeventh houſe of the revolution, it threatens death to the native's wife before the expiration of that year. Mars and the Dragon's Tail thus configurated, imports little leſs. Mercury, if afflicted by the malevolents, and in the ſeventh houſe, declares much danger to the native; but, if configurated with Venus, under the ſame malignant rays, it threatens miſchief both to the native and his wife.

Mars, Mercury, and Venus, being the proper ſignificators of profeſſion, if they are afflicted in the revolutional figure, with direct affinity to the ſame places in the radix, preſage great ſorrow and embarraſſment to the native in his line of buſineſs during that year. But a comet or eclipſe falling upon the mid-heaven of the radix and revolution, irradiated by the good aſpects of either the Sun or Mars, will produce a very proſperous year to the native, and will bring him honour and preferment.

Thus far we have conſidered the general tendency and import of the ſeveral ſignificators in a revolutional figure, as they are connected with

or

or behold the radical figure of birth. There is now another effect to be considered, which the erratic ſtars produce by their reſpective motions round the Sun, which are called tranſits, that is, a returning to or re-aſſuming either their own place, or the place of any other planet in the revolutional figure, ſo as exactly to correſpond with their radical places in the figure of birth. Theſe tranſits, when of a remarkable or eminent nature, always produce an effect or influence of their own, peculiar to the nature and quality of that particular ſtar by which ſuch tranſits are made; but whenever they fall in places of the figure, or in configuration with other planets, where a direction is coming up, or any diſtinct aſpect then operating, they never fail to co-operate with, and give additional force and efficacy to, ſuch aſpects or directions, whether good or evil, as the caſe and quality of the ſeveral ſignificators ſhall happen to be. And for this reaſon it is highly proper, whenever the ſpeculum of a nativity is projected, and the various directions brought up, to examine what tranſits are likely to occur in the courſe of the native's life that may poſſibly vary the effect of any particular direction; and, conſequently, of the incidents or events predicted thereby, as likely to happen to the native. For this reaſon I have annexed a few general obſervations, calculated to direct the reader's judgment under this ſpeculum.

When Saturn returns to or tranſits his own radical place in the revolutional figure, well dignified, he indicates proſperity to the native; and, if he be lord of the aſcendant either in the radical or revolutional horoſcope, he will render that proſperity ſtill more excellent and conſpicuous. If Saturn tranſits the radical place of Jupiter, propitiouſly configurated, it denotes increaſe of fortune by the favour of eminent men; if he tranſits the place of Mars, it gives advantages from friends or brethren; and, if theſe tranſits are made with evil configurations, the contrary evils will be produced.

When Saturn tranſits the place of the Sun, it is implicative of ſome ſtrong or violent contention with magiſtrates, or with men in power, in the courſe of that year; and, if accompanied with aſpects of diſeaſe, will produce bodily ſickneſs and infirmity. If Saturn tranſits the place of Venus, it demonſtrates infelicity from a female cauſe; if the place of Mercury, it implies advantages from ſtudy; if the place of the Moon, it declares affliction both of the body and mind; if the place of the Dragon's Head, it tends to promote the native's good fortune; but, if Saturn tranſits the place of the Dragon's Tail, it has a moſt dangerous

dangerous and malignant tendency. If the place of the Part of Fortune be tranſited by Saturn, with benevolent rays, it denotes increaſe of ſubſtance and eſtate; but, if by evil rays, the contrary effect will be produced.

Preciſely the ſame is the reſult of all the other ſignificators tranſiting their own or other planets' places in the radical or revolutional horoſcopes; with only this invariable diſtinction, that the effects vary according to the nature, quality, and temperature, of each reſpective planet, and to the radiations and aſpects formed with them, or to the directions then operating; for revolutions or tranſits of a benevolent and friendly nature, falling in with good directions then operating, will viſibly increaſe their propitious quality, and greatly benefit the native; whilſt, on the other hand, revolutions or tranſits of an evil deſignation, falling in with noxious and malignant directions, will encreaſe the evil, or deſtroy life. But good revolutions or tranſits falling in with bad directions mollify their malignancy; whilſt evil ones, oppoſed to good directions, leſſen the good fortune then operating, and deprive the native of the full completion of thoſe golden advantages which perhaps appeared almoſt within his graſp.

To diſcover the preciſe time when any event or direction ſhall take place in a revolutional figure, we direct the five hylegiacals, as in the radix; always obſerving, as it is for the year enſuing, to direct the temporary progreſs of the zodiac for five hours forty-eight minutes. For inſtance, ſuppoſe the cuſp of the medium cœli hath one degree of Gemini, that point is to be directed to every aſpect that falls between that one degree and twenty-four degrees of Leo; and alſo, if the aſcendant hath at the ſame time eight degrees of Virgo it muſt be directed to all promittors between that point and nine degrees of Scorpio, becauſe that point will be upon the cuſp of the aſcendant for the enſuing year, and Leo will occupy the mid-heaven. In like manner the Sun, Moon, and Part of Fortune, muſt be directed unto their promittors, always remembering, that the diſtance of a planet from the aſcendant is found by oblique aſcenſion, and from the mid-heaven by right aſcenſion. But, when one planet is directed to another for the purpoſe of aſcertaining tranſits, their diſtances from each other are found, by oblique aſcenſion or deſcenſion, under the pole of that planet which is taken for ſignificator; and the diſtance which is thus given by degrees muſt be converted into time, by entering with the given denomination of degrees into the following Table.

A RE-

A REVOLUTIONAL TABLE.

A Table for Degrees.			A Table for Minutes.					
Deg	Days.	h. m.	m.	Days.	h. m.	m.	Days.	h. m.
1	4	4 50	1	0	1 41	31	2	4 9
2	8	9 52	2	0	3 22	32	2	5 50
3	12	14 48	3	0	5 3	33	2	7 31
4	16	19 44	4	0	6 44	34	2	9 12
5	21	0 40	5	0	8 25	35	2	10 52
6	25	5 36	6	0	10 6	36	2	12 33
7	29	10 32	7	0	11 47	37	2	14 14
8	33	15 28	8	0	13 28	38	2	15 55
9	37	20 24	9	0	15 9	39	2	17 36
10	42	1 20	10	0	16 50	40	2	19 17
11	46	6 16	11	0	18 31	41	2	20 58
12	50	11 12	12	0	20 11	42	2	22 39
13	54	16 8	13	0	21 52	43	3	0 20
14	58	21 4	14	0	23 33	44	3	2 1
15	63	2 0	15	1	1 14	45	3	3 42
16	67	6 56	16	1	2 55	46	3	5 23
17	71	11 52	17	1	4 36	47	3	7 4
18	75	16 48	18	1	6 17	48	3	8 45
19	79	21 44	19	1	7 58	49	3	10 26
20	84	2 40	20	1	9 39	50	3	12 7
22	92	12 32	21	1	11 20	51	3	13 48
24	100	22 24	22	1	13 1	52	3	15 29
26	109	8 16	23	1	14 42	53	3	17 10
28	117	18 8	24	1	16 23	54	3	18 51
30	126	4 0	25	1	18 4	55	3	20 32
40	168	5 20	26	1	19 45	56	3	22 13
50	210	6 40	27	1	21 26	57	3	23 54
60	252	8 0	28	1	23 7	58	4	1 35
70	294	9 20	29	2	0 48	59	4	3 16
80	336	10 40	30	2	2 28	60	4	4 56
87	365	21 12						

A TABLE,

Collecting all the Days of the Year, and ſerving ſucceſſively to find the Month and Day of any Accident.

Days	January	February	March	April	May	June	July	Auguſt	September	October	November	December
1	1	32	60	91	121	152	182	213	244	274	305	335
2	2	33	61	92	122	153	183	214	245	275	306	336
3	3	34	62	93	123	154	184	215	246	276	307	337
4	4	35	63	94	124	155	185	216	247	277	308	338
5	5	36	64	95	125	156	186	217	248	278	309	339
6	6	37	65	96	126	157	187	218	249	279	310	340
7	7	38	66	97	127	158	188	219	250	280	311	341
8	8	39	67	98	128	159	189	220	251	281	312	342
9	9	40	68	99	129	160	190	221	252	282	313	343
10	10	41	69	100	130	161	191	222	253	283	314	344
11	11	42	70	101	131	162	192	223	254	284	315	345
12	12	43	71	102	132	163	193	224	255	285	316	346
13	13	44	72	103	133	164	194	225	256	286	317	347
14	14	45	73	104	134	165	195	226	257	287	318	348
15	15	46	74	105	135	166	196	227	258	288	319	349
16	16	47	75	106	136	167	197	228	259	289	320	350
17	17	48	76	107	137	168	198	229	260	290	321	351
18	18	49	77	108	138	169	199	230	261	291	322	352
19	19	50	78	109	139	170	200	231	262	292	323	353
20	20	51	79	110	140	171	201	232	263	293	324	354
21	21	52	80	111	141	172	202	233	264	294	325	355
22	22	53	81	112	142	173	203	234	265	295	326	356
23	23	54	82	113	143	174	204	235	266	296	327	357
24	24	55	83	114	144	175	205	236	267	297	328	358
25	25	56	84	115	145	176	206	237	268	298	329	359
26	26	57	85	116	146	177	207	238	269	299	330	360
27	27	58	86	117	147	178	208	239	270	300	331	361
28	28	59	87	118	148	179	209	240	271	301	332	362
29	29		88	119	149	180	210	241	272	302	333	363
30	30		89	120	150	181	211	242	273	303	334	364
31	31		90		151		212	243		304		365

Whether

Whether the directions be radical or revolutional, the table in the foregoing page will ſerve equally for both, by changing the names of the months to any other, according to the given day of the month of any nativity, making the day of birth the firſt day of the year; and always remembering, that, when it happens to be leap-year, one day muſt be added to February, and there will then be three hundred and ſixty-ſix days in that year.

I have now completed every remark and every inſtruction that is or can be neceſſary for the perfect calculation of nativities; and I am bold to ſay, that whoever will beſtow ſufficient time and application to the rules I have laid down, and that will attend properly to the collateral circumſtances, will find no difficulty in obtaining a foreknowledge of all material events relating to himſelf, or to any other perſon, whoſe real nativity is laid before him. I have, in the management of the foregoing nativity of Mr. Witchell, been particularly plain and copious, that no underſtanding might go uninformed, as well of the ſimplicity and verity of the art, as of its moral tendency to promote the good of mankind, and the certainty with which human events might be ſought out through its means.

Every thing I have ſtated with reſpect to Mr. Witchell's nativity is incontrovertible fact. That gentleman, when in perfect health, and in full vigour of mind, reſorted to me for no other purpoſe than to hold diſputations upon the rudiments of the ſcience, and to inform himſelf as to its hypotheſis and probability in the ſcale of reaſon and ſcience. The more he enquired, the more convinced he was of planetary influence and effect. He proceeded from theory to practice. He amuſed himſelf with a variety of diſquiſitions upon the different branches of the art, and had the pleaſure to find, that, in all caſes where truth and perſpicuity were the baſis of his enquiries, there were no inſtances of doubt or deception in the predictions reſulting from them. Well grounded in all the common departments of aſtronomy, he obtained an extenſive theoretical knowledge of this part of it with the greater facility; and, to reduce it to regular practice, he began with calculating his own nativity. In comparing the aſpects with the particular incidents of his life, he was ſoon convinced they were inſeparable from each other; and hence it was that he committed the reviſion and completion of it to my care, with a firm and manly ſolicitation to have the anaretical direction brought up and aſcertained, as well as thoſe of ſmaller magnitude and importance. This was a taſk I performed with the greater

greater ſatisfaction, becauſe it was to undergo the ſcrutiny of the moſt perfect mathematician of the age; and becauſe his conviction and approbation of it would ſtamp new reputation upon a ſcience, which, having few or no real advocates, has been long borne down by popular prejudice and obſtinate declamation. Having performed every part of the calculation with an exactitude that highly pleaſed him, he made uſe of it as a friendly monitor of the good and evil that awaited the reſidue of his days; and, when he approached towards the ſtated time of his diſſolution, he would mention it without the ſmalleſt emotion, and conſidered the knowledge of it as one of the greateſt bleſſings of his life, which not only drew his attention to his Maker, and fixed his thoughts upon celeſtial deſires, but raiſed his mind above the contemplation of earthly enjoyments, and gave ſerenity and calmneſs to his converſation and deportment. It was on one of theſe occaſions, that he requeſted me to print his nativity in my work, which I began to publiſh ſome little time before; obſerving that the evidence of ſo recent and reſpectable a proof of aſtrological prediction might tend to bring mankind to reaſon, and admoniſh them no longer to abandon this ſublime and intereſting branch of knowledge.

And now, what need can there be of further argument in ſupport of ſo ſelf-evident a doctrine? Or what advantage could it poſſibly be to me, or to any diſintereſted man, to preach up the advantages of a ſcience which hath no exiſtence in reaſon or in truth? The facts here laid down are unqueſtionable; and ſuch, I think, as no reaſonable man will attempt to refute. If farther proofs are required, I ſhall at all times be ready to furniſh them, or to explain any matter or thing herein before laid down that might be deemed unintelligible, or that is not thoroughly underſtood; at the ſame time that, if any obſtinate unbeliever, or any other deſcription of men, can offer a fair and candid argument in oppoſition to aſtral influence, I ſhall be ready to hear them with reſpect and attention. Wretched indeed ſhould I be, if, after every precaution to guard myſelf againſt the encroachments of enthuſiaſm, I ſhould fall a victim to its phrenzy, or be deemed a madman or a fool: at the ſame time let me not ſhut my eyes againſt demonſtrable facts, merely becauſe the bulk of mankind chuſe to diſcountenance them, or determine to become wilfully blind. I have examined, and am convinced; and I truſt I have ſufficiently eſtabliſhed the reality of this ſcience; and have abundantly ſhewn that the ambient matter, collected by the rays of the celeſtial bodies, and communicated by a ſympathy of action to all ſublunary things, is the cauſe of all thoſe unde-

undeſcribable occurrences in human nature, which, for want of a more clear comprehenſion of the wonderful works of creation, are frequently attributed to cauſes, which call in queſtion the benign attributes of the Deity, and diſgrace the underſtanding of the meaneſt of his creatures upon earth.

It hath been contended by ſome, in oppoſition to that part of aſtrological doctrine, which determines the bodily form and mental diſpoſition of the native, from the ſeveral ſignificators in his own, and in his parents' genethliacal figures, that this likeneſs or ſimilitude in body and temper, is ſtamped by the energy or idea of the parents in the act of copulation. Although I am willing to admit this obſervation in part, yet I contend that the primary cauſe which furniſhes that energy or motion in the parents, is derived from their reſpective ſignificators in the heavens; and that *they* impreſs *their* particular quality, in proportion as they happen to be in dignity and power at that preciſe time. If the ſignificators of the mother are *then* ſuperior in force and dignity, the mother's features and diſpoſition will be moſt viſible; if the father's geniture be the ſtrongeſt, the father's temper and ſimilitude will be moſt predominant in the offſpring then begotten; but if both their ſignificators are equally ſtrong, the child then equally participates in the likeneſs and diſpoſition of both his parents. Let it nevertheleſs be remembered, that, however ſtrong the ſignificators of both or either of the parents might be, yet thoſe proper to the fœtus or conceptional matter invariably take the lead, and ſtamp that peculiar form and temperature upon the native, which in a great meaſure ſupplant the firſt impreſſions given by thoſe of the parents, and form a perſon and mind eſſentially differing from both, though with ſome veſtiges of hereditary ſimilitude. And hence the reaſon why ſons and daughters more or leſs depart from the ſtature, feature, complexion, and temper, of their parents; and why no two human beings, in the whole compaſs of generation, were ever yet formed *preciſely alike!* If, therefore, the man lives, who can fairly and completely refute this argument, he ſhall have my thanks and my applauſe. And I will add further, in the emphatic words of an unrivalled author, that, " my heart is already with " him. I am willing to be converted. I admire his morality, and " would gladly ſubſcribe to the articles of his faith. Grateful, as I am, " to the good Being whoſe bounty has imparted to me this reaſoning " intellect, I hold myſelf proportionably indebted to him, from whoſe " enlightened underſtanding another ray of knowledge communicates " to mine. But neither ſhould I think the moſt exalted faculties of

" the human mind, a gift worthy of the Divinity, nor any assistance in " the improvement of them a subject of gratitude to my fellow-crea- " tures, if I were not satisfied, that really to inform the understanding " corrects and enlarges the heart."

OBSERVATIONS on the NATIVITY of the Rev. GEORGE WHITFIELD, M. A.

I shall now, agreeable to the plan I have before laid down, introduce, by way of example, a number of remarkable genitures, in order to shew that the aspects of the planets, and the influence of directions, are uniformly and invariably the same in all cases, and correctly distinguish those extraordinary actions in every native's life, for which he afterwards becomes celebrated and famous.

The well-known life and character of the Rev. Mr. Whitfield, and his remarkable prowess in the line he adopted, render him no unfit subject for our present purpose. He was born on the 16th of December, 1714, as in the annexed plate of his geniture. At a very early period of his life, he lost his father, and was left unprovided for in the world. When he arrived at the age of ten years, his mother again contracted matrimony, which turned out very unhappy; which is demonstrated by the mid-heaven coming at this time to a contra antiscion of the Moon; and, as both are significators of the mother, they presage much trouble and anxiety as well to her, as to the native. At fourteen he was taken from school, and assisted his mother in the business of a public house; at which time the mid-heaven came to a quartile of the Sun, which always brings disgrace and trouble. His mother quitting the inn, it was taken by his brother; and his sister-in-law and himself not agreeing, they frequently fell out, and he would sometimes not speak to her for three weeks together. Ths sullen austere temper is produced in the radix of his birth, by the quartile of the Sun and Mars; and, to complete the obstinate perseverance of his mind, the Moon is in conjunction of Saturn, which invariably produces such a temperature.

In fifteen years and twelve days from his birth, the Moon came to the trine of Venus, who is the significatrix of joy and pleasure. It is a remarkably good direction, by falling in the eleventh house, which denotes friends; and, as Venus is in the third, it relates to kindred, and short

Planets Latitude		Rev.d GEORGE WHITEFIELD, M.A	Planets Daily Motion	
☿	2 ___ 10 North	Born 16.th December	☿	0 ___ 1
♃	1 ___ 11 South	16 H 57 m. P.M.	♃	0 ___ 5
♂	1 ___ 56 North	1714.	♂	0 ___ 30
☉	0 ___ 0 ___ 0	Latitude 51-52	☉	1 ___ 1
♀	1 ___ 0 North	Died 29.th Sept.r 18 H.P.M.	♀	0 18
☿	2 ___ 44 North	1770. at Newbury near	☿	℞
☽	4 ___ 31 South	Boston, in New England	☽	11 52

Ames. sculp. Bristol.

ſhort journeys. Under this direction it was reſolved to ſit the native for the univerſity; but he went on ſome viſits of pleaſure, before he conſigned himſelf to the diſcipline of a preparatory ſchool. At the age of ſeventeen years and one hundred and eighty-eight days, the Moon came to a bodily aſpect with Mars. This direction hath an evil ſignification, becauſe theſe two planets are by nature inimical to each other, as we have already ſufficiently ſhewn; and it would have had a much more malignant influence, had not Venus at the ſame time caſt her trine aſpect to Mars. Under this direction he contracted an intimate acquaintance with ſeveral debauched young gentlemen, who led him into a variety of ſcrapes, and into the wicked company of proſtituted females.

At about eighteen years of age he was received into the univerſity; for which there came up a moſt ſignificant direction of the aſcendant to the trine of Jupiter, which hath reference to preferment under the nobility, clergy, religious ſocieties, and ſuch-like. Under this direction he was choſen ſervitor to ſeveral gentlemen of the univerſity, whereby he conducted his pecuniary affairs ſo well, that he did not ſtand his friends in twenty-four pounds in three years. At the period of eighteen years two hundred and fifty-ſix days, the Sun came to the trine of Saturn; under which direction the native abandons the eſtabliſhed doctrines of the church, and takes up the religious tenets of Methodiſm, to the utter aſtoniſhment and concern of all his relations and friends. At nineteen years two hundred and forty-four days, the Sun again came to the trine of Saturn; under which direction the native more vigorouſly purſued his religious principles, and became intimately acquainted with the Rev. John Weſley, by whoſe friendly advice and exemplary conduct he uſed frequently to ſay, "he had been delivered from the ſnares of Satan."

At nineteen years one hundred and twenty-ſix days from the time of birth, the mid-heaven came to the oppoſition of Jupiter. At this time many infelicities ariſe by means of clerical men. The native's mind is tormented and oppreſſed, and he is loaded with calumny and contempt. He incurs the diſpleaſure of the heads of his college; his relations alſo conſpire againſt him, and his mind becomes a prey to perturbation and deſpair. This laid the foundation of a violent fit of ſickneſs, which laſted him upwards of ſeven weeks, whilſt this direction operated with its utmoſt force; his life was ſuppoſed to be in danger, and his enemies rejoiced in his affliction. At twenty years and two days, the Moon came to the ſextile of Mercury, under which favourable direction

direction he was restored to health, and recovered his wonted resolution and spirits.

At twenty years and two hundred and eighty-six days from his birth, the mid-heaven came to the trine of Venus, which produced him the sincere regard of many persons, with health and content, and prosperity in wordly affairs. Under this direction the native journeyed to Gloucester, and soon afterwards to Bristol; in the course of which he experienced many offices of friendship from those whom he had considered his enemies. Lady Selwyn, of Gloucester, recommended him to the patronage of the Bishop, who immediately sent for him, and offered to ordain him whenever he desired; and at the same time presented him with five guineas. And the next direction coming up at twenty years three hundred and sixty days from the time of birth, namely, on the 12th of December, 1735, greatly encreased the good fortune promised by the former; for under the influence of this direction, Sir John Phillips agreed to allow him thirty pounds a-year.

At twenty-one years and eighty-seven days, 14th March, 1736, the ascendant came to the sextile of Venus. While this direction was operating, it gave the native a pleasant and agreeable time, full of prosperity and content, with reputation and success in his vocation; so that in May following he was ordained. What renders this direction more remarkably propitious is, that it falls in a good part of the horoscope, and that Venus is no way afflicted. In August following he returned to London.

When he was twenty-one years three hundred and forty days old, *i. e.* on the 22d of November, 1736, the Moon came by direction to Spica Virginis, a fixed star of the first magnitude. Fixed stars of a benevolent quality, in such conjunctions, usually denote sudden honour and preferment, and frequently bring men into higher repute than any single erratic influence; but, when mixed with planets of their own nature and quality, they give durable reputation and prosperity, as was the case in the present instance. At twenty-two years and twenty-four days from the birth, namely, on the 10th of January, 1737, the Sun came to the trine of the Moon from the tenth house, the house of professional honour; and as the Moon is significatrix of the mixed multitude, or common people, it declares that the native should experience an uncommon share of honour and respect from the middle class of people, which every one knows was really the case. This aspect likewise implies

implies ſome diſtant journey; and we find that Mr. Whitfield now firſt formed his determination of going to America. Under this direction the native acquired great popular applauſe, as he hath declared himſelf; and at this time he preached in the pariſh-churches. On the 30th of October following, the aſcendant came to the ſextile of Venus, which promiſes ſucceſs; and, by reaſon that ſo many benevolent directions follow ſo cloſely after one another at this juncture, his ſucceſs became more rapid and conſpicuous. On the 10th of December the aſcendant came to the ſextile of Mars; and on the 28th of the ſame month the native embarked for Georgia. This direction brings him into the ſociety of military men, with whom harmony and attachment is moſt amply denoted by the ſextile aſpect. It likewiſe gives the native ſuitable magnanimity, fortitude, and courage.

The next direction is of a very dangerous and evil import, namely, the medium cœli to the body of Mars, which, genethliacally conſidered, ſuddenly expoſes a native to the miſchance either of life or fortune; it ſtirs up the wrath of powerful men againſt him, and excites his mind to popular tumults and commotions. This was in an extraordinary manner exemplified in the perſon of Mr. Whitfield; for under this direction he returned to England, landed at Briſtol, and behaved with great arrogance to the chancellor of that dioceſe; and afterwards inſulted and rebuked the vice-chancellor of Oxford, and contemned his authority, with that of all the other dignitaries of the church. He was now prohibited from performing divine ſervice in any of the proteſtant churches; in conſequence of which he commenced *field preacher*, in the neighbourhood of Kingſwood, near Briſtol. In February, 1739, the aſcendant came to the conjunction of Mercury, at which time he was ſeized with a violent fever, and continued very ill upwards of ſix weeks.

At twenty-four years and ſeventy-eight days from the native's birth, March 5, the mid-heaven came to the body of Mercury, ruler of the tenth houſe; ſo that, notwithſtanding the oppoſition and cenſure he met with, yet he was remarkably ſucceſsful, and received great encouragement from the populace, as this direction obviouſly denotes. Under its operation he preached openly in Iſlington church-yard, then at Moorfields, afterwards at Kennington Common, and at ſeveral other places in the open fields round London. The novelty of his doctrine and deportment excited public curioſity, and the populace flocked to hear him from all quarters. He collected large ſums of money daily, in the form of a ſubſcription for building the Orphan Houſe in Georgia; for

which purpoſe the truſtees had granted him five hundred acres of land for ever. This direction likewiſe inclines the native to travel, and under its influence he embarked for Georgia in Auguſt, but returned to England again in March, 1741.

From the thirty-ſecond to the thirty-ſixth year of the native's age, there happen four remarkably good directions, viz. the Part of Fortune to the conjunction of the Moon, the Sun to the ſextile of Jupiter, the Sun to the conjunction of Venus, and the Sun to the trine of Mars. Under theſe ſeveral directions he conſiderably encreaſed his ſubſtance, grew daily into higher repute amongſt his diſciples, and publiſhed ſeveral tracts that met with univerſal approbation. He likewiſe under this influence married the widow of an apothecary in Wales, with a ſmall landed eſtate. On the 27th of June, 1751, the Sun came to the trine of Mars; under which direction he collected large ſums of money, and completed his tabernacle in Moorfields.

At the age of forty-two years and ſixty-eight days, March 4, 1757. the aſcendant came to the quartile of the Moon, an evil direction, preſaging much miſchief. The native was now publicly moleſted and abuſed by the populace. He was driven from the chapel in Long Acre with indignant violence; and in ſeveral of theſe popular tumults he narrowly eſcaped with his life. He embarked for Ireland under the evil influence of this direction, where he in vain attempted to gain proſelytes to his doctrine. The populace were in a ſhort time irritated againſt him; and after ſeveral fruitleſs efforts to ſubdue the paſſions and ſpirits of his auditors, and after patiently enduring a copious ſhare of inſult and abuſe, accompanied with ſome ſevere chaſtiſement, he re-landed in England, and came back to purſue his fortune in London.

At the age of forty-two years two hundred and fifty-ſeven days, the mid-heaven came to the ſextile of the Sun, which is an aſpect denoting much good. Under this direction he found himſelf well received by the populace; he reſumed his former places of public declamation, and went round the country, preaching in the open fields, or public ſtreets, as beſt ſuited his purpoſe. His collections upon theſe occaſions were generally pretty liberal, particularly in places where his doctrine and manner were novel, and he gained over many diſciples. He returned to town, and under this benevolent direction he built his chapel in Tottenham-Court Road.

At

At forty-five years one hundred and eighteen days from the time of birth, viz. April 17, 1760, the Moon came to the quartile of Venus. This direction falls in the twelfth houſe, and is the forerunner of anguiſh and affliction. At this time Foote's comedy of the Minor made its appearance, which ſo ſtigmatized the native's character, that he never got the better of it. He devoted himſelf to the taſk of preaching it down, and perſevered for a long while in this fruitleſs attempt; but the inſult and ſatire of the populace was ſo great, that he was under the neceſſity of withdrawing himſelf from the performance of divine ſervice even in his own chapels. At this time likewiſe many of his principal followers deſerted him, particularly a diſtinguiſhed lady, from whom he had received very great ſupport. This direction is immediately followed up by the Part of Fortune to the oppoſition of Jupiter, a baneful aſpect, which came up the 20th of May, 1760, and alſo declares loſs of reputation and ſubſtance to the native. Under this direction ſeveral others of his moſt opulent diſciples abandoned him, and the pecuniary emoluments of his chapels were greatly decreaſed.

In September, 1764, the Part of Fortune came by direction to the bodily aſpect of Mars, which hath ſignification of many violent contentions between the native and his adherents about the loaves and fiſhes; with loſs of property and reſpect in conſequence. The next aſpect came up the 5th of December following, that is, in forty-nine years three hundred and fifty-three days from the time of birth, when the mid-heaven, which repreſents the native's honour and reputation, comes to the quartile of Venus in the twelfth houſe. This is a malignant direction, calculated to blaſt the native's general character, and to produce ſome ſudden evil from a female quarter. Theſe ſucceſſive directions, being fraught with diſappointments and inſurmountable perplexities to the native, prepared his mind to ſeek an aſylum in the more grateful climes of America.

At fifty years one hundred and eighteen days from the time of birth, the aſcendant came to the conjunction of the Sun, and is then brought to a quartile aſpect with Jupiter, in an equally-malignant radiation of the Moon. The union of theſe aſpects is extremely ſingular, as is the manner in which the Hyleg and Anareta are here brought together, by the united force of three co-operating malevolent directions, all of which came up in September, 1770, and deprived this celebrated character of life, on the 18th day of that month, at Newbury, near Boſton, in America.

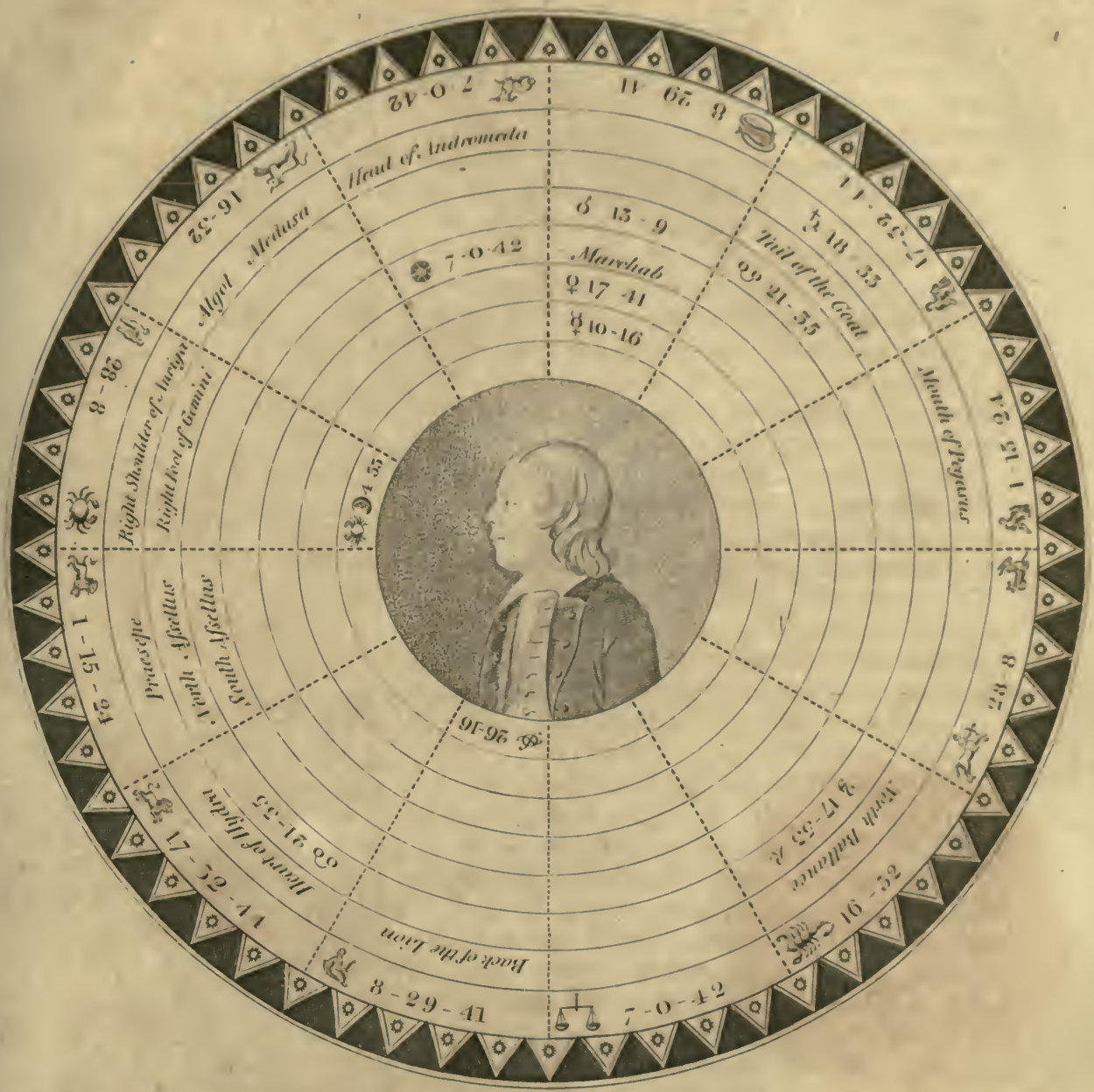
As

As to the natural temper and disposition of Mr. Whitfield, it was none of the best, as might be collected from his own words: "I can "truly confess," saith he, "that I was brutish from my mother's "womb; and so brutish, as to hate instruction. I can date some early "acts of uncleanness, with flagrant proofs of an impudent temper, a "lying and filthy talking tongue, addicted to stealing, frequently taking "money out of my mother's pocket before she got up in the morning; "likewise spending money that I received in the house, it being a pub-"lic house; joining others in roguish tricks, but was generally detected." This account agrees precisely with the temperature and bent of mind, denoted by the several significators in his nativity; and is more manifestly declared by the sign Scorpio upon his ascendant, and the evil positions of Saturn and the Moon with respect to Mercury, which governs his disposition. But as the meaning and radical import of all these significators, together with their various aspects and relative positions, have been so amply described, it would be unpardonable tautology to repeat them. I therefore mean this selection of remarkable nativities as so many striking examples, whereby to exercise the understanding and judgment of my readers, in obtaining a perfect knowledge of the astral science.

OBSERVATIONS on the NATIVITY of the Rev. JOHN HENDERSON, A. B. of *Pembroke College*, OXFORD.

THIS nativity exhibits a collection of the most remarkable configurations I ever saw comprised in one horoscope, during the whole course of my practice; and it is really curious to remark their opposite designations, as they respectively occur upon the face of the genethliacal figure of birth, illustrated in the annexed plate.

According to the rectification of parallels, this native was born when the Sun was at its highest meridian altitude; at which time one degree fifteen minutes and twenty-four seconds of the princely sign Leo ascended the eastern finiter of the heavens, and affords the most exalted testimony of a noble and generous disposition. The sensitive powers and understanding of the native, are represented by Mercury and the Moon. Mercury, who rules the active and rational part of the brain, is posited in the ninth, the house of religion and science; in the dignities of Jupiter, in conjunction of Mars, and within orbs of the benefic planet Venus. This sharpens the wit, and furnishes the imagination



Planets	Latitude & Declination			
♄	0 55	South	South	16 10
♃	1 18	North	South	16 45
♂	1 8	South	South	7 37
☉	.....	.....	North	2 47
♀	1 25	South	South	6 5
☿	2 0	South	South	9 27
☽	3 44	South	North	19 37

Rev.d

IOHN H..D..S.N.B.A.

of Pembroke College.

(OXFORD.

Born 27 March. at Meridian

— 1757 —

Lat 52-30

Planets	Motion		Fort.t & Deb.t	
♄	0	3 P.Day	20	0
♃	0	4 ″	11	0
♂	0	47	11	0
☉	0	59 14	13	0
♀	1	14	8	0
☿	1	17	0	6
☽	11	51 P.Day	4	0
☊			7	0

Ames, sculp Bristol

imagination with inexhauſtible powers of reaſoning; and if we add to the foregoing teſtimonies, that Mars is configurated in his own triplicity, and Venus in her exaltation, we ſhall diſcover the endowments of a mind apt for invention, with an impetuoſity of natural ideas, ſcarcely to be equalled; which is ſtill more confirmed by the ſtrength and good aſpect caſt by Mercury, to the Moon, who rules the moiſture of the brain, and thereby fructifies and ſtrengthens the retentive faculty. This poſition of the ſignificators likewiſe gives the native a ſtrong taſte for ſcientific knowledge, impels him to the conſideration of abſtruſe and occult reaſoning, and to the inveſtigation of myſtical divinity.

It is however much to be lamented, that, in the midſt of all theſe propitious configurations, Mercury happens to be in his detriment; for thereby it is declared, that theſe ſplendid endowments will profit the native little or nothing. And, as five of the ſignificators are poſited in watery ſigns, it is too obvious a proof that he will be regardleſs of reputation and preferment, but will give himſelf up to the pleaſures of conviviality, and ſacrifice too frequently at the ſhrine of Bacchus. This failing is ſo ſtrongly marked, that ſurrounding ſpectators, whilſt they admire the brilliancy of his wit, and the acuteneſs of his underſtanding, will be equally ſurpriſed that he ſhould not apply them to an uſeful and advantageous purſuit.

Nature has ſo endowed his rational intellect, that he is alike qualified for law, phyſic, or divinity; three avocations that perhaps few or none beſides himſelf can claim equal pretenſions to. Theſe extraordinary qualities are thus defined from the horoſcopical ſignificators: Venus in the ninth houſe, in trine to Jupiter lord of the ninth, inſpires him with a conſcientious mind, formed for divinity; Mars in conjunction with Mercury gives him a depth of judgment and an acuteneſs of reaſoning fitted for the law; and, as Venus is in conjunction with Mars and the Moon, at the ſame time that Jupiter beholds Mars and Mercury with a trine aſpect, and Mars being lord of the tenth houſe, with the Sun exalted therein, theſe are ſo many deciſive arguments to ſhew, that, had the native been profeſſionally bred to the law, he would not only have acquired an immenſe fortune, but would have increaſed likewiſe in reputation and character. That he would have made an excellent phyſician, is every way obvious. Jupiter, lord of the ſixth, the houſe of pharmacy and phyſic, is in Scorpio, a phyſical ſign, and is dignified in the fifth, the houſe of proſperity and pleaſure; and being in partile trine of Venus, and in trine alſo with his diſpoſitor, as well as in re-

ception, at the ſame time that he is forming a ſextile aſpect with Saturn, lord of the ſeventh, theſe are evident demonſtrations of a perſon born with the heavenly art of healing; and who, like the good Samaritan, not only poſſeſſes the ability, but the diſpoſition likewiſe, of affording relief to his wounded or afflicted fellow-creatures.

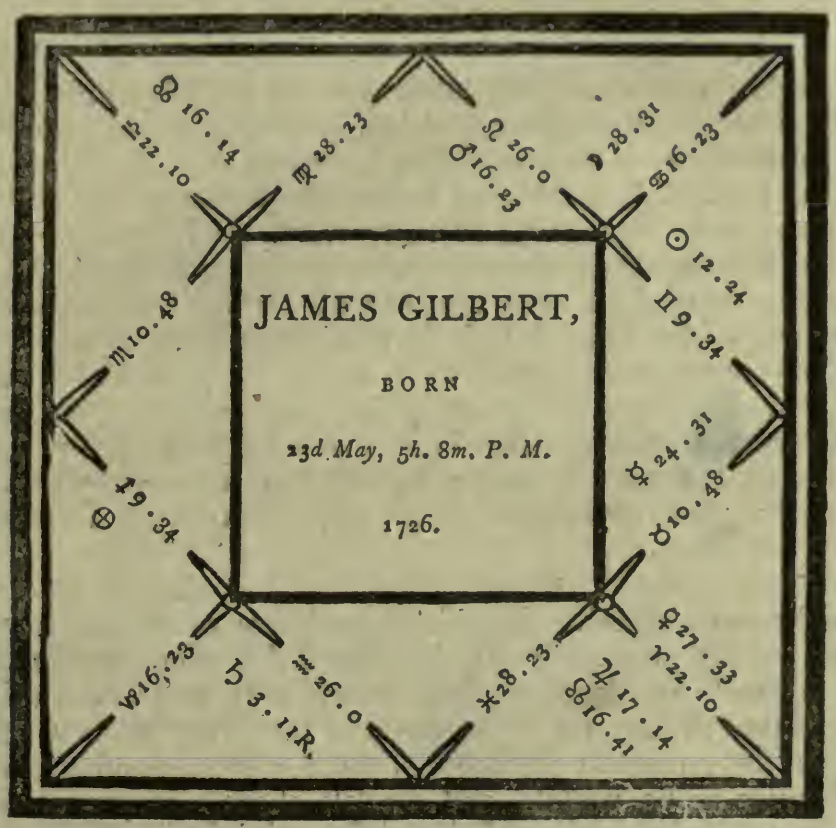
This native is not only born with an extraordinary talent for either of the foregoing profeſſions, but hath, in a moſt eminent degree, the gift of acquiring univerſal knowledge; poſſeſſing from nature a ſtrong retentive faculty, a quick and lively perception, and a fruitful genius, apt for every kind of ſtudy, and formed for invention. In ſtature he is but ſhort, as is deſcribed by the Sun in Aries; brown hair, grey eyes, full round features, and of a mild and placid diſpoſition; though given to be ſatirical upon the ladies, as is demonſtrated by Mars being in conjunction with Venus and Mercury in his detriment.

That the native might obtain preferment in the church, is abundantly evident, from the poſitions of ſo many planets in his ninth houſe; and therefore an excellent profeſſion for him to follow, provided he would ſum up reſolution to ſet aſide the diſſipating rays of Mercury. I only ſubmit this as a friendly hint to the native himſelf, who being alive, and poſſeſſing the ability of analyſing his own geniture, and of foreſeeing the different events that are likely to reſult from the directions, it is my duty to leave the conſequences thereof as a proper monitor to his future conduct, meaning to diſplay the figure of his birth as an example only to my readers of the extraordinary circumſtance of many illuſtrious aſpects being deprived of perfect efficacy by one diſcordant configuration.

OBSER-

OBSERVATIONS on the NATIVITY of Mr. JAMES GILBERT.

148 . 16



Latitude.				Declination.		
♄	0	21	S.	19	30	S.
♃	1	12	S.	5	51	N.
♂	1	20	N.	14	1	N.
☉	0	0		22	25	N.
♀	2	20	S.	8	32	N.
☿	3	56	S.	15	10	N.
☽	5	0	N.	25	23	N.

This is the nativity of a perſon well known in the county of Kent; a man who has a ſtrong natural propenſity to acquire knowledge, as is proved by the Moon's poſition in the ninth houſe, the houſe of ſcience, in ſextile to Mercury, in her own dignities. The ſign Scorpio aſcending

ing in the eaſt, and Mars and Leo in trine of Venus in Aries, declare him to be of a well-formed body, and of a middling ſtature; of an open generous diſpoſition, and fair and juſt in all his dealings, which is particularly deſcribed by Jupiter being in his own dignities, and in a good aſpect with the Sun.

With regard to the native's ſubſtance, if we conſider his birth, we ſhall find it has increaſed in a true proportion with what is promiſed by the ſignificators in his genethliacal horoſcope. The Part of Fortune is well ſituated in the ſecond houſe; the Moon is likewiſe poſited in her own houſe, increaſing in light and motion; Jupiter, who is lord of the ſecond, the houſe of ſubſtance, and diſpoſitor of the Part of Fortune, is conjoined with the Moon's fortunate node; and, having dignities in the fifth and ſixth houſes, prenotes that the native ſhould derive advantages from ſuch things as particularly relate to thoſe houſes, which are fully explained in page 165, &c. but, as theſe ſignificators are all of them either in fiery or watery ſigns, it is apparent that ſuch occupations as are more immediately under the government and controul of thoſe ſigns would be found moſt profitable for the native to follow.

We might eaſily perceive that this native is not of a cloſe and ſordid diſpoſition, owing principally to the remarkable configurations of the Moon, in quartile of Venus, in ſextile with Mercury, and within orbs of an oppoſition of Saturn. The force of theſe predominant qualities, while under the particular direction of each reſpective aſpect, will incline the native to be profuſe, and careleſs about money-matters; will expoſe him to the impoſition of the crafty and deſigning, and eventually to the loſs of property, and the diminution of his ſubſtance, unleſs a great degree of ſpirit and reſolution be exerted, to modify and correct this good-natured, but fatal, propenſity. A hint to the wiſe is uſually ſufficient; and as this native is ſtill living, and extenſively ſurrounded with friends, I would by no means wiſh to hurt his feelings or draw down upon myſelf the reſentment of thoſe, who might have it in contemplation to take advantage of the native's generoſity.

But to return. The third houſe is the houſe of journeys; and here we find the malevolent planet Saturn retrograde. This is a ſure argument, that change of reſidence, and journeys in general, ſhould prove unſucceſsful and injurious to the native, either in the pocket, or by bodily affliction, or both, and ſhould therefore be avoided as much as poſſible.

The

The fourth houſe bears deſignation of the principal ſcope and end of the native's life. In this angle we find the fixed ſign Aquarius; and, as Saturn is poſited in that ſign, it is an argument that ſome houſes or land ſhould devolve to the native by hereditary ſucceſſion; but Saturn, being retrograde, ſhews that this patrimony ſhall not be poſſeſſed until the native is far advanced in years, or in the latter ſtage of his life. The fifth houſe denotes advantages to be obtained, or loſſes to be ſuffered, by any ſpecies of adventure; and, as the Moon's fortunate node falls in this houſe, it is apparent that the native ſhould in a general way be fortunate upon every ſuch occaſion, as cards, dice, hazard, dealing in the lottery, or ſending goods upon the chance of a market to any of our ſettlements or connexions abroad. I have no doubt but this poſition of the dragon's head, conjoined with the benevolent planet Jupiter, who is lord of the ſecond houſe, the houſe of ſubſtance, and bears rule likewiſe over the fifth, which relates to adventure, would prove extremely favourable to the native, were he to try his fortune in the lottery; more eſpecially if he would be careful to chooſe his ticket under a favourable and correſponding revolution or direction, many of which are to be found in his nativity.

With regard to ſickneſs or diſeaſe, and the accidents which are likely to be moſt fatal to the native, we ſhall, if we regard the ſixth houſe, and the planets bearing conſiguration therewith, eaſily diſcover of what kind and quality they ſhall be. If we carefully conſult the figure, we ſhall find that choler is the moſt predominant humour in the native's conſtitution; and that the effects of fire and air ſhall be moſt offenſive and injurious to him; and for theſe very ſubſtantial reaſons; namely, becauſe we find a fiery ſign occupies the cuſp of the ſixth houſe, with Jupiter, who governs the fiery triplicity, and he is poſited therein. Jupiter likewiſe beholds the Sun with a friendly ray, and thereby ſtrengthens his quality, becauſe the Sun bears rule over the ſame triplicity, and is poſited in an airy ſign in the eighth houſe. We find alſo an airy ſign upon the cuſp of the twelfth houſe; and Mars, the lord of this native's aſcendant, hath his feveriſh quality much increaſed, by being poſited in a fiery ſign; and as this malefic beholds Venus with a trine aſpect in the ſixth, at the ſame time that ſhe is a lady of the twelfth, and in quartile to the Moon, it renders that otherwiſe benefic planet inimical to the native's conſtitution. Theſe teſtimonies all conſpire to ſhew, that the native ſhould be more than ordinarily ſubject to hot and feveriſh complaints, and to accidents from violent falls and bruiſes.

According to these positions of the planets, and to the directions wherewith their aspects are severally brought up, will the infirmities and misfortunes of this native be respectively found. At about eighteen years of age, namely, when Venus perfected her mundane parallel with the Sun and Mercury, he was afflicted with a long and violent intermittent fever. At twenty-four years of age, he had another violent fever, which produced the measles. This was brought on by the baleful configuration of Saturn in opposition of Mars, lord of the ascendant, and was so powerful and violent, owing to Saturn being in his own house, and coming at the same time to a mundane parallel of Mars, that no person whatever expected his life; nor could he have survived so severe an attack, had the hylegiacal and anaretical stars been united in the configuration, to the want of which we can alone attribute the preservation and continuance of the native's life.

At the age of thirty-four years and three months, the native is again attacked with a violent scorching fever, which nearly absorbed all the humours of his body, and annihilated the blood and animal juices. This was produced by a joint and most remarkable opposition of the Sun and Jupiter to the ascendant; whereby Jupiter partakes of the consuming heat and violence of the Sun, being in sextile aspect with him, in the fiery sign Aries, in the sixth house; at the same time that the Sun, being in the airy sign Gemini, in the eighth, is most apt to corrupt the blood, and to promote putrefaction. This fever continued with astonishing violence, until the Moon's crisis superseded the force of the direction, and abated, by its nutritive and moistening quality, the consuming heat of the preceding configuration.

At the age of forty years and one hundred twenty-seven days, the Sun comes to a mundane quartile of the ponderous malefic planet Saturn, which from natural designation portends little less than inevitable destruction, from some sudden bruise or violent concussion of the circumambient matter. Had this aspect been formed of Mars instead of Jupiter, I should have predicted danger of death from the sudden and all-devouring stroke of lightning; but the quality of Saturn describes it to be the effect of some violent blow, or fall from an eminence. And the fact has really turned out, that the native most improvidently at this age got up into a tree, from whence he fell to the ground, and broke several of his bones, and lay for a considerable time without the least prospect or hope of recovery; but, as this malevolent aspect was not made to the hyleg, it was impossible it should destroy life, no matter

matter how much the human frame was injured and deranged by the violence of the fall.

From the ſeventh houſe we collect information concerning wedlock and marriage, and its probable conſequences. This houſe therefore repreſents the native's wife, who is deſcribed by Mercury in Taurus as a lively but head ſtrong woman; ingenious, quick, and penetrating, but poſitive, and ſelf-willed. This marriage was brought up by the mundane ſextile of the Sun and Moon, and may be ranked amongſt the mediocrity of the happy ones.

The eighth houſe ſhews us what might be expected from the wife's ſubſtance, either from dowry or from legacy; and likewiſe what portion of happineſs and content may probably be found in company therewith. As to the firſt of theſe, we may obſerve that the Sun, in ſo impeded a poſition, rather deſtroys the fortune of a wife than adds to it; and, as to the ſecond, there does not appear, either from earthy connexions, or from heavenly configurations, any reaſon to form extenſive expectations. The beſt way in all theſe caſes is wiſely to learn to be content with our lot.

The ninth houſe relates to profeſſional ſcience, to ſea-voyages, and the like. And, as the Moon is poſited therein, it ſhews the native, in his early days, ſhould have a ſtrong inclination to go to ſea, and to travel into foreign parts; but Saturn being in oppoſition to the Moon, and a ſuperior planet, over-rules this diſpoſition; and ſhews, by his poſition, that, if the native had gone to ſea, he would have ſuffered an uncommon ſhare of perils and dangers, by ſtormy weather, public enemies, and ſhipwreck. As to ſcience, we have already ſeen the native's inclination and propenſity towards it; and, conſidering his ſituation, and the difficulties he had to encounter, he has made great proficiency therein, although Saturn has often proved detrimental to him even in this purſuit, notwithſtanding the vigour of his mind, and the zeal of enthuſiaſm; for Saturn, by caſting an oppoſite malignant ray to the Moon, who rules the moiſture of the brain, proportionably dulls the underſtanding, and cauſes the native to labour hard for every grain of knowledge he has the good fortune to obtain.

The tenth houſe is the houſe of trade, honour, and profeſſion. In this portion of the horoſcope we find Mars, lord of the aſcendant, beheld by the trine aſpect of Venus; but, as Venus is in her detriment,

it

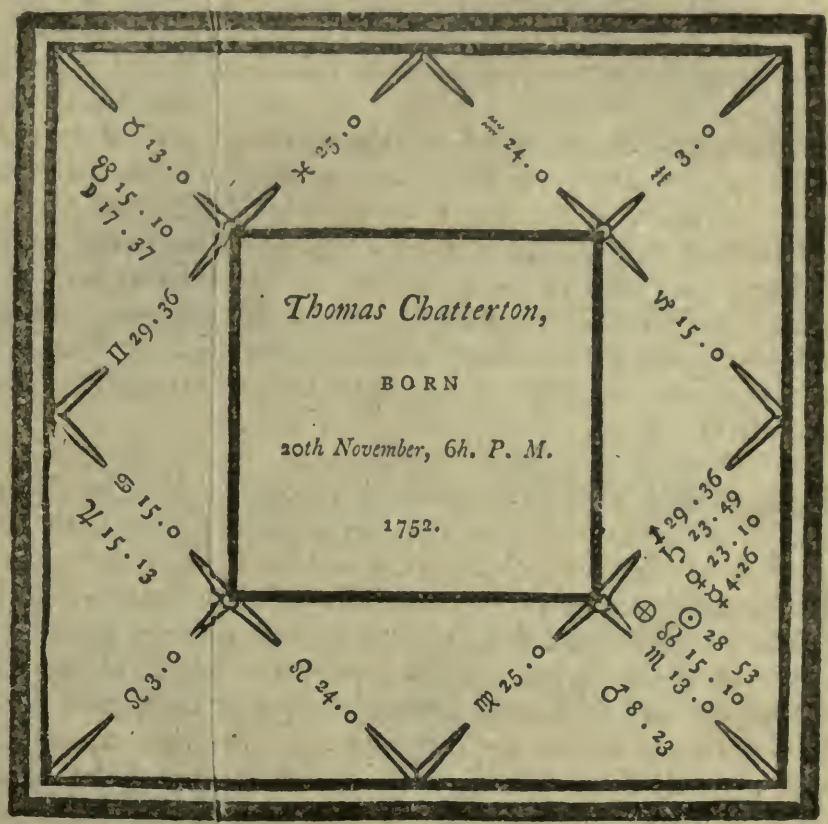
it is apparent ſhe cannot afford that eminent proſperity and unimpeded ſuccefs ſhe otherwiſe might do. It is however pretty obvious that the native's advancement in life is not to be ranked amongſt the moſt inconſiderable; and that this ſucceſs, in the department of phyſic and chemiſtry, ſhould neither be diſreputable nor unprofitable. Mars poſited in the mid-heaven, out of all his eſſential dignities, generally declares the native to be violently paſſionate and raſh; but here we find this haſty temperature cooled by the mild trine of Venus, which meliorates the native's diſpoſition, and induces him to be more gentle and kind.

In the eleventh houſe we find the unfortunate node of the Moon, commonly called the Dragon's Tail, which implies hypocritical enemies and perfidious friends. Of theſe I make no doubt but the native has had ample experience; and therefore, from what had already come to paſs, I would admoniſh him of the future; being convinced, from this poſition of his geniture, that no part of his life will be exempted from the attacks of thoſe aſſailants. This poſition of the malefic node likewiſe declares, that the native ſhall ſuffer great diſappointments in his pecuniary hopes and expectations.

The twelfth houſe relates to public enemies, impriſoment, and great cattle. Venus being a lady thereof, poſited in the ſixth, in oppoſition, declares the native ſhall be unſucceſsful in any dealings in cattle; at the ſame time it diſcovers his profeſſed enemies to be in too abject a ſituation to do him much injury. As to impriſonment, there does not appear to be the leaſt apprehenſions of it; but that the native will live in proſperity during the remainder of his days, and yield up the ghoſt upon the bed of liberty, full of years, and amidſt the good offices of his friends, I am bold to affirm, from the conſideration of thoſe celeſtial intelligencers that have never yet deceived me.

CONSIDE-

CONSIDERATIONS on the NATIVITY of Mr. THOMAS CHATTERTON.



LATITUDE.

♄	0	58	N.
♃	0	1	S.
♂	0	26	N.
☉	0	0	
♀	1	8	S.
☿	1	0	S.
☽	0	3	S.

This gentleman was a native of Briſtol, much celebrated for his literary productions, and for the originality of his ideas, which roſe early in the horizon of his life, and ſet as prematurely upon its hemiſphere, without

without even allowing him to attain its meridian altitude. In ſhort, this is a very remarkable, at the ſame time that it is a moſt unfortunate, geniture. Upon the aſcendant we find the ſign Gemini, and Mercury lord thereof, which lays the foundation of a ſharp wit, and an acute underſtanding. But then Mercury, his principal ſignificator, is poſited in the ſixth houſe, in his detriment, and in combuſtion of the Sun; an infallible argument of a wretched life and a fatal end.

This judgment is corroborated and confirmed in a moſt extraordinary manner, by the coalition of the Sun, Saturn, Venus, Mercury, and the Part of Fortune, in the ſixth houſe, which preſages every ſpecies of misfortune that can ariſe from poverty, and from the chicanery of proſtituted women; the immediate effect of the baleful rays of Saturn and Venus. This fatal conjunction, to which Mars is approaching with accumulated malevolence, hath deſignation of a thouſand diſtreſſing occurrences, which occaſionally torment, and alternately pervade, the native's mind.

We likewiſe find the Moon poſited in the twelfth houſe, receding from a ſextile with Jupiter, and forming an oppoſition with the Sun; that is, departing from the early good and prolific temperature, to increaſe the virulence of the other malefic rays. The Moon is lady of the ſecond houſe, and therefore in a more particular manner governs his ſubſtance; and, by being in the twelfth houſe, the houſe of impriſonment and affliction, denotes a frequent want of preſent caſh, and the dangers to which the native would be often expoſed on that account; which would have been dreadful indeed, and perhaps ſecured the native for a length of time within the iron gates of a priſon, had not the more benevolent planet Jupiter been in his exaltation in the ſecond houſe, which fortunate configuration leſſens the foregoing baneful influences, and is the means of producing timely and unexpected relief, in pecuniary matters, to the native, when nothing but the moſt abject and barren proſpects ſtood before him; and but for which fortunate occurrence, he had certainly experienced the moſt abject penury and want. And here it is remarkable, that whatever bleſſing, or whatever abundance, ſhould be thrown in his way by the genial influence of Jupiter, is either abuſed, or improvidently ſquandered away, under the oppoſition of the Sun and Moon; and, by the Moon's conjunction with her unfortunate node, we are more clearly convicted that the native will experience very embarraſſed circumſtances.

The

The Part of Fortune unluckily falls in conjunction with Saturn and Venus; and, as Saturn is posited in a sign out of all his dignities, and is the lord also of the eighth house, his influence is implicative of certain ruin by means of wicked and debauched women, described by Venus, conjoined to the worst rays of Saturn. This construction is abundantly confirmed by the constitution of the hylegiacal and anaretical places of the figure, and the disposition of the significators by which they are respectively irradiated. The ascendant, in this horoscope, must be considered as hyleg, or giver of life, since neither the Sun, Moon, nor Part of Fortune, is so posited in the geniture, as to entitle either of them to the pre-eminence; and it is the peculiar quality of the ascendant, occupied by Gemini, and governed by Mercury, to stamp upon the native so early and so extraordinary a turn for literary pursuits; which are too well established to need any other proof, than that they were communicated to the intellectual faculty by this construction of the hyleg and circumambient matter at the time of birth.

We are here likewise to remark, that Saturn is the anareta, or destroyer of life, and is posited in the most noxious position that could have happened, and where he usually prenotes the fatal commission of suicide, without so much as one friendly ray to oppose his influence, or to render the shocking attempt partial, or less destructive than a cause that will certainly touch life. On the contrary, here is a concatenation of evil rays, which in a remarkable manner contribute to a premature death. The Sun and Moon are in opposition to houses that are under the influence of the worst causes of death; and as Venus is in conjunction with Saturn, who rules these evils, and draws them as it were within the focus of her own orb, it is evident that his death would come by his own hand, under the pressure of despair, heightened by meagre want, through the perfidy of some abandoned female.

If we inquire minutely into the life of this unfortunate man, we shall find every action and prediction of the stars, which were the impressors at his birth, fully and completely verified. He was born of no very distinguished parents, and received but a small share of classical education; yet his productions, at a very early period, were such as excited the admiration of the first scholars of his day, and proved him to inherit great natural ability and genius; insomuch that Mr. Wharton, in his additions to his History of Poetry, vol. 2, hath taken occasion to observe, *That Mr. Chatterton had given a singular instance of prematurity of abilities, and that he had acquired a store of general information far exceeding*

ing his years; that he poſſeſſed a comprehenſion of mind, and activity of underſtanding, which predominated over his ſituations in life and his opportunities of inſtruction. But notwithſtanding he was thus gifted, and poſſeſſed ſo eminent a ſhare of ſterling ſenſe, yet he combined with it all the vices and irregularities of youth, and his profligacy was at leaſt as conſpicuous as his abilities.

Finding himſelf encompaſſed with private enemies, ſurrounded with the evils of poverty, and deſtitute of every means of ſubſiſtence, he quitted Briſtol, to try his fortune in the metropolis. Having fixed himſelf in private lodgings, he ſought for bread through the medium of his literary talent, which falling ſhort of his expectations, as well as of his merit, he moſt unfortunately fell into the hands of the lower order of proſtitutes, by whom he was duped, diſeaſed, and finally deſerted! In this deplorable ſituation he continued a few months, occaſionally drudging for the bookſellers, who neither having the generoſity to reward him as he deſerved, nor ſpirit to advance upon the credit of his future productions, he at length, oppreſſed with poverty and diſeaſe, and overcome by deſpair, put an end to his exiſtence, in the month of Auguſt, 1770, by a doſe of poiſon, which he prepared with his own hand.

If we conſider the quality of the direction which produced his death, we ſhall find the manner of it moſt aptly deſcribed in his figure of birth. Saturn thus configurated with Venus, in that particular part of the heavens, and under ſuch noxious irradiations, hath at all times, as well by Ptolemy as by every other reſpectable profeſſor of this ſcience, been found to occaſion death by poiſon; and ſo many concurrent teſtimonies in the houſe of ſickneſs and diſeaſe bear the ſtricteſt affinity thereto; and this fatal direction is much ſtrengthened by coming up with the revolution of Saturn.

Mr. Chatterton, notwithſtanding his foibles, and his want of a more ſcholaſtic education, was nevertheleſs a benevolent man, and a good ſcholar. He certainly laboured hard, and combated many obſtacles, in his literary attainments; but his ſucceſs was great, and had he been born to great proſperity, and under the influence of milder ſtars, he had been an ornament to the age in which he lived, and an honour to his country. I have many reaſons to believe, that his knowledge of the uranical part of Aſtronomy had enabled him to foreſee, by his own geniture, the evils he had to combat, and the fatal termination of a life,

life, which his own folly had rendered insupportable; but which an opposite conduct, and a more manly resolution, might confessedly have remedied and prevented. This serves to shew, that there certainly is a fate in nature, which nothing but the rational means made use of by Hezekiah, 2 Kings, chap. xx. can alleviate or prevent, namely, unfeigned prayer, and a determined spirit to abandon the allurements of vice and to walk perfect in the ways of God and Truth; which verifies the ancient proverb, *that wise men rule the stars, and none but the giddy and the thoughtless are ruled by them.*

That Mr. Chatterton's acquaintance with this science, and his approbation of it, may not be disputed by those critics who are unwilling to admit it has ever had the sanction of men of sense or learning in the present age, I shall conclude my remarks on his nativity, by subjoining some excellent verses he wrote upon the occasion, after he had made progress enough in the study to be convinced of its importance and utility.

THE Sun revolving on his axis turns,
And with creative fire intensely burns;
Impell'd by forcive air, our earth supreme
Rolls with the planets round the solar gleam:
First Mercury completes his transient year,
Glowing refulgent with reflected glare;
Bright Venus occupies a wider way,
The early harbinger of night and day;
More distant still our globe terraqueous turns,
Nor chills intense, nor fiercely heated burns;
Around her rolls the lunar orb of light,
Trailing her silver glories through the night:
On the earth's orbit see the various signs
Mark where the Sun, our year completing, shines.
First the bright Ram his languid ray improves;
Next glaring wat'ry through the Bull he moves:
The am'rous Twins admit his genial ray;
Now burning through the Crab he takes his way:

The Lion, flaming, bears the ſolar power;
The Virgin faints beneath the ſultry ſhower.
Now the juſt Balance weighs his equal force,
The ſlimy Serpent ſwelters in his courſe;
The ſabled Archer clouds his languid face;
The Goat, with tempeſt, urges on his race;
Now in the water his faint beams appear,
And the cold Fiſhes end the circling year.
Beyond our globe the ſanguine Mars diſplays
A ſtrong reflection of primæval rays;
Next belted Jupiter far diſtant gleams,
Scarcely enlight'ned with the ſolar beams;
With four unfix'd receptacles of light,
He tours majeſtic through the ſpacious height,
But farther yet the tardy Saturn lags,
And five attendant luminaries drags;
Inveſting with a double ring his pace,
He circles through immenſity of ſpace.

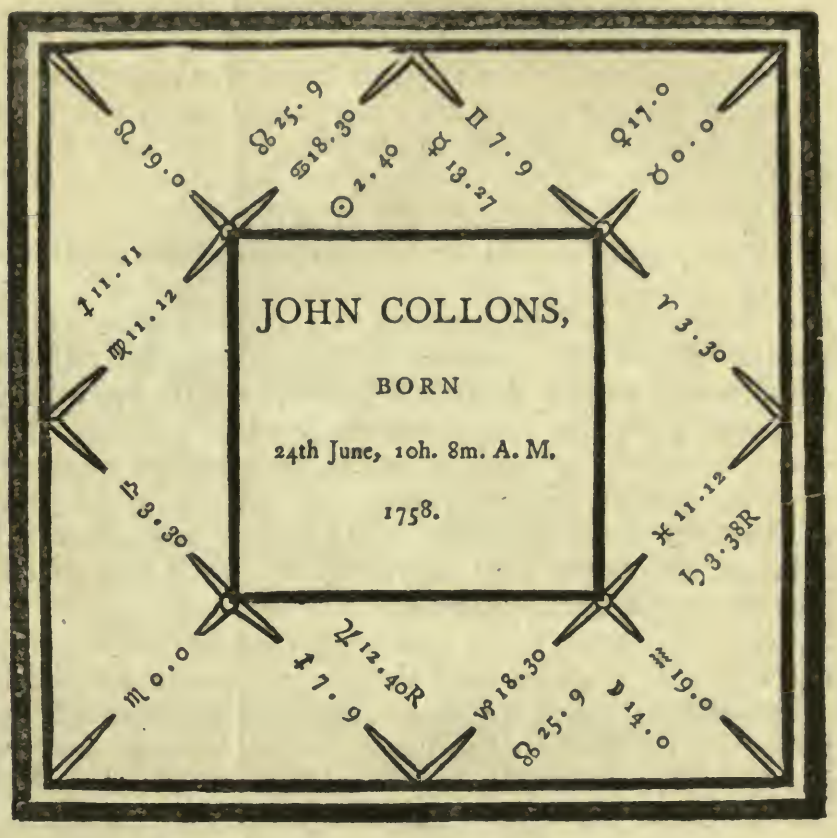
Theſe are thy wond'rous works, Firſt Source of Good!
Now more admir'd IN BEING UNDERSTOOD.

BRISTOL, *Dec.* 23.

CONSIDER-

CONSIDERATIONS on the Nativity of JOHN COLLONS.

65 18



	Latitude.			Declination.		
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♃	0	36	N.	21	46	S.
♂	0	54	N.	8	16	N.
☉	0	0		23	30	N.
♀	2	47	S.	14	34	N.
☿	4	0		18	30	N.
☽	1	42	S.	18	20	S.

I am induced to give the foregoing horoſcope a place in my work, as a remarkable example of the influence of the ſtars upon a maleſactor, whoſe crimes expoſed him to the forfeiture of his liberty and life, by the iron hand of the law.

This

This unfortunate man reſided in Briſtol. He contracted an intimacy with a female, and lived with her in the cloſeſt habits of the ſexes, until they had ſeveral children. At length diſagreements aroſe, in conſequence of his refuſing to marry her, and a violent quarrel ſeparated them. The woman immediately attached herſelf to another man, to whom ſhe was ſhortly after married, totally forſaking her former connexion. The native, enraged at this circumſtance, took frequent opportunities of way-laying and remonſtrating with her; of claiming a prior right to her perſon, and of inſiſting on having familiarity and contact with her, whenever he pleaſed; but, ſhe rejected him with contempt, and threatened proſecution whenever he attempted to force her.

Hurt at this repulſe, and exaſperated at the indifference with which he was treated, he took an opportunity of watching the huſband from his bed, who, being a labouring man, went early to his work; upon which the native made his way into the houſe, went up ſtairs, and found the wife in bed. Demanding familiarity with her, he was refuſed, with ſevere reflections on the method he had taken to get into her bedchamber. He then drew his knife, and with a degree of inhuman barbarity, better conceived than expreſſed, he threw himſelf upon the bed, and cut her throat from ear to ear.

The alarm was ſoon given, and the cry of innocent blood became general. The culprit was ſeized, examined, and committed to Newgate for trial. He there affected to ſhew marks of inſanity, and for ſome conſiderable time before the aſſizes was generally believed to have perpetrated the bloody act in a paroxyſm of madneſs, which was now become viſible in all his words and actions. His friends availed themſelves of this circumſtance to palliate his guilt, and took every ſtep to improve the advantage againſt the day of trial, when it was generally believed that he would be acquitted. Different parties, however, had taken up the matter on different grounds; and it was at laſt agreed, by ſome gentlemen of reſpectability in Briſtol, that I ſhould be requeſted to inſpect his nativity, and to give my judgment whether he would be found guilty or acquitted. I readily accompanied the gentlemen to Newgate, and obtained the eſtimate time of the priſoner's birth, which I rectified by the method heretofore laid down, and found the ſignificators of his nativity diſpoſed as in the foregoing horoſcopical figure, which I thus explained.

Mercury being lord of the aſcendant, irradiated by a malefic quartile aſpect of the planet Mars, and afflicted by an oppoſition with Jupiter

piter, declares that the native ſhall be involved in an abyſs of troubles and afflictions, even to the hazard of his life. As to temper and propenſity of the will, he is raſh, violent, and arbitrary; unſtable in his purſuits, and uſually diſappointed in his expectations. This is denoted by the oppoſition of Jupiter to Mercury; but the quartile of Mercury with Mars, particularly when Mercury is conſtituted principal ſignificator, hath implication of high crimes and miſdemeanours, and uſually produces violent contention, aſſaſſination, murder, rapine, robbery, and bloodſhed, as we have more particularly delineated, in p. 229, 230.

Upon a further inſpection of the figure, we find a baneful quartile aſpect of Mars and Jupiter, with a miſchievous oppoſition of Saturn and Mars. To the firſt of theſe we are to attribute the diſſolute manners of the native, ſince it influenced the mind to thoſe immoral habits, which eventally lead to perfidiouſneſs and treachery, whilſt the ſecond configuration not only confirms theſe vices, but ſhews that they will be the means of his death. Here is unqueſtionably a favourable trine of the Sun and Saturn; but no great good can reſult from it, becauſe the Sun is lord of the twelfth houſe, poſited in the tenth, out of all his eſſential dignities; at the ſame time that Saturn is lord of the ſixth, located therein, and both the ſignificators are under the dominion of the *evil genii*, vitiating the mind and affections of the native, and tending to an ignominious and premature end.

At the time the unhappy native was prompted to commit this barbarous act, the Moon came to an oppoſition of Mars by direct direction, while ſhe occupied the cuſp of the ſeventh houſe, which repreſents the unfortunate woman; and the quartile of Jupiter lord of the fourth, with Mercury lord of the aſcendant, hath deſignation of the native, and points out the fatal connection betwixt them.

Having conſidered ſo much of the horoſcope, it was my next care to aſcertain the hylegiacal and anaretical ſtars, and the particular influx flowing from them. The Sun I find to be giver of life, poſited in the tenth houſe, the houſe of juſtice; Mercury, lord of the aſcendant, being in Gemini, an airy ſign, and the Moon likewiſe in an airy ſign, ſhew the manner of the native's death, that he would die ſuſpended in the air, while the oppoſition of four planets in the radix, and the mundane quartile of the Sun and Mars, from the tenth, the houſe of juſtice, ſhew the quality of it, namely, that it ſhould be in due courſe of law, by the hands of the common hangman, and not by ſuicide.

The ſignificators of juſtice likewiſe, conſidered judicially from their reſpective poſitions in relation to each other, give no proſpect whatever of favour from the judge, nor of any effectual interpoſition after conviction; ſo that I made no ſcruple to affirm, That, notwithſtanding the hopes that had been formed of ſaving the native's life by pleading his inſanity, and the number of perſons who appeared anxious to ſerve him, yet all their endeavours would prove abortive, ſince he would certainly be found guilty, and ſuffer the ſentence of the law in conſequence.

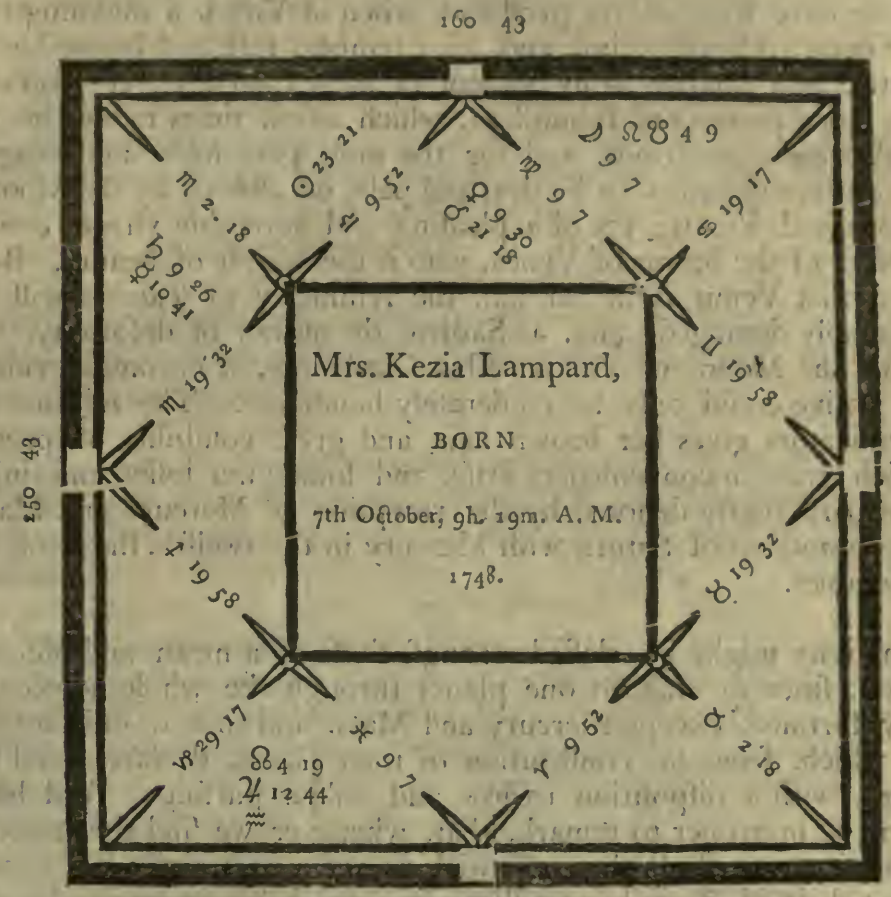
It would be needleſs here to relate, how much this prediction was ridiculed by all degrees of people in Briſtol; or with what contempt my opinion was treated by moſt of the poor man's friends. And it was with ſome difficulty I could paſs without inſult. I was determined, however, to place my judgment in a more ſtriking point of view. The aſſizes were not fixed, nor could any perſon undertake to ſay when they would be, much leſs aſcertain the day of the native's trial. I therefore brought up the direction of death, with great nicety and preciſion, and found he would be plunged into eternity, when the Sun came to the anaretical point in the midheaven, and met the noxious beams of the Moon and Mars in oppoſition, which, thus conſtituted, is ever productive of a violent death. Thoſe, who will take the pains to equate this direction, will find the content of its arch to be twenty-ſeven degrees thirty-four minutes, which, turned into time, and reckoned from the hour of birth, will be found to come up on the eighth day of April, 1785, and gives the ſpace of life twenty-ſix years, nine months, and ſome odd days, which exactly anſwered to the native's age. I then publicly declared, notwithſtanding the popular clamour was ſo much againſt me, that the priſoner would ſuffer on the above day; and, as the aſſizes were not fixed, no one could charge me with having drawn my concluſions from the probable event of the day of trial.

When the ſolemn hour arrived, every one appeared anxiouſly intereſted in the event; and the utmoſt exertions were uſed to ſave the unfortunate priſoner from the fate impending over him—but in vain! After a long and indulgent trial, the jury pronounced him guilty, and he ſuffered the law, as thouſands can teſtify, on the very day I had predicted.

And here let me juſt remark, that this geniture not only points out, by the conſtitution of the Moon and Mercury in airy ſigns, that the native would be hanged; but Mars being in quartile to the Sun, who is giver of life, and upon his aſcendant, deſcribes the circumſtance of his diſſection, as may be ſeen by the rules already laid down in the former part of this work.

CONSIDE-

CONSIDERATIONS on the Nativity of Mrs. KEZIA LAMPARD, who died in Child-bed.



Latitude.				Declination.		
	°	′		°	′	
♄	2	9	N.	12	39	S.
♃	1	3	S.	18	2	S.
♂	1	15	N.	4	34	N.
☉	0	0		9	52	S.
♀	0	40	S.	6	25	N.
☿	1	0	S.	16	1	S.
☽	2	56	S.	10	57	N.

This

This geniture beſpeaks a female of a ſharp wit, and lively diſpoſition. Mars is lord of the aſcendant, poſited in Virgo, the exaltation of Mercury, but in no aſpect with any planet in the heavens, conſequently the faſhion and temperature of the native will be formed principally of Mars; who, as we have ſeen before, produces, when in Virgo, a middling ſtature, inclining to brevity, hot and fiery temper, raſh and invincible in all diſputes, and ungovernably violent in haſty quarrels, yet ſoon appeaſed by good nature and ſubmiſſion, which at all times induce her to be tractable and induſtrious, and for the moſt part ſober and frugal. Her features are deſcribed to be thin and pale, occaſioned by the Moon's conjunction with Venus; yet of a pleaſing and agreeable viſage, owing to the influx of the beams of Venus, who is the author of beauty. But, by reaſon that Venus is in her fall, the ſymmetry of features will be proportionably deranged; and, as Saturn, the author of deformity, beholds both the Moon and Venus with a ſextile ray, it becomes evident that the native could only be moderately handſome. The mixture of theſe ſignificators gives her brown hair, and great volubility of ſpeech, from which great inconveniences ariſe, and ſometimes loſſes and injuries, as is particularly denoted by the reception of Mercury and Mars, and the conjunction of Saturn with Mercury in the twelfth, the houſe of private enemies.

This nativity might be claſſed amongſt thoſe of a mean and obſcure deſignation, ſince we find no one planet through the whole horoſcope eſſentially fortified, except Mercury and Mars, and that is only by reception, which, from the conſtitution of their places, declares good by evil means, with a diſpoſition to low and vulgar purſuits. And here it may not be improper to remark, that, whenever we find the planets, in any nativity, out of all their eſſential dignities, we might ſafely conclude, that their effects will in no ſhape be remarkable or extraordinary, and that the native will lead generally a mean and obſcure life.

That this perſon ſhould live to years of maturity, is abundantly evident from the conſtitution of her horoſcope; as well as that ſhe would enter into the marriage ſtate. Venus and Mercury, in this figure, give teſtimony to the huſband, who is deſcribed by Jupiter, on twenty degrees of the aſcendant, under the government of Saturn; ſo that it was very improbable, if not impoſſible, that the native would marry young, becauſe Saturn is above the earth, conjoined with the ſignificator of her huſband, and declares ſhe would not enter into that ſtate at leaſt under thirty years. In fact, there is but one direction within that period, that could poſſibly have brought it to paſs; and that came up when

when ſhe was only about twelve years old, ſo that its effect paſſed off in her minority, without producing any ſenſible operation. The direction which perfected her marriage came up when ſhe was thirty-one years three months and eleven days old, namely, on the fifth of February, 1780, when Venus came to the trine of Jupiter; as appears by the following calculation:

The right aſcenſion of the △ of ♃, - -	191°	42′
The right aſcenſion of ♀, with latitude, - -	160	43
Arch of direction, - - - -	30	59

Which, added to the right aſcenſion of the Sun, and turned into time, as before pointed out, produces exactly thirty-one years, three months, and eleven days.

Upon a further inveſtigation of the horoſcope, we ſhall find that Mars is not only lord of the aſcendant, but hath ſole dominion over the fifth and twelfth houſes, which preſage thoſe kind or ſpecies of evils to the native as are uſually produced in thoſe particular poſitions of the heavens. The twelfth houſe being the houſe of affliction, and Mercury and Mars in reception therein, it declares the native ſhall prove in many reſpects her own enemy; and, as Mercury is in conjuction with Saturn, who likewiſe communicates an influx of malefic rays to Venus and the Moon, whereby they participate of his quality and nature, in the ſign Scorpio, which rules the ſecret parts, it evidently demonſtrates great and imminent danger to the native by child-bearing. And the Sun being in the eleventh houſe, oppoſed to the fifth, which is the houſe of children, and being likewiſe the *anareta*, or deſtroyer of life, it evidently proves the native's death ſhall ariſe from child-birth; and ſo it really happened; for ſoon after her delivery of the fifth child, in the thirty-ninth year of her age, ſhe was ſuddenly ſeized, and died in a few hours, on the 13th of Auguſt, 1787.

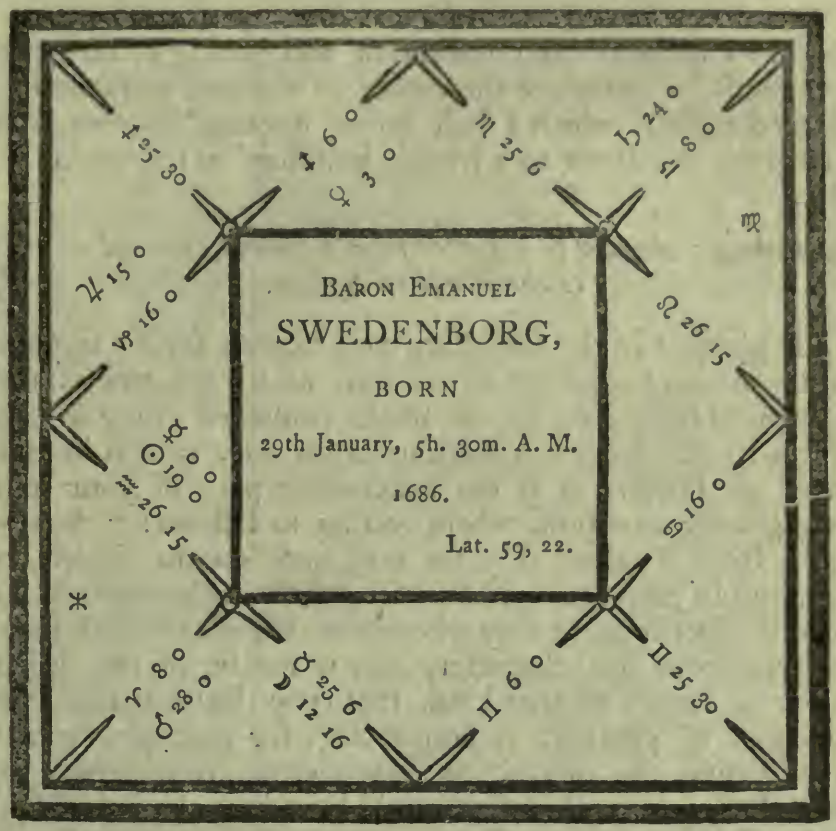
The direction under which ſhe died, is the Moon, which is *apheta*, or giver of life, to the conjunction of the Sun in the eleventh houſe; at which exact time Venus came to the ſame anaretical point, and Mars, lord of the aſcendant, to the twelfth houſe, where the malefic rays of Saturn and Mercury contribute their baneful influence, all which conſidered together, denote, in the moſt remarkable and deciſive manner, a child-bed death to the native.

Many other conſiderations might be adduced from this geniture; but, as the only proof we wiſh to eſtabliſh is to ſhew, according to natural cauſes and effects, the certainty with which the time and manner of death might be aſcertained by the force and influx of the ambient and elementary matter, preſcribed by the laws and motions of the heavenly bodies, it would be deviating from our plan, and prove derogatory to the good ſenſe of the reader, to dwell longer upon ſubordinate ſpeculations.

It may not however, be unentertaining to the curious reader, were he to compare the configurations formed by the planets in this horoſcope, and the particular influx of their reſpective beams, with thoſe general rules and obſervations heretofore laid down, for the purpoſe of aſcertaining the quality of death. The wonderful harmony, order, and preciſion, with which the heavenly bodies operate upon this ſublunary world; the uniformity with which the ſame cauſes are found to produce the ſame effects; and the certainty with which the time and manner of human diſſolution is ſought out by them, will at once inſpire the mind with the moſt elevated ideas of the omnipotence of God, and lead the ſoul to thoſe divine contemplations, which are founded in humility, gratitude, and love!

CONSIDER-

CONSIDERATIONS on the NATIVITY of the HONOURABLE BARON EMANUEL SWEDENBORG.



The ſingularity of the character and doctrine of this illuſtrious native would be a ſufficient reaſon for my offering a ſketch of his geniture to the inquiſitive reader, had I no other motives for taking notice of him in this place. But, as the literary purſuits of Baron Swedenborg have been principally directed to an explication of the doctrine of ſpirits, and the ſtate of departed ſouls, which we ſhall have occaſion to advert to in the magical part of this work, I conceive it highly proper to ſpeak of his endowments by nature, agreeable to that doctrine of ſecret and occult influence received by the terreſtrial from the ſpiritual world, which he has with ſo much ability and acuteneſs endeavoured to prove. And, when I reflect that he was our co-temporary, and his perſon and manners well known to many reſpectable perſonages now living in this coun-

country; that he is the lateſt writer upon the nature and exiſtence of immaterial beings, and has thrown much new light upon the ſubject; it cannot be unentertaining, nor unimportant, to illuſtrate, by his nativity, the extraordinary endowments of his mind.

But, before I ſpeak of the conſtitution and quality of his geniture, it will not be amiſs to introduce the reader to a nearer acquaintance with this celebrated author, which I ſhall do by quoting his own account of himſelf, as given in a letter to a friend, publiſhed in his works.

Baron Swedenborg's Anſwer to a Letter from a Friend, printed in his Preface to the World of Spirits.

I TAKE pleaſure in the friendſhip you expreſs for me in your letter, and return you thanks for the ſame; but, as to the praiſes therein, I conſider them as belonging to the truths contained in my writings, and ſo refer them to the Lord our Saviour as his due, who is in himſelf the Fountain of all Truth. It is the concluding part of your letter that chiefly engages my attention, where you ſay as follows: "As after your "departure from England diſputes may ariſe on the ſubject of your "writings, and ſo give occaſion to defend their author againſt ſuch falſe "reports and aſperſions, as they who are no friends to truth may invent "to the prejudice of his character, may it not be of uſe, in order to "refute any calumnies of that kind, that you leave behind you ſome "ſhort account of yourſelf, as concerning, for example, your degrees "in the univerſity, the offices you have borne, your family and con-"nections, the honours which I am told have been conferred upon you, "and ſuch other particulars as may ſerve to the vindication of your "character, if attacked; that ſo any ill-grounded prejudices may be "obviated or removed? For, where the honour and intereſt of truth are "concerned, it certainly behoves us to employ all lawful means in its "defence and ſupport." After reflecting on the foregoing paſſage, I was induced to comply with your friendly advice, by briefly communicating the following circumſtances of my life.

I was born at Stockholm, in the year of our Lord 1689, Jan. 29. My father's name Jeſper Swedberg, who was Biſhop of Weſtrogothia, and of celebrated character in his time. He was alſo a Member of the Society for the propagation of the Goſpel, formed on the model of that in England, and appointed preſident of the Swediſh churches in Pennſylvania and London by King Charles XII. In the year 1710 I began my travels, firſt into England, and afterwards into Holland, France, and

and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently converſed with Charles XII. King of Sweden, who was pleaſed to beſtow on me a large ſhare of his favour, and in that year appointed me to the office of Aſſeſſor in the Metallic College, in which office I continued from that time till the year 1747, when I quitted the office, but ſtill retain the ſalary annexed to it as an appointment for life. The reaſon of my withdrawing from the buſineſs of that employment was, that I might be more at liberty to apply myſelf to that new function to which the Lord had called me. About this time a place of higher dignity in the ſtate was offered me, which I declined to accept, leſt it ſhould prove a ſnare to me. In 1719, I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg;* from which time I have taken my ſeat with the Nobles of the Equeſtrian Order, in the Triennial Aſſemblies of the States. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never deſired to be of any other community, as I belong to the Society of Angels, in which things ſpiritual and heavenly are the only ſubjects of diſcourſe and entertainment; whereas in our litetary ſocieties the attention is wholly taken up with things relative to the body and this world. In the year 1734 I publiſhed the *Regnum Minerale*, at Leipſic, in three volumes, folio; and in 1738 I took a journey into Italy, and ſtaid a year at Venice and Rome.

With reſpect to my family connections; I had four ſiſters; one of them was married to Erick Benzelius, afterwards promoted to the Archbiſhopric of Upſal; and thus I became related to the two ſucceeding Archbiſhops of that ſee, both named Benzelius, and younger brothers of the former. Another of my ſiſters was married to Lars Benzelſtierna, who was promoted to a provincial government; but theſe are both dead; however, two biſhops, who are related to me, are ſtill living; one of them is named Filenius, Biſhop of Oſtrogothia, who now officiates as Preſident of the Eccleſiaſtical Order in the General Aſſembly at Stockholm, in the room of the archbiſhop, who is infirm; he married the daughter of my ſiſter; the other, who is named Benzelſtierna, Biſhop of Weſtermannia and Dalecarlia, is the ſon of my ſecond ſiſter; not to mention others of my family who are dignified. I converſe freely, and am in friendſhip, with all the biſhops of my country, which are ten in number, and alſo with the ſixteen ſenators, and the reſt of the grandees, who love and honour me, as knowing that I am in fellowſhip with angels. The king and queen themſelves, as alſo the three princes their ſons, ſhew me all kind countenance; and I was once invited to eat with the king and queen at their table, (an honour granted only to the

peers of the realm,) and likewiſe ſince with the hereditary prince. All in my own country wiſh for my return home; ſo far am I from the leaſt danger of perſecution there, as you ſeem to apprehend, and are alſo ſo kindly ſolicitous to provide againſt; and, ſhould any thing of that kind befal me elſewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them as matters of low eſtimation, when compared to the honour of that ſacred office to which the Lord himſelf hath called me, who was graciouſly pleaſed to manifeſt himſelf to me, his unworthy ſervant, in a perſonal appearance in the year 1743; to open in me a ſight of the ſpiritual world, and to enable me to converſe with ſpirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publiſh various unknown *arcana*, that have been either ſeen by me, or revealed to me, concerning heaven and hell; the ſtate of men after death; the true worſhip of God; the ſpiritual ſenſe of the Scriptures; and many other important truths tending to ſalvation and true wiſdom: and that mankind might receive benefit from theſe communications, was the only motive which has induced me at different times to leave my home to viſit other countries. As to this world's wealth, I have ſufficient, and more I neither ſeek nor wiſh for.

Your letter has drawn the mention of theſe things from me, in caſe, as you ſay, they may be a means to prevent or remove any falſe judgment or wrong prejudices with regard to my perſonal circumſtances.—Farewel; and I heartily wiſh you proſperity both in things ſpiritual and temporal, of which I make no doubt, if ſo be you go on to pray to our Lord, and to ſet him always before you.

London, 1769. EMAN. SWEDENBORG.

Upon the horoſcope of this eminent perſon there are four planets eſſentially dignified, viz. Saturn, lord of the aſcendant; the Moon, lady of the ſeventh; Mercury, lord of the fifth and eighth; and Mars, lord of the third and tenth; with Jupiter on the aſcendant. Theſe are infallible teſtimonies not only of an high and exalted mind and character, but are proofs of a devout and examplary life. Venus and the Sun appear to give but little of their qualities in the temperature and conſtitution of the native; firſt, becauſe the Sun is fixed in his detriment upon the cuſp of the aſcendant; and, ſecondly, becauſe Venus is poſited out of all her fortitudes and dignities; and hence we find no trait in the

the life and actions of the native, which describes his having formed any conection with the fofter fex, or been at any time ftimulated with thofe unconquerable defires for connubial enjoyments, which thofe only who have Venus ftrongly dignified in their genitures are qualified to explain.

Upon the afcendant we find fixteen degrees of the tropical fign Capricorn, with Jupiter's benign afpect located therein. This denotes rofy health, and uninterrupted profperity to the native. It is the emblem of dignity, an infallible argument of efteem, and a ground of lafting reputation to the end of his days. And we need no further evidence than the foregoing well-authenticated narrative of his own life, to convince us of the full completion of all that thefe fortunate beams had promifed.

We muft not, however, forget to remark, that as Jupiter hath his fall in Capricorn, fo it denotes likewife that the native fhall feel fome occafional indignities from the oppofition of perfons difcordant to his own opinions and doctrine, who, in the very midft of the honour and favour he is receiving from eminent and royal perfonages, will infult him with perfonal reflections and poignant fatire. This, I have no doubt, was a thoufand times verified, in almoft every ftage of his life, by thofe who confidered Baron Swedenborg fuperior to themfelves, either in favour or abilities, or who fuppofed him touched with infanity, among which clafs there are more to be numbered in this ifland than in any other part of the globe.

The active planet Mercury we find likewife in the afcendant, approaching his own triplicity in the fign Aquarius. The influx of this planet's beams, and the effect of their predominant mixture with the qualities of the other planets, in forming the intellectual part of man, has been already fufficiently explained. In the prefent cafe, it is evident, that this pofition of Mercury gives to the native an acute and penetrating genius, a fharp and ready wit, with a mind apt for the fciences. And, when we add to thefe considerations, that Saturn is lord of the afcendant, in his exaltation, and beholding the afcendant with triangular beams, at the fame time that the Sun, the prince over the planetary fyftem, beholds Saturn with a trine alfo, we fhall not be furprifed to find this native poffeffed of a moft comprehenfive and elaborate underftanding, fraught with the ftrongeft and fublimeft ideas. Indeed I am ready to confefs, that out of all the long catalogue of nativities I have hitherto infpected, I never found the planet Saturn fo properly configurated

gurated to give an enlarged mind, nor the other ſignificators at the ſame time ſo happily correſpondent therewith, as in the geniture now under conſideration. How far this ability has been eſtabliſhed and confirmed in the perſon of the native, let his attempts to pry into the depths of eternal Nature, and to ſolve the viſions of the Deity, determine for him.

But, as there can be no eminent portion of good in this world, ſince the fall, without ſome intermixture of evil; ſo in this nativity, notwithſtanding its eminent deſignation, and the high and important benefits promiſed by it in the ſcale of human acquirements, ſtill we ſhall find a certain portion of maleſic influence, of imperfection and misfortune, whereby the ſeeds of diſcontent and death are nouriſhed up, until they become predominant over all the powers and functions of our nature. Of this tendency is the baneful oppoſition of Saturn and Mars; an aſpect which operated with uncommon ſtrength and duration, both upon the mental and bodily functions of the native, giving him the moſt extraordinary enthuſiaſtic flights of imagination, and expoſing him to the cenſure of the learned, as well as of the illiterate, who charged him with exorciſm and madneſs. But let me here embrace the opportunity of aſſuring thoſe who have taken up this idea, that there are not the ſmalleſt traces of inſanity to be found in any part of this geniture. The native is perfectly ſound, and ſingularly competent, in his underſtanding; but, like the man who purſues the longitude, or the philoſopher's ſtone, beyond the beaten track of other adventurers, and is elated in proportion to the new lights he receives, or the hopes he forms of ſurpaſſing every other competitor, preciſely by the ſame ratio will the world meaſure his wits, and decide upon the competency of his underſtanding and the ſoundneſs of his brain.

We have before ſeen, that the native's mind was by no means formed for ſociety; for the beginning of all our deſires for community with others muſt be naturally founded in our love of intercourſe with the female ſex. The native never knew a predilection of the kind, but felt himſelf happieſt in the uninterrupted contemplation of his own ideas; and to ſuch a pitch has he indulged himſelf in this particular, that he has remained ſhut up in his private chamber for two, three, and four, days together, without admitting any perſon to make his bed, or even to rap at his door. This uncommon diſpoſition can only be accounted for by the poſition of Saturn, ſo remarkably elevated, at the ſame time that both the luminaries are under the earth, which gives a ſtrong and invariable propenſity to the native to lead a ſingle ſolitary life.

To

To this grave and ſolitary turn we are to attribute his early acquaintance and familiarity with ſpirits. He has been often heard, in houſes where he lodged during his abode in London, for whole nights together, in converſation with theſe miſſionary beings, who become viſible to thoſe only that have reſolution to devote the whole of their time and attention to a community with them. How far Baron Swedenborg has benefited ſociety and himſelf, by the intercourſe he has had with them, let his ſeveral publications, now in univerſal ſale, determine for him. The queſtion is too delicate and abſtruſe even for an *aſtrologer* to decide upon; and it is a morſel which even the *critics* nibble at with unuſual precaution, leſt they ſhould be found *biting at a file*.

It has been a ſubject of diſpute, whether the ſpirits, with which Swendenborg had familiarity, were good or evil. For my own part, I have no difficulty in deciding, from the conſtitution of the planets in his geniture, that he had community with both; which I believe to have been the caſe with every perſon ſince the days of Adam, who has had familiarity with ſpirits. Indeed, Swedenborg himſelf tells us, that a certain ſpecies of the infernal ſpirits would at times intrude themſelves upon him; but that he was always preſerved, by the goodneſs of the Lord, from theſe inſidious deceivers of men; whoſe malice and enmity towards us is ſo great, that, were it not for the watchful care and protection afforded us by the clemency of God through the medium of the good genii, or lower order of the angelic hoſt, it would be utterly impoſſible for man to deliver himſelf from the power of hell, and the craft of the devil. But I ſhall defer entering upon an elucidation of the ſubject, until I come to treat of Spirits, in the magical part of this work, where Baron Swedenborg's intercourſe with them will be completely inveſtigated.

I ſhall next conſider the ſignificators of the temper and diſpoſition of this native, to ſhew how far his general deportment correſponded with them. As we find Jupiter, Mercury, and the Sun, in his aſcendant, and the Moon at the ſame time beholding that important angle with triangular rays, it is evident the temper and diſpoſition of the man muſt be formed from a due mixture of their influxive qualities, each of which would prove viſibly predominant, as they alternately came to act through the medium of their reſpective directions. Exactly ſo we find the native agitated and impreſſed. At one time his exterior would be uncommonly pious and devout, exhorting all men, who came within the reach of his voice, to humility, charity, and repentance. At another time he would totally ſeclude himſelf from all company, ſhut

himſelf up for whole days together, and obſerve ſo ſolemn and profound a ſilence, as not even to give an anſwer when ſpoken to. Yet at other times he would enter into converſation with the utmoſt vivacity and ſprightlineſs, and continue for a long time together in this communicative humour; but always in a ſtyle and manner remarkably elevated and majeſtic.

The reaſon of all this is abundantly obvious from the face of his horoſcope. The ſuperior planets being poſited in his aſcendant, in their full dignities, and conſequently in their greateſt influence and energy, acted upon the temperature both of his mind and body, as they reſpectively came up by direction, with uncommon force and power, whence the affections of his mind, his words, his actions, and every motion of his frame, were wound up to an uncommon degree, and diſtinguiſhed themſelves accordingly.

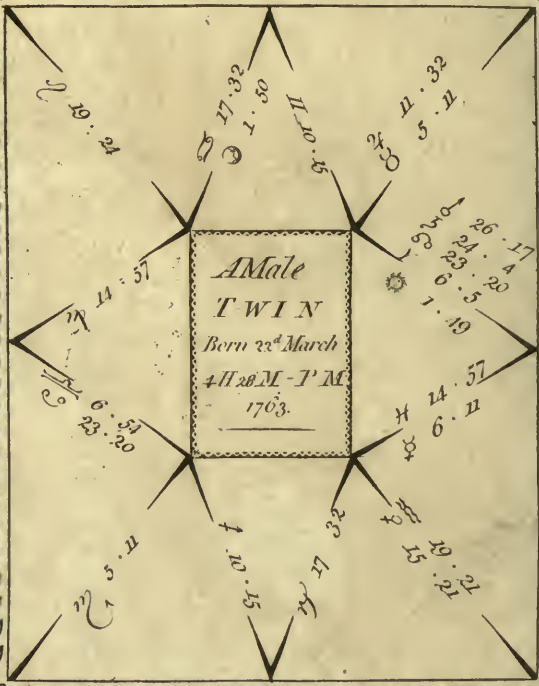
It will be readily ſeen, by any perſons acquainted with his diſpoſition and character, that the ſame general turn of temper and conduct was uniformly ſupported throughout the whole of his life, which might fairly be ranked amongſt thoſe of remarkable longevity. And it may be ſeen, by any perſon who will take the pains to equate the directions of thoſe ſuperior aſpects, that they operated, by alternate ſucceſſion, with equal force and influence, until the direction of death extirpated the co-incidence of their beams.

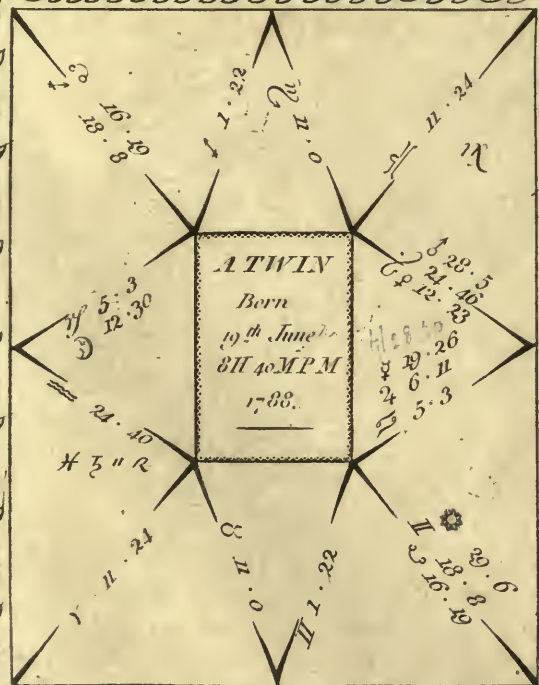
The natural cauſe of diſſolution in the temperament and conſtitution of Baron Swedenborg, was, as may be ſeen by the geniture, a decay of vital heat, occaſioned by a redundancy of cold rheum, accompanied with the bloody flux. The direction under which he died, was the Sun to a partile conjunction with the body of the Moon, taken under the pole of the Sun. The pole of the Sun is fifty-one degrees; the latitude of the Moon is one degree one minute north; then, by taking the oblique aſcenſion of the Sun, and the oblique aſcenſion of the Moon, the arch of direction will be fixed at eighty degrees ſeventeen minutes.

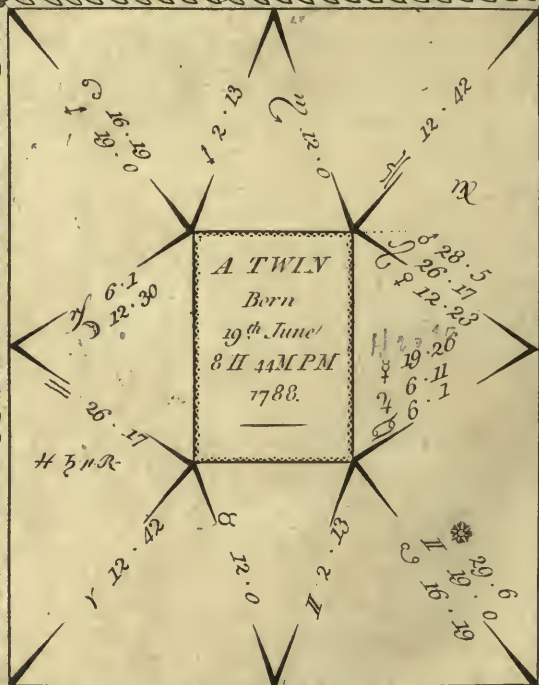
If we equate this arch or track of the aphetical and anaretical ſtars, by the rules heretofore laid down, we ſhall find it gives the ſpace of life to be eighty-ſix years and near two months, at which time the native emerged from this world into a world of ſpirits, namely, on the 19th day of March, 1772.

CONSIDE-

A Female
TWIN.
Born 22d Mar.
2 H 26 M P M
1763.


A Male
TWIN
Born 22d March
4 H 28 M - P M
1763.


A TWIN
Born
19th June
8 H 40 M P M
1788.


A TWIN
Born
19th June
8 H 44 M P M
1788.

CONSIDERATIONS on the NATIVITIES of FOUR TWINS, whoſe Genitures are diſplayed in the annexed Plate.

Theſe four Twins were the produce of two births. The firſt birth conſiſted of a male and a female, who were brought into the world nearly together; from which circumſtance the reader would naturally infer, that the influx of the ſtars muſt have been the ſame on both of them; and, conſequently, that the duration of life, with its incidents and events, were inſeparable from each other. This not being the caſe, however, I ſhall proceed to account for it, upon the true principles and grounds of this ſcience. And firſt of

The FEMALE TWIN.

The child was born preciſely at the time ſpecified in the plate. Leo aſcends the oriental horizon, and conſequently the Sun is lord of the aſcendant; but being in the eighth houſe, the houſe of death, is an infallible argument of a ſhort life. The Moon being in an aphetical place, is the giver of life; but ſhews the deſtruction of it, by forming a quartile aſpect with the Sun in the houſe of death. No ſtronger evidence of an immediate death can well be adduced: for, ſince the Sun is author of vital heat, and the Moon of radical moiſture, and both of them at once deprived, by malefic rays and cadent poſitions, from affording a fit and due proportion of thoſe nouriſhing qualities, it is impoſſible that life ſhould be longer ſuſtained than during the time this unfortunate aſpect was forming.

It might be contended, that the poſition of the benevolent planet Jupiter in the medium cœli, or tenth houſe, is highly favourable to the preſervation of the child. But, when it is conſidered that this planet has no aſpect with the luminaries, that its beams are only reflected into itſelf, and that all communications with the aſcendant and ſignificators of life and death are cut off, we ſhall find that this eligible poſition of the benign Jupiter is in the preſent caſe totally without the power of communicating the leaſt aid to the functions of life, or of mitigating or leſſening the malevolent effects of the anarctical influence.

A farther proof of this child's diſſolution ariſes from the Moon's poſition in the terms of Mars, at the ſame time that his fiery intemperate beams are conjoined with the worſt irradiations of the cold planet Saturn, and thereby act upon the conſtitution with violent oppoſite extremes.

tremes. We find alſo that both the Sun and Saturn are diſpoſed of by Mars; to whoſe ſuperior influence Mercury bends, who, with the Moon, nouriſhes and protects the brain. Hence it is obvious that the child ſhould die in its infant ſtate, partly from the want of natural ſtamina and ſtrength, and partly from the effects of a cold ſucceeded by a fever; and that this cold ſhould be of the moiſt kind appears from the triangular rays of Mercury and the Moon in the watery ſign Piſces. The child only lived until the quartile aſpect of the Sun and Moon was completely formed, when the weakneſs and debility of its body and lungs gave way to the convulſive agitations of the whooping cough, ſucceeded by cold chills and fever, the immediate effects of the configuration of Saturn and Mars; ſo that nothing leſs than a ſupernatural cauſe, which we juſtly call a miracle, could poſſibly have ſaved this child's life. I ſhall next conſider the little offspring which accompanied it, and this was

A MALE TWIN.

This child came into the world only about two hours after the former, and yet it is not ſubject to the ſame fate. The Moon is prorogator in this nativity, as well as in the other; but with this remarkable difference, that both the luminaries are going from aſpects of affliction, inſtead of approaching to them. The Sun is entering into the ſeventh houſe, promiſing vital heat and ſtrength, while the Moon, juſt ſeparated from a noxious quartile, gives teſtimony to it, by affording due proportion of health and nouriſhment, being located in her own houſe in the ſign Cancer. So that, conſidering the newly-acquired ſtrength of the Moon, and the poſition of the Sun in a ſign of his own exaltation, emerging from quadrangular beams of affliction, we are afforded the moſt ſatisfactory evidence of a ſound and perfect conſtitution in the temperature of this native, with ſufficient teſtimonies to inſure health and longevity.

The varied poſitions of the other ſignificators afford us additional reaſons, of a very ſtrong and deciſive nature, why this Twin ſhould live to years of maturity, while its little companion ſhould ſcarcely be permitted to ſee the light of this world. The conceptional arrangement deſcribes the ſuperior ſtrength of this child in the womb, and declares it to have drawn to itſelf a conſiderable part of that nouriſhment which ſhould have fallen to the ſhare of its ſiſter.

As therefore the poſition of the luminaries in the other birth declared a ſhort life, ſo in this they afford equal teſtimonies of longevity; and conſe-

conſequently the cauſe of death will be ſought from different ſpeculation; for, though the Moon be giver of life, the cauſe of death will be different. In this nativity Saturn is the anaretical planet, and the native will in all probability be carried into the other world by the dropſy. He will live until the Moon's body forms a mundane quartile aſpect with Saturn and Mars; at which time, according to natural cauſes, his thread of life will be cut in twain—when his body will return back to the earth, and be re-incorporated with the elements, while his ethereal or eſſential part mixes with that tormented or bleſſed claſs of ſpirits to which the complexion of his conduct here ſhall recommend him hereafter. The youth is living, and I hope will draw a friendly admonition from theſe premiſes.

Of TWINS born immediately together.

The genitures of theſe Twins are diſplayed in the lower part of the ſame plate. The one was born on the 19th of June, 8h. 40m. P. M. or afternoon, and the other at only 8h. 42m. of the ſame day. The difference of time is therefore only two minutes; which admits of ſo little variation in the poſitions of the planets, and in the coincidence of their beams, either in reſpect to the angles of the figure, or to the temperature of the ambient matter, that each Twin muſt of neceſſity ſhare the ſame fate, in all the important conſiderations attending the iſſues of life and death.

To eſtabliſh this fact, we need only contemplate the horoſcope, and compare it with the circumſtances of the genitures we have juſt diſmiſſed, whereby it will be ſeen, that the difference of two hours has moſt eſſentially varied the impreſſions of the ſignificators at the time of birth in the former horoſcope; while, in the preſent caſe, no ſuch diſtinction can be found; and conſequently, the effects of the elementary matter being the ſame, and the beams of the ſtars falling in the ſame direction, and with equal force, cannot afflict one infant without the other feeling the ſame affection; not inſtantaneouſly, but in a ſpace of time preciſely equal to that in which the planetary ſyſtem moves in two minutes. This I have obſerved in a variety of inſtances; and it is to this very remarkable circumſtance that the common notion of mankind relative to Twins, that, *when one is taken ill and expires, the other will ſoon follow*, has obtained ſo much confidence in every part of the univerſe; though we have ſeen, in the foregoing geniture, that this happens only where Twins are born immediately together, and not where any conſiderable time intervenes between their birth, unleſs the conſti-

tution of the ſtars ſhould be ſo configurated as to continue the ſame benefic or malefic influence during the whole of that ſpace of time; which rarely happens, owing to the difference of velocity in each reſpective planet, and the accidental circumſtances of their becoming retrograde or ſtationary.

To determine the fate of theſe Twins, we have only to conſider the poſitions of the luminaries with the aſpects of the erratic ſtars, and it will be evident that their exiſtence can be but of very ſhort duration, and is determined by the motion of the *primum mobile;* for, when Mars came to the oppoſite point of the Moon, which in theſe genitures is *giver of life*, it is apparent they would die. This was exactly verified; Mars came to the firſt anaretical point in two hours, and to the ſecond in two hours and an half; and the children accordingly died within half an hour of each other, and within two hours and an half of the time of their birth.

But, to ſhew that life could not be prolonged in either of theſe infants, we will take a further view of their genitures. The Moon, we find, is in her detriment, diſpoſed of by the malignant planet Saturn, within the rays of an oppoſition of Jupiter and Mercury, who become ſubſervient thereby to the affliction of that ponderous malefic. The Sun is going down under the affliction of Mars, diſpoſed of by Mercury, in houſes cadent and naturally evil; whereby every thing born under their influence is deprived of vital heat and nouriſhment. The Moon's poſition, likewiſe, in the phaſis of Mars and terms of Mercury, much ſtrengthens this judgment; beſides, Mars is dignified in his own terms, while the Sun is received in the terms of Mars, as well as of Jupiter; ſo that four planets out of ſeven are in the dignities of his malefic influence, and partake of his temperature. Theſe are all teſtimonies of a ſhort life, and, falling ſo immediately together, render the ſpace of life of a ſtill leſs duration.

But, had it been poſſible for theſe Twins to have out-lived the elementary influx of theſe deſtructive configurations, ſtill they would have died ſhortly after they had paſſed their infancy, under the anaretical affliction of the Sun directed to the oppoſitional rays of the Moon, who, being giver of life, would have had her vegetive ſtrength and virtue totally abſorbed by him, whereby vital heat and animal pulſation muſt have totally ſubſided.

And

And here we deduce a cauſe moſt obvious to the ſenſes, and ſtrictly conformable to the laws of nature, why the anaretical influence is ſometimes baffled by the ſuperior ſtrength of the native's conſtitution, aſſiſted by the rays of aphetic ſtars, whereby the diſeaſe or accident is baffled, though death were pronounced inevitable, both by phyſicians and friends; ſo that, when the anaretic influence is thus overcome, the patient acquires immediate ſtrength and ſpirits, eats and ſleeps, and recovers his health and vigour in ſo ſurpriſing a manner, that the phyſician is cried up to the ſkies, as *fineſt man in the world,* at the very moment when he himſelf is as much at a loſs to account for the cauſe as the moſt ignorant of his panegyriſts.

Thus it happens in many genitures, and it requires the aid of reaſon, and philoſophical acquirements, to decide poſitively on the effects of configurations which involve ſo much doubt, and appear equally undeciſive in point of life or death, though obvious and certain as to the violence of the diſeaſe or accident whereby the native ſhall be afflicted.

The ſureſt way of forming our judgment in theſe caſes, is to direct the aſpects of the ſtars which bear principal rule in the hylegiacal and anaretical places of the horoſcope, far beyond the æra of ſuch undeciſive malignant influx, at leaſt till another death-like configuration is formed by them; and, if this appears the moſt ſtrong and powerful in favour of the killing rays of the anareta, it will generally be found that abſolute death will not happen to the native until the ſecond congreſs of theſe important ſignificators is completed in the heavens, notwithſtanding the danger threatened by them, in their firſt configuration, may make it next to a miracle that the native eſcapes with his life.

Of

Of GIGANTIC STATURE.

The following figure exhibits the geniture of a Child born with ſix fingers on each hand, and ſix toes on each foot, and thoſe double-jointed.

Latitude of the Planets.

♄	North	2°	35′
♃	North	1	1
♂	North	0	19
♀	North	0	30
☿	North	1	10
☽	South	3	55

This

This nativity is of a very rare kind, affording an eminent example of the effect of prolific configurations, where only one fœtus is produced under the nutritive qualities nature had intended for two. The position of the luminaries here, in signs fruitful and obeying, with nearly all the planets under the earth, give the most demonstrable proofs of large and high stature, that can well be adduced; but the additional fingers and toes result from the fecundity of four-footed signs, occupying the angles of the figure, at the same time that the luminaries are superior to all the other planets, whose regulating influence in this nativity is totally withheld.

The Sun being in the twelfth house, and in degrees increasing fortune, shews that the native shall thrive in the world by the rarity of his parts; and so it has in some measure already happened, and will in a much more eminent manner hereafter, as this youth increases in bulk and stature. He has now been shewn as a natural curiosity for some years, and a great deal of money has been accumulated by that means.

We have, in the introductory part, already shewn the radical cause of this super-abundance of nature in its formulary operation; and in this figure those rules are completely verified. For neither the superior nor inferior planets having dignities in the ascendant or medium cœli, nor aspect therewith, and the principal light of time being in the twelfth house, with the Moon in the mid-heaven, and in the signs Gemini, Sagittarius, or Pisces, in azimene degrees, is a demonstrable proof that what is then born shall exceed the common line of nature, and be either monstrously mishapen, or above the common bulk of mankind. In the present case we find both has happened, as well in the excess of members as in the muscular proportion and altitude.

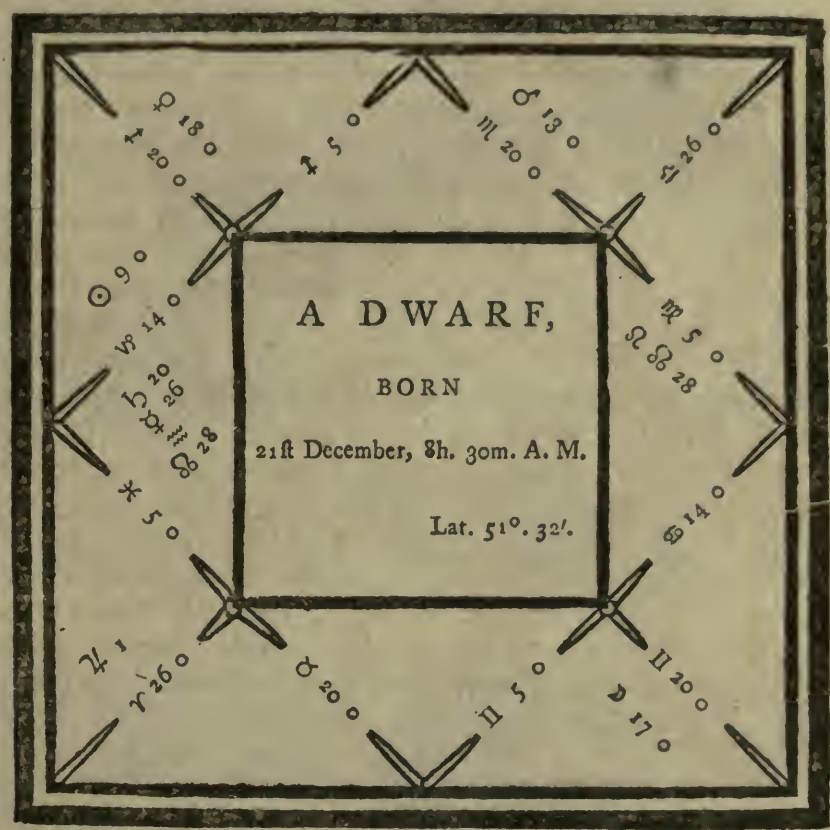
According to the same mixture and quality of the formative matter, we find similar conceptions take place, whenever Saturn afflicts the Moon in an angle possessed by beast-like or double-bodied signs, with the Sun's superior beams increased by signs of long ascension, and carried to the same point by sextile or triangular rays. Under such a synod of planetary significators, gigantic stature, or inconceivable corpulency, is sure to take place. Indeed I have been confidently informed, by a gentleman who had for many years made Astrology his amusement, that this was nearly the position of the heavens, in the genethliacal figure of the much-celebrated Mr. Bright, so famed for his corpulency and stature.

Again, whenever the aſcendant, Sun, or Moon, at the time of conception, is afflicted in the obſcure parts of the figure by Saturn, and in ſigns double-bodied, beaſt-like, and prolific, exceſs of parts and ſtature will be produced, either general, as to the whole body, or elſe in thoſe particular parts only which are under the government of the ſigns reſpectively occupying the aſcendant and mid-heaven. But, to aſcertain theſe circumſtances with due preciſion, we muſt erect the conceptional figure of every nativity, to diſcover the tendency and influence of the formative virtue in the earlieſt ſtate of the embryo.

It may alſo be remarked, that monſtroſity in brutes originates from the ſame cauſe; and, as they are deprived of the functions of reaſon, it is plain the planetary influx acts with greater force upon them; and more frequently produces this ſupriſing effect.

The

The GENITURE of a DWARF.



Latitude of the Planets.

♄	0	40	North.
♃	1	43	South.
♂	0	33	North.
♀	1	59	North.
☿	2	11	South.
☽	4	50	South.

In this nativity Capricorn, a ſign of brevity, aſcends the horoſcope, and Saturn, being lord thereof, by his cold and dry nature, oppoſes the nutritive power of the Moon, which, being in an abject place under the earth, can afford no nouriſhment. This effect is produced through the medium of Mercury, who, being in conjunction with Saturn, diſpoſes of the Moon, and participates in the qualities both of Capricorn and Saturn.

Saturn. Mercury at beſt gives but a ſmall ſtature; but, configurated with theſe rays, he contributes all his influence to check the growth and nouriſhment of whatever is conceived under it.

It is here likewiſe a moſt remarkable circumſtance, that Mars, from a ſign of brevity, beholds the Sun by a ſextile ray, poſited alſo in a ſign of brevity, ſo that the ſigns occupying the principal angles in this geniture are preciſely of an oppoſite quality and influence with thoſe in the laſt figure, and conſequently have a tendency and effect diametrically oppoſite thereto. And ſo indeed we find it; for this native, inſtead of exceeding the common ſize and ſtature of man, will never grow to the height of four feet, nor poſſeſs limbs or parts larger than the common run of boys of ſeven years old.

An additional teſtimony in favour of this opinion is the quartile aſpect of Jupiter and the Sun from brevious ſigns, which uſually demonſtrate the conception of a Dwarf. But indeed it is an univerſal maxim in this ſcience, that whoever hath an earthy ſign aſcending the horizon of his nativity, with two or three planets poſited therein, will certainly be but of low ſtature, particularly if Saturn be located among them; for a cold and dry temperature, excluded from the heat and moiſture of the two luminaries, is contrary to the natural growth of any thing, as we may ſee by the ſtate of vegetation in the autumnal equinox.

Of

Of a SHORT LIFE, or EMBRYO not nourished.

Latitude of the Planets.

♄	2	34	North.
♃	0	38	South.
♂	4	20	South.
♀	0	15	North.
☿	1	40	South.
☽	4	15	North.

In this figure we find both the Sun and Moon, the two great luminaries, one the author of vital heat and motion, the other of radical nourishment and moisture, both posited in conjunction in the twelfth house, which is the mansion of the *evil demon*, and shews the immediate termination of whatever is generated under it. Besides this, we find Jupiter, lord of the house of death, in opposition with the Moon; and

and Mars, who beholds the Sun with triangular beams, hath the vivifying quality, obtained thereby, totally deſtroyed by the pernicious quartile configurations with Saturn, lord of the ſixth houſe.

Theſe qualities and temperatures of the planets demonſtrably ſhew, that the embryo in its original formation was void of ſtamina, and that the nouriſhment, during its continuance in its mother's womb, was ſcarcely ſufficient to ſuſtain life. It is evidently born without any particular accident or indiſpoſition; and yet it is as plain that it cannot long ſurvive the day of its birth; and the reaſon is, becauſe the digeſtive and expulſive faculties, the motion of the lungs, and the vibration of the heart, have not ſufficient ſtrength or ſtamina to perform their reſpective functions; and the moment the ſtomach comes to be ſurcharged with food beyond its digeſtive power, the infant will be ſeized with ſpaſms, and die almoſt inſtantaneouſly, nearly in the ſame manner as though it were ſuffocated.

I caſt this nativity ſoon after the child was born, and prepared the mind of its mother to meet its loſs with reſignation and ſubmiſſion to the will of God and nature. The ſpace of life will be ſeen, by taking the diſtance of the Moon from that preciſe point in the heavens which forms an oppoſition with Jupiter, lord of the houſe of death. This gives, by the ſolar motion, about four days; and the child died exactly in the way I had deſcribed, on the firſt of Auguſt following, which is four days from its birth.

Another

Another EMBRYO not nourifhed.

Latitude of the Planets.

♄	0	41	South.
♃	1	6	South.
♂	2	6	North.
♀	1	26	South.
☿	2	0	South.
☽	2	25	North.

This geniture is of much the fame quality of the former, but the pofition of the horofcope at the time of birth is much more remarkable, having fo many planets in the twelfth houfe. This is in all cafes an unfortunate omen, but particularly in the prefent, where no one friendly ray can be found to oppofe their influence. On the contrary, we find Mars in the fecond houfe, afflicting thefe ftars with a quartile irradiation,

tion, having dignities at the ſame time in the twelfth; which is a powerful argument not only of certain death, but rather of an immediate and violent nature. Jupiter being lord of the eighth houſe, is in ſextile with Mars, and both of them are lords of the twelfth. Venus, lady of the aſcendant, is beſieged by Mercury, lord of the ſixth, and the Sun, the only light of time, and the Moon, lady of the fourth, afford neither nouriſhment nor aſſiſtance, whereby conception could be ſtrengthened, or the functions of life ſufficiently formed.

In the conceptional figure of this infant, both the luminaries are afflicted in angles, by the noxious rays of the maleſics, whereby ſtamina is denied, and proper nouriſhment entirely prevented from reaching the vital parts of the body. This may be ſeen, by comparing the figure with thoſe rules heretofore laid down in the former part of this work; from whence the attentive reader will be ſufficiently enabled to perceive, that the duration of this child after its birth could not exceed more than four days; at which time it was ſeized with convulſions at the breaſt, and died in the greateſt agonies.

Many other nativities might be adduced, of this and the like kind, to ſhew the obvious power and agency of the ſuperior world, in forming earthly Man, who is an epitome of the whole ſyſtem, and "wonderfully and fearfully made," partaking of all its eſſence and parts, and compriſing the fair image of the Deity. But ſurely, after the facts that have been eſtabliſhed, and the examples we have given, in almoſt every ſtate and contingency of human nature, it can anſwer no good purpoſe to multiply theſe inſtances of aſtral influence and prediction, particularly to minds that are wilfully deaf to reaſon and argument, and who obſtinately ſhut out the light of Heaven, leſt it ſhould irradiate their underſtanding, and convince them they are but men of low and humble conceptions, in no ſhape qualified to determine the pathleſs ways of God, or to meaſure the extent of his omnipotence.

CONSIDERATIONS *on a* QUESTION *of* MARRIAGE, *deduced from the* NATIVITIES *of the contracting* PARTIES, *and confirmed by an horoſcopical Figure of the Heavens, at the preciſe Time of celebrating the Nuptials.*

Much has been ſaid on the ſubject of Matrimony; and it muſt be confeſſed, that the importance of the contract, and the great end of our exiſtence being involved in it, as well as the ſublunary happineſs or miſery of the greateſt part of God's children upon earth, renders it a ſubject

ſubject of the firſt magnitude, in which the hands and hearts of both ſexes, of all ages and degrees, are with one conſent united. I therefore conſider myſelf in ſome reſpects bound to ſtate the preſent queſtion, as an example whereby to render this enquiry facile and eaſy to ſuch of my readers as chooſe to employ their leiſure hours in this ſpeculation.

The circumſtances of this marriage came under my own immediate cognizance and obſervation; and they are ſuch as, I truſt, will operate as a caution to every ſingle perſon, not to enter into that holy ſtate from mere motives of advantage or convenience, when love is confeſſedly wanting on the ſide of either of the parties. But cautions now-a-days are out of date; and the admonition of friendſhip is regarded only as the ſubtile declamation of hypocriſy, or the buſy officiouſneſs of a marplot.

The lady, who is the ſubject of the preſent queſtion, came to obtain my opinion and advice how far the preſent marriage would prove advantageous and happy; confeſſing, at the ſame time, that ſhe had no great regard for the old gentleman. I ſtopped her, as is always my cuſtom, from entering into particulars, and deſired her only to furniſh me with the exact time of her own nativity, and to procure me, if poſſible, that of the party to whom ſhe was engaged. This was complied with, and I drew my judgment accordingly.

Upon comparing the radical conſtitution of the two genitures, I could not find a ſingle configuration in the one that bore the leaſt harmony or ſimilitude with the other. The benefic ſtars in the angles of one figure were oppoſed by the malefics in the angles of the other. The *maſculine* temperature was ſtrongeſt in the female horoſcope, with the Moon and Mercury in good aſpect in the fifth houſe; while, in the man's geniture, the effeminacy of *female* influence was but too apparent, with the mortifying teſtimony of Saturn, lord of the aſcendant, in oppoſition to Mars, the lord of the fifth, and the Moon afflicted in a cadent houſe.

The places of marriage in both figures were occupied with the leſſer infortunes, but not diſcordant; neither were they harmonized by a ſingle ray of benefic influence. I therefore ſaw the probability of marriage taking place betwixt them, at the ſame time that the warm paſſions of the woman rendered it impoſſible for her to be happy in the arms of a cold, frigid, aged, barren, and almoſt impotent, huſband. I clearly ſaw avarice had a ſhare in her compoſition, and that the hope of advantage ſupplied the place of connubial affection. This I detected, and condemned as

highly reprehenſible, and at the ſame time candidly pointed out the natural infirmities of the man ſhe propoſed to call huſband, which, added to his ſuperiority of years, made it impoſſible for her to enjoy the natural felicities of a married life, or that they could long live and cohabit together. My advice was therefore to drop all thoughts whatever of ſuch a connexion, and a reſolution was apparently formed for that purpoſe; but the contrary perſuaſions of friends, added to the ſordid temptations of lucre, in a ſhort time got the better of my advice, and on the 29th of November then next following this couple were married.

Determined to be confirmed in my judgment of this curious match, I took down the exact time the ceremony was performed, which was at forty minutes paſt nine in the morning, when the heavenly intelligencers diſplayed themſelves as in the annexed plate, and the ſignificators correſponded with their reſpective genitures, in a manner aſtoniſhingly correct, and ſo as to prove, to the ſatisfaction of every reaſonable mind, that the impulſive or inſtinctive faculty within us is ſtirred up and excited by the medium or influxive agency of the celeſtial bodies.

The aſcendant of this matrimonial figure is given for the bridegroom, and the ſeventh houſe for the bride. Saturn we find is ſtill lord of the aſcendant, located in his own houſe, and moſt aptly deſcribes the perſon of the bridegroom, viz. a tall lean and ſlender perſon, advanced in years, with long viſage, dark hair, meagre complexion, and peeviſh diſpoſition; whilſt his imbecility is moſt correctly denoted by the poſition of Venus, diſpoſed of by the frigid planet Saturn in Capricorn.

The Moon in Cancer, in the ſeventh houſe, repreſents the bride; and deſcribes her to be of a middle ſtature, round full face, brown hair, and well proportioned; and, as the Moon is approaching to a trine aſpect with Mars, it ſhows her to be a woman of ſtrong paſſions and ſpirit; hot, fiery, and impatient, though good-natured and courteous.

Let it here be premiſed, that, in all marriages where the two ſignificators which repreſent the bride and bridegroom are not in good aſpect with each other, it is impoſſible the parties can live in harmony with each other; neither do they come together by the impulſe of pure love, but for ſome other motive, which may generally be known by examining what houſe the lord of the aſcendant or ſeventh houſe applies to, and the nature of the planets by which they are then occupied; for, if the lord of the eighth apply to the lord of the aſcendant, or if there be no reception of the luminaries in their nativities, they are carried to the

Marriage is Honourable in all. Hebrews. Chap. 13. Verse 4th

the hymeneal altar, not by the force of love, but by motives of avarice. Sometimes indeed we find love to be on one ſide, and intereſt only on the other. This is when the lord of the aſcendant is a ſuperior planet, and the lord of the ſeventh an inferior one of a contrary nature, and yet applying to the lord of the aſcendant. Again, we find marriages take place where there is no love at all, as is the caſe in the above figure, where Saturn, a ſuperior and ponderous planet, ſignificator of the man, is poſited in his own houſe; and the Moon, a light and inferior one, and ſignificatrix of the woman, likewiſe in her own houſe, but both of them in oppoſite ſigns, is a demonſtrable proof of avarice on one ſide, but of love on neither.

Upon the whole, mutual convenience may be traced out as the primary incentive in both theſe parties. The man was rich and old; the girl young—but not rich. So Mars, being lord of the tenth houſe, and poſited therein, collects the rays both of Saturn and the Moon; and, being ſo much higher elevated, impreſſes with a ſtronger influx this diſpoſition upon their inclinations, and proves to us that their hands were joined, but not their hearts.

Jupiter, in all caſes where he is free from malignant beams, hath deſignation of perfect honeſty. In this figure we find him juſt entering into his own houſe, in platic trine to the Moon, and in ſextile with Venus. But, although he thus favourably irradiates theſe two prolific planets, ſo as to impel a joint inclination to have the marriage ceremony performed, yet, by being in quartile aſpect to the Sun and Mercury in the eleventh houſe, which is the bride's fifth, and conſequently her houſe of children, pleaſure, and delight, it plainly demonſtrates, that, though ſhe ſhould have no offſpring by her huſband, ſhe would take care to acquire it by other means.

The Sun and Mercury have dignities in the ſeventh houſe, and conſequently have ſtrong ſympathy with the bride; but, being poſited in the eleventh, they become ſignificators of enemies of the bridegroom. The Sun having his triplicity in the twelfth, and being within five degrees of the cuſp, united at the ſame time with Mercury, ſhows that their influence will be of the like nature and tendency; and, as both of them are in the bride's fifth, which according to the rotation of the ſphere is her houſe of pleaſure and fecundity, they give deſignation of two perſons with whom ſhe would have familiarity and criminal contact; which is further illuſtrated by their being in exact quintile to the Moon, her immediate ſignificator; which, being in no aſpect whatever with Saturn,

Saturn, the ſignificator of her huſband, ſhows that they will ſeparate, and abandon each other, without any bodily union whatever.

The extraordinary circumſtances of the caſe induced me to give my opinion of the marriage very freely, in the company I was in, the ſame day it was, if I may ſo term it, conſummated. Much mirth, of courſe, reſulted from my obſervations; but very few believed the circumſtances I mentioned would ſo ſuddenly come to paſs; particularly that a ſeparation would prove the conſequence of a ſingle night's embrace: and that both parties would diſunite with ſo much indifference.

The facts quickly followed the prediction. The new-married pair were put to bed—*where love and joy ſhould take their fill:* but ſuch was the ſingularity of the caſe, that the bride roſe up with the ſun, and, having been refuſed that participation of fortune her friends had blazoned out, and finding no other allurement to ſupply that defect, ſhe immediately deſerted her huſband, who never took the pains to retrieve her; and ſhe has ſince attached herſelf to two other perſons, by both of whom ſhe has had children.

Whoever contemplates the horoſcope given in the annexed plate, will eaſily acount for this otherwiſe extraordinary narration. They will likewiſe perceive that we have given a lively contraſt of a bad marriage, by an emblematical repreſentation of a good one, where heart and hand, and innocence and love, draw down the foſtering hand of heaven, with fruitfulneſs and joy. Intereſt and ambition ought ſurely never to guide the laws of love. The ſweet intercourſe of the ſexes, and the ecſtatic blending of ſoul and body in the bonds of matrimony, becomes a crime, when not directed by that heavenly flame. It is the attic fire of all-powerful love, which alone teaches us to be happy here, and leads to immortal happineſs hereafter; for,

Well-choſen love on earth can never die.
But with our nobler part aſcends the ſky.

TRAITS

ALEXANDER.
Born July 1. 9H 26m. P.M.
357 Ante Christi.

NERO CÆSAR.
Born June 14 at Sunrising.
Anno 38.
From Carden.

POPE SEXTUS V.
Born Decr 12. 9H. 49m. P.M.
1521.
From Argol.

Spica
Aldebaran
PHILIP II. King of SPAIN.
Born April 8. 10H. 16m. P.M.
1605.

Cor. Scorp.
Pleiades
HENRY VI King of ENGLAND.
Born Decr 6. 1H. 31m. P.M.
1421.
Sirius
Procyon

TRAITS of Illuſtrious and Extraordinary CHARACTERS, deduced from their genethliacal Figures of Birth.

ALEXANDER the GREAT.——Born in Lat. 42°.

The perſon of this illuſtrious monarch is moſt aptly deſcribed by the reſpective ſignificators of his geniture, in the annexed plate. We find the lord of the aſcendant, and the two luminaries, are in Cancer, Virgo, and Taurus, all which are ſigns of brevity, and denote a low or mean ſtature; and, as Saturn, lord of the aſcendant, is poſited in a *pitted* degree of Taurus, it ſhews that he was wry-necked, conſtantly holding his head on one ſide. He was likewiſe haſty and choleric; which is deſcribed by the Moon in conjunction with Mars, a configuration that gave him at the ſame time an uncommon ſhare of courage, an intrepid ſpirit, and an unconquerable mind. Experience hath taught, that Venus adorns and enriches that part of the body which is governed by the ſign in which ſhe happens to be poſited at the hour of birth. In this nativity, Venus is in nineteen degrees forty minutes of Leo, which repreſents the back and heart: and, in conjunction of Jupiter. Theſe circumſtances prove the native to have been endowed with a large, benevolent, and courageous, heart, all of which, in the courſe of his life and actions, were in a thouſand inſtances exemplified. Nor are theſe excellent endowments prefigured only by the benefic irradiations of Jupiter and Venus; they are further illuſtrated and ſtrengthened by the north node of the Moon falling in the aſcendant, while Saturn, the diſpoſitor thereof, is in trine to the Moon and Mars, and the Sun, in the exaltation of Jupiter, in trine of them all.

The time of this monarch's inauguration and inveſtiture of the kingdom is prefigured by the trine of the midheaven with Venus; at the ſame time that Venus is within orbs of a conjunction with Jupiter, who is lord of the tenth and eleventh houſes, which have deſignation of the crown, kingdom, and people. The direction of theſe aſpects came up in about twenty-one years from the native's birth, at which time his coronation took place; when he, in every ſenſe of the word, began to reign in the hearts of his people.

In this nativity, the moon is certainly Hyleg, and is therefore to be directed for death. The Sun, Mars, and Mercury, are co-ſignificators of death; and, hence it is that the learned Gadbury attributed his death to poiſon, which misfortune befel him when the Moon came to the quartile of Mercury in the eighth houſe. This prediction of the

native being poiſoned, is unqueſtionably confirmed by what is recorded of Olympias his mother; who having, ſix years after his death, diſcovered the fact, cauſed many ſuſpected perſons to be put to death as acceſſaries in the murder.

NERO CÆSAR.——Born in Lat. 51°.

This native is uſually denominated Bloody Nero; and indeed, if we but caſt our eye upon the horoſcope of his birth, we ſhall find ample demonſtrations of a cruel and vindictive diſpoſition. Mars is oppoſite to Jupiter and Venus in the twelfth houſe, an aſpect of noxious and direful tendency. Jupiter, we find, is lord of the tenth, and conſequently ſignificator of the native's mother. Mercury is lord of the aſcendant, in exact quartile of the Moon, which is an obvious proof that the native ſhould cruelly treat and abuſe his mother; and, as Mercury is at the ſame time in ſextile of Mars, it is a probable argument that he would become a murderer. The quartile of the Sun and Saturn is a configuration productive of every vicious inclination, and of every atrocious crime. Under the influence of this malignant direction, which held for a conſiderable length of time, he not only became hated by the people under his government, but exerciſed thoſe bloody and unparalleled cruelties that darken and diſgrace the annals of his reign.

In the black catalogue of his offences it is recorded, that he not only murdered his mother, but firſt committed inceſt upon her. He poiſoned his own brother; killed his ſiſter in law; and deſtroyed his wife Poppea, by kicking her to death when pregnant. He wantonly ſet fire to Rome, and exultingly made an entertainment in ſight of the flames, while the city was burning; and, being afterwards proclaimed by the Roman ſenate an enemy to the ſtate, he, the moment he heard it, became his own executioner, and deſtroyed himſelf in the thirty-ſecond year of his age; the directions for which are the Moon to the conjunction of Mars, and Jupiter to the oppoſition of the Sun, who, in this nativity, was Hyleg, or giver of life. Thus the configurations preciſely deſcribe the quality of the man, and the directions ſhew the manner of his death, all which minutely came to paſs.

POPE SEXTUS V.——Born in Lat. 43°.

Latitude of the Planets.

♄	North Latitude	0	50
♃	South Latitude	0	11
♂	North Latitude	0	5
♀	South Latitude	2	25
☿	North Latitude	2	0
☽	South Latitude	4	46

This nativity displays a brilliant assemblage of benignant configurations, calculated to promote the most exalted honour and felicity. To prefigure the native's future greatness, here is a most remarkable conjunction of the Sun and Jupiter in the ascendant; and, to prove that this splendor shall arise from ecclesiastical preferment, we perceive the lord of the ninth house in conjunction with the lord of the tenth, also in the ascendant. That an extensive flow of wealth and riches shall accompany this preferment, is evident from the position of the lord of the ascendant in the second house, strong in dignity, and in trine aspect of the Moon, which is in conjunction with the Part of Fortune. These are universally allowed to be the strongest arguments of future prosperity and grandeur to the native that can possibly arise from any irradiations of the stars whatever; and the result proved the certainty of the fact. At the age of sixty-four he was elected Pope; at which time the medium cœli came to the body of the Sun, as may be seen by equating the direction; and is a most apt configuration for producing princely honour and sovereignty. The Sun, in this nativity, is Apheta, and the Moon is Anareta; so that, when the Sun and Moon came into contact by anaretical rays, the illustrious native departed this life, which happened on the 24th of August, 1590, at which time the Sun came to the perfect quartile of the Moon, in sixty-nine years from the day of birth, which was the exact age of the native.

PHILIP II. KING of SPAIN.——Born in Lat. 42°.

When the native was twenty-five years old, (which was in the year 1630,) he was in imminent danger of being burnt to death, but was miraculously preserved. The directions at that time operating, were the ascendant to the body of Saturn, and the Sun to the opposition of the midheaven; and consequently to a conjunction with the fourth house, which hath designation of the house in which he dwelt. The Sun and Saturn being in fiery signs presage his danger to arise by means of fire;

and the oppoſing irradiation of the benefic ſtars deſcribe the manner in which he was preſerved.

In the year 1633, a conſpiracy was formed againſt the prince, and he was in the utmoſt danger of being ſtabbed. This is declared by the direction of Mars to an oppoſition with the aſcendant by direct direction, and prevented by the ſuperior force of the benefic rays.

In 1649, when the native was nearly forty-four years old, he was attacked by a ſharp and violent fever, and his life was deſpaired of. This indiſpoſition came by the configuration of the Moon, which is the apheta, or giver of life, directed to the quartile of Mars: but fatality was prevented by the nouriſhing beams of Jupiter directed at the ſame time to the aſcendant.

In the year 1656, a war broke out betwixt this Prince and Oliver Cromwell, then Lord High Protector of England; an event which is moſt aptly foretold by the body of the Sun coming to the Bull's Eye, a violent fixed ſtar; at the ſame time that the Part of Fortune comes by direction to an oppoſition of the Sun in violent ſigns.

In the year 1659, King Philip made peace with France, and married his daughter to the French King. Theſe events are prefigured in his geniture, exemplified in the foregoing plate, by the aſcendant coming by direction to the ſextile of Mercury, lord of the ſeventh houſe; and the Moon to a perfect ſextile of the Sun.

In 1661, the aſcendant came to the body of Jupiter; and was ſucceeded by a revolutional ſextile of the Moon to her own radical place in the geniture; at the ſame time that Venus forms a mundane trine with the midheaven. Theſe directions promiſe much happineſs, honour, and reputation, to the native, and point out the happieſt and moſt illuſtrious part of his reign.

The Moon in this nativity being giver of Life, and the Sun anareta, foreſhows the time and manner of his death. Let the direction of their oppoſite beams be equated by the rules already given, and it will be found that the perfection of the aſpect in the anaretical place of the horoſcope agrees preciſely with the hour in which this illuſtrious prince yielded up the ghoſt.

HENRY

HENRY VI. KING of ENGLAND.—Born in Lat. 51° 32′.

This prince ſucceeded to the crown of his anceſtors when he was but two months old, and was crowned King of England on the 6th of November, 1429; the midheaven being then directed to a trine aſpect of the Moon. At ten years of age he was crowned King of France in the city of Paris, under the influence of the aſcendant directed to the body of the Moon, which configuration participates of the ſame nature and quality with the former, and they both moſt aptly denote theſe illuſtrious events, when applied to the perſons of princes of the blood, or to heirs apparent to the throne.

At twenty-four years of age, the aſcendant is irradiated by the ſextile rays of Jupiter; under which direction he marries with the celebrated lady Margaret, daughter to the duke of Anjou, a princeſs of maſculine reſolution and courage, which is repreſented by the fiery planet Mars, located in the ſeventh houſe, in his exaltation. This violent and intrepid ſpirit of Margaret was quite oppoſite to that of her conſort, who imbibed from nature a diſpoſition remarkably mild and meek, as is obviouſly preſaged by the paſſive qualities of the ſeveral ſignificators in his geniture, diſplayed in the foregoing plate.

In his thirty-ninth year, this native was taken captive by the Earl of March, and, by conſent of the people, ſtripped of his royalties, and ſent priſoner to the tower. This untoward event is preſaged by the Moon's quartile application, firſt to the midheaven, and then to a malefic quartile of Mars, both which directions came up preciſely at the time theſe circumſtances took place. After he had been twelve years a cloſe priſoner, namely, on the 21ſt of May, 1472, being then fifty years of age, he was inhumanly murdered by the hand of Richard, the bloody Duke of Glouceſter. Mars then came to the quartile of the Moon, which, in this nativity, was giver of life.

If we conſider the relative poſitions of the planets in this geniture, we ſhall not wonder that this prince was unfortunate in war, and unſucceſsful in all his enterprizes. The Moon in oppoſition to Mars, ſtrengthened by angular places, and Mars, ſignificator of public enemies, ſo powerfully located in his own houſe, at the ſame time that he is conſtituted the governing planet of the geniture, is an irrefragable argument that Fate and the Stars were combined againſt this unfortunate prince. The cauſe and manner of his captivity are clearly pointed out by Venus, lady of the aſcendant, in quartile with Saturn; and by

Jupiter, lord of the twelfth houſe, the houſe of impriſonment, in quartile with the aſcendant; whereby is ſhown the ſuperiority and ſucceſs of his enemies over him. The Moon's oppoſition to Mars, from fixed ſigns, and near the Pleiades, denotes the violent and untimely death which this native ſuffered; but who inherited ſo mild and paſſive a temper, that, when ſtruck by a common ruſtic, he gently replied, "Forſooth you wrong yourſelf more than you do me, by ſtriking the Lord's anointed!"

HENRY VIII. KING of ENGLAND.—Born in Lat. 51° 34′.

The loſty ſpirit and arbitrary will of this prince are demonſtrably proved by the poſition of the luminaries in cardinal ſigns, as diſplayed in the annexed plate. His temperature and inclinations are aſcertained by the configurations of Mercury in trine of the Moon, and in ſextile to Venus; at the ſame time that he beholds the aſcendant with a ſextile ray, and forms concordant familiarities with the other ſignificators. This not only beſpeaks a winning and complacent deportment, but manifeſts a luxuriancy in the gifts of nature, not commonly beſtowed upon the maſculine conformation. Here are however ſtrong marks of obſtinate reſentment, and obdurate revenge, even againſt offending females; whom it was not in his nature to forgive, when once ſeriouſly incenſed againſt them, as the houſes and ſigns teſtify, wherein Venus and Mercury are located.

The aſtrological cauſe of this native's deſire after many women is deduced from the ſextile irradiations of Venus and the Moon with Mercury, the Moon being at the ſame time dignified in the ſeventh houſe. And the reaſon of his continual diſagreements and contentions with them, is becauſe Jupiter, lord of the ſeventh, is in quartile with Mars and the aſcendant, which ſtir up the choleric humour, unallayed by laſciviouſneſs and luſt. The ſeverity of his treatment to them, is depicted by the luminaries being in quartile to each other; the Moon in the weſt angle, in the houſe of Mars, while Venus, the ſignificatrix of his concubines, is in conjunction with the Dragon's Tail.

The circumſtance of this potentate changing his religion, and encouraging the reformation of Luther and Calvin, is moſt admirably deſcribed by the quadrate aſpect of Jupiter and Mars, with the Dragon's Tail in the ninth houſe. I ſhall not go into a detail of this remarkable event, nor conſider it aſtrally in all its parts; my purpoſe here being only to mark out the extraordinary incidents of theſe great men's lives, and

HENRY VIII. King of ENGLAND.
Born June 28.10 H.40 m.A.M.
1491

EDWARD VI. King of ENGLAND.
Born Oct.12.13 H.39 m.P.M.
1537.

MARY I. Queen of ENGLAND.
Born Feb.17.17 H.56 m.P.M.
1516.

Aldebaran
EARL of ESSEX.
Born Nov.11.9 H.50 m.P.M.
1566.
Spica Virg.

ELIZABETH, Queen of ENGLAND.
Born Sep.7.2 H.26 m.P.M.
1533
Caput Algol

1518

and to ſhow the directions under which they happened, that the young ſtudent, or inquiſitive reader, might apply them as examples, and profit by the reſult.

This prince reigned over Great Britain thirty-nine years, and died on the 28th of January, 1547, in the fifty-ſixth year of his age. In this geniture the Sun is Hyleg, or giver of life, which, being directed to the Anareta, will be found to correſpond exactly to the time of his diſſolution.

EDWARD VI. KING of ENGLAND.—Born in Lat. 51° 32′.

♄	North Latitude	1	50
♂	North Latitude	1	30
♀	North Latitude	0	4
☽	South Latitude	4	17

It is remarkable of this native that he was extracted by manual operation from his mother's womb, and his life preſerved. At ten years of age he ſucceeded to the crown of Great Britain, namely, on the 28th of January, 1547; at which time the aſcendant of his nativity came by direction to the conjunction aſpect of the planet Venus, lady of the tenth houſe or medium-cœli, which is the houſe of dignity, honour, and ſupreme power.

This prince reigned only ſix years and five months, and expired when he was little more than ſixteen years old. The aſcendant, in this geniture, muſt be taken for Hyleg, or giver of life, becauſe neither the Sun, Moon, nor Part of Fortune, are in aphetical places. Saturn is the Anareta, or deſtroyer of life; and conſequently, when Saturn came by direction to the aſcendant, the native expired.

To prove this to be a fatal direction, we find there were operating at the ſame time, the Sun to the quartile of Mars, and the Moon to the oppoſition of the ſame malefic planet; ſo that both the luminaries were afflicted when Saturn traverſed the aſcendant, and gave freſh vigour to the hand of Death. Hence it is apparent, that this native was not deſigned by nature either for a long or happy life.

MARY,

MARY, QUEEN of ENGLAND.—Born in Lat. 51° 34′.

In this geniture we find Saturn lord of the aſcendant, out of all his own dignities, but in the dignities of Jupiter, and in a fiery ſign. Jupiter we find is the diſpoſitor of Saturn; but is poſited in a fiery ſign likewiſe. Theſe are infallible arguments of an oppreſſive and rigorous government. The Moon, being in oppoſition to Jupiter from angles, hath deſignation of grievous diſſentions about religion. The quartile configurations of the Sun with Mars, and Mars with Mercury, in the dignities of Jupiter, in bicorporal ſigns, near Aldebaran, ſhow the diſhonourable and bloody reign of this princeſs, and the perſecution of her ſubjects in matters of conſcience and religion. Venus, being lady of the third houſe, repreſents her ſiſter; and, being poſited in the twelfth, moſt aptly declares her ſiſter's impriſonment; and the more ſo, as Saturn is not only lord of the aſcendant, but lord likewiſe of the twelfth, the houſe of impriſonment and affliction.

When the aſcendant came to the ſextile of the Sun, ſhe ſucceeded to the crown of Great Britain, namely, in the year 1553, being then near thirty-ſeven years of age. In the year 1554, ſhe was ſuddenly married to Philip king of Spain, under the direction of the Sun to the trine of Venus.

This native died in the forty-ſecond year of her age, after ſhe had reigned about five years and a half. The time and manner of her death are pointed out by the Sun, which is giver of life, directed to the quartile of the Moon, in quartile to Saturn, lord of the aſcendant; and on the day ſhe died the Moon came to the oppoſition of Mars. Theſe directions are all of a violent nature, and whoever equates them by the Sun's motion will find them correſpond exactly to the time and manner of her death.

ELIZABETH, QUEEN of ENGLAND.—Born in Lat. 51° 32′.

Upon the aſcendant we find the regal ſign Sagittarius, with Jupiter, its lord, located therein; which declares the native to inherit a moſt maſculine and intrepid ſpirit, a poignant wit, and undaunted reſolution; qualities which are greatly heightened by the degree aſcending being in the dignities of the planet Mars.

In

In the twenty-firſt year of her age, ſhe was oppreſſed and impriſoned, and ſuffered every ſpecies of perſecution that could reſult from the vindictive jealouſy and reſentment of her enemies. During theſe troubles, ſhe had operating a moſt malefic direction of Saturn to the quartile of the Sun, in the ninth houſe, which exactly deſcribes the cauſe for which ſhe was perſecuted, namely, her hereditary right to the crown, and her attachment to the proteſtant religion.

When this illuſtrious princeſs attained her twenty-fifth year, ſhe triumphed over her domeſtic enemies, and was crowned Queen of England. At this time the aſcendant was directed to a trine aſpect of the Sun, who is the patron of honour and ſovereignty.

In the ſixty-ninth year of her age, this celebrated princeſs made her exit, under the mortal direction of the aſcendant to the quartile aſpect of the Sun; leaving poſterity to record the bleſſings of her reign, in which were laid the ſolid foundations of the proteſtant eſtabliſhment.

Should the young ſtudent take the pains to ſet a revolutional figure for the year of the native's death, he will find there was a conjunction of the two infortunes in the oppoſite place of the Moon in her radical nativity: and the figure itſelf nearly in quartile to that of her birth. The lord of the aſcendant was in the eighth, and the Sun was falling in the ſixth houſe; and on the day of her death, viz. the 24th of March, 1602, the Sun and Mars were both in the place of the direction, and the Moon in quartile of them both, as if nature herſelf ſympathized with her ſubjects in the loſs of their ſovereign.

The EARL of ESSEX.——Born in Lat. 52°.

♄	North Latitude	1	0
♃	North Latitude	1	0
♀	North Latitude	1	0
☿	North Latitude	1	0
☽	North Latitude	1	0

It was not until the twenty-eighth year of his age that any thing remarkable occurred to diſtinguiſh the character of this celebrated nobleman. About that time he had a very eminent and powerful direction operating, of both the luminaries to a ſextile configuration of Jupiter, under which he became powerful and elevated at court, and acquired the eſteem and confidence of the queen, in a moſt *unlimited* degree, as the ſeveral ſignificators very aptly teſtify.

At thirty-two years of age he was deputed, as the principal in commiſſion, to ſeize the Spaniſh fleet; and ſoon after he was created earl marſhal by the queen. This latter honour begat him abundance of enemies, and created great jealouſies and ſuſpicions among the nobles, and particularly among thoſe who were inveſted with the ſeveral dignities and offices of ſtate. At this time the native had the luminaries directed to the ſextile of Venus; and, to ſhew the envy and malevolence of his enemies, he had the midheaven directed to the oppoſition of the Sun.

In the thirty-third year of his age this native was appointed to Ireland, viz. on the 27th of March, 1599. The Dragon's Tail was then on the aſcendant; and, the day he ſet off, the Sun and Saturn were in oppoſition from the tenth and fourth houſes; and, what was worſe, the medium-cœli came by direction to an oppoſition with the Moon. It is hence evident that he would not proſper; and the event proved the fact; for, on the 28th of September following, he returned to the court of London, the Sun being then in the place of Saturn at the time of his ſetting out.

On the 2d of October, 1599, he was committed to the Tower; and in June following he was ſuſpended from all his employments and offices in the ſtate. On the 19th of February, 1600, he was arraigned, tried, and condemned, and on the 25th of the ſame month, being Aſh-Wedneſday, at eight o'clock in the morning, he was beheaded; at which time the midheaven came to a malefic oppoſition with Mars.

The arguments of a violent or premature death, in this nativity, are many. The two luminaries in conjunction with Mars, in aſpect with a violent fixed ſtar; the Sun and Moon, and lord of the eighth houſe, in violent ſigns, and Mars in Sagittarius afflicting the luminaries, are ſo many arguments, in any geniture, of an ignominious and untimely end; and, in the nativities of perſons of quality and diſtinction, they are always conſidered as emblems of the loſs of life, honour, and reputation.

At the moment of this unfortunate nobleman's death, the radical place of the Dragon's Tail aſcended; the Sun and Mars were in oppoſition to the aſcendant of the revolutional figure, and Saturn was in exact oppoſition to the Dragon's Tail, all which circumſtances declare his life to have been taken away by violence and treachery, to ſatiate private reſentment, and to appeaſe the clamours of thoſe who were too powerful to be oppoſed, and too ſanguinary to riſe in the political hemiſphere but at the price of the blood of thoſe by whom they were eclipſed.

JAMES

55.12
145.12
JAMES I.th King of GREAT BRITAIN.
Born June 18. 21 H. 10 m. P.M.
1566.

36.54
126.54
Cor Leonis
CHARLES I.st King of ENGLAND.
Born Nov.r 19. 10 H. 2 m. 35 sec P.M.
1600.

278.19
8.19
OLIVER CROMWELL.
Born April 24. 15 H. 16 m. P.M.
1599.

51.33
141.33
CHARLES II.nd King of GREAT BRITAIN
Born May 29. 10 H. 21 m. A.M.
1630.

22.4
112.4
JAMES II.nd King of GREAT BRITAIN
Born Oct.r 14. 11 H. 30 m. P.M.
1633.

JAMES I. KING of ENGLAND.—Born in Lat. 56°.

This geniture is remarkable for giving a great number of teſtimonies to the honour, dignity, and pre-eminence, of the native. The Sun being in exact ſextile to the aſcendant from the tenth houſe; the Moon in partile ſextile of Jupiter; Jupiter in conjunction with the Part of Fortune in the ſecond houſe; Venus, lady of the tenth located therein, having familiarity with many eminent fixed ſtars, in trine to the ſecond houſe; the two luminaries in perfect reception of each other; and the lord of the aſcendant in the tenth houſe in conjunction with the Sun, and in ſextile to the aſcendant, are teſtimonies of dignity, honour, magnificence, and ſupreme power, rarely to be found in one and the ſame geniture; but which were in the moſt remarkable manner verified in the perſon of this illuſtrious prince.

But, notwithſtanding theſe extraordinary arguments of ſplendour and ſovereignty, deduced from the influx of the ſtars, yet we ſhall on the other hand find, that this celebrated monarch was not without his ſhare of anxiety and trouble; as the annals of the Britiſh page abundantly prove. In the aſtral ſcience theſe perplexities are preſaged by the familiarity of Venus with the Dragon's Tail, in perfect quartile of Saturn and Mars; which ſufficiently accounts for every evil that befel him. Added to which, we muſt not forget to remark the diſcordant rays of the Sun and Mercury, in quartile to Jupiter, lord of the ſeventh houſe, and in cardinal ſigns, whereby the enmities and conſpiracies againſt him are moſt accurately foreſeen.

The coronation of this prince took place in London, when he was thirty-ſeven years of age; at which time the Sun came to the zodiacal parallel of Venus, lady of the tenth houſe, which hath deſignation of fame, honour, magnificence, and preferment.

The memorable powder plot (memorable only for its diabolical malignity) happened, under the moſt noxious quartile aſpect of the *leſſer* maleſic, the infortune Mars, the tendency of which miſchievous direction was removed, in the thirty-ninth year of the native's age, by the ſuperior rays of the benevolent Jupiter.

In this nativity the Sun is Hyleg; and we find Mars, Venus, and Saturn, all of them operating in the anaretical place of the geniture. Hence, it is obvious, that, when the Sun came to the conjunction of Mars, jointly

jointly with the quartile of Venus and conjunction of Saturn, the native would suffer a violent death; which really took place, when these directions came up, in the sixtieth year of his age. The constitution of Venus with the Dragon's Tail, irradiated both by Saturn and Mars, in the anaretic place, shews the native's death to have been occasioned by poison; for the immortal Ptolomy saith, that, whenever Venus is joined with the malefics, in familiarity with the Dragon's Tail, in directions to the hylegiacal or anaretical parts of the horoscope, it portends death by poison—and so it really happened in the present instance.

CHARLES I. KING of ENGLAND.—Born in Lat. 56°.

This unfortunate monarch was crowned king of this empire in the twenty-fifth year of his age; and was soon after married to the daughter of Henry IV. of France. The medium-cœli was then directed to the triangular rays of the Moon, in the house of dignity.

In the twenty-ninth year of his geniture he had the medium-cœli directed to the opposition of the Sun, under which influence he dissolved his parliament. The Scotch enthusiastic phrenzy took place in his thirty-eighth year, under the direction of Saturn to a conjunction of the Moon. In 1641, being in the forty-first year of his age, he summoned a new parliament, in which the famous contention about the militia took place. It likewise fermented religious jealousies, and laid the foundation of serious machinations against the king's life; all which misfortunes are prefigured by, and happened under the influence of, the ascendant directed to the quartile of Venus, lady of the tenth house; and of the medium-cœli directed to the quartile rays of Jupiter.

It was in the forty-sixth year of his geniture, that this monarch placed his life in the hands of the Scotch army, expecting from them that safety and protection they had proffered to give. But, when they had effected their bargain with the parliament, they basely surrendered him up, in violation of all the ties of honour, humanity, and benevolence. This transaction took place under the malevolent influence of Saturn transiting the midheaven, a configuration in the world known to be the forerunner of ingratitude, treachery, and deceit.

In his forty-eighth year, this unhappy monarch was beheaded, in the front of his own palace, Whitehall. This memorable event was effected under the direction of the Part of Fortune to the quartile of the Moon,

Moon, and the zodiacal parallel of Saturn to the mundane parallel of Mars; and might ſerve as an uſeful monitor to ſucceeding princes, not to trifle with the remonſtrances of a free people; nor to hold in defiance that genuine flame of heaven-born patriotiſm, which, when once ſeriouſly kindled through an empire, carries all before it, and breaks down every barrier of protection, even to the ſacred perſon of the Lord's anointed.

OLIVER CROMWELL, Lord High Protector of ENGLAND. Born in Lat. 52°. 19′.

In the nativity of this enterpriſing and extraordinary character, we find ſix planets eſſentially fortified, and four of them in friendly trine to each other, with the luminaries and Jupiter in ſextile. Theſe configurations preſage the moſt important acquiſitions to the perſon of the native; at the ſame time that they illuſtrate the intrepidity and valour of his ſpirit, with the capaciouſneſs and ſagacity of his mind. The profeſſors of this art, both ancient and modern, agree, that, where only three planets are found eſſentially dignified in a nativity, it is an earneſt of ſingular proſperity and good fortune to the native; but, where ſix teſtimonies of the ſame nature occur, it is an evident proof that the perſon born under their influence will eclipſe all his contemporaries in his advancement to glory and fame. How far this was verified in the perſon of Oliver Cromwell, when the humble ſituation of himſelf and his anceſtors is conſidered, I ſhall leave to the deciſion of the candid and intelligent reader.

In the year 1640, this native was elevated to a ſeat in the Britiſh parliament. This was his firſt ſtep to public fame and honour, and happened under the courſe of the medium-cœli to the Dragon's Head, ſeconded by a favourable revolution, in which Jupiter occupied the cuſp of the tenth houſe.

In the year 1642, Cromwell was appointed to the command of a regiment of horſe; and he raiſed one troop at his own expence. The Moon was then directed to the Scorpion's Heart, an eminently martial and jovial fixed ſtar. In 1643, he was elected Lieutenant General to the Earl of Manchester, under the direction of the Moon to the trine aſpect of Mars.

The memorable diſpute between Cromwell and the Earl of Manchester took place in the year 1644, with uncommon acrimony on

in which he lived; and can only be attributed to the fear—not to the love—of thoſe who had acceſs to him. In the directions which produced his death, the Sun is the Apheta, or giver of life, and Saturn the Anareta, or deſtroying planet; and the incidence of their beams met by quartile rays, preciſely at the time this illuſtrious native gave up the ghoſt, as any one might perceive, by equating the arch of direction.

Thus terminated the life and actions of a man, who perhaps never had his equal—whoſe reſources were within himſelf; and whoſe progreſs through life was marked with ſtrong portions of temerity and hypocriſy—of perſeverance and good fortune. He attempted nothing but what he accompliſhed; and ſurmounted difficulties, which would have plunged half the univerſe into ruin and deſpair.

CHARLES II. KING of ENGLAND.

Born in Lat. 51°. 32′.

It muſt be pretty obvious to the reader, that the utmoſt of my deſign in giving theſe nativities, is merely to ſhow the principal incidents of each native's life, and diſtinctly to point out the configurations or occurſions of the planets, under which they happened; that, by comparing the one with the other, in every age, occupation, or diſtinction, of human life, we might be convinced, by the uniformity of facts, and the evidence of our own ſenſes, that the one is, in a limited degree, ſubſervient to the other; and that the motion of the heavenly bodies, variegated and qualified by a coincidence of their beams, is the real medium by which the affairs of this world are influenced and directed; and whereby the attentive reader, from obſervation alone, might be enabled to predict the principal occurrences of any man's life, from a bare inſpection of his nativity.

According to this ſpeculation, we find the Moon in early ſigns, applying to the terms of Mars, near the place of the Pleiades, at the time this prince was nine years old. The natural inference to be drawn from this aſpect is, a broken limb, a violent bruiſe, or ſome accidental affliction; accordingly we find the native, when this direction came up, had the misfortune to break his arm.

Again, at ten years of age, he was afflicted with the jaundice, and ſuffered greatly by a fever. Theſe are the diſeaſes of Mars; and the Sun, being Giver of Life, and paſſing the terms of Mars to a configuration

tion with violent fixed ſtars of the ſame nature, evidently produced them. The violence and duration of theſe diſorders are pointed out by the oppoſition of Mars to the Sun's radical place in the geniture in quartile to the aſcendant, with the Sun and Saturn conjoined in the ſixth houſe.

The aſcendant came to an oppoſition of Jupiter when this prince was afflicted with the meaſles, which happened when he was about twelve years old. Soon after this he left London with his royal father, and was plunged into a labyrinth of ſorrows and diſtreſſes. Theſe are pointed out in the moſt aſtoniſhingly correct and uniform manner, by a chain of malefic configurations in his revolutional figure of that year. The moſt remarkable aſpects are, a quartile of the Sun and Jupiter; a conjunction of Saturn and Mars; a quartile of the Sun and Saturn; a quartile of Saturn and Mercury; a quartile of Mars and Mercury; a quartile of Saturn and Venus; and a quartile of Mars and Venus; all in progreſſive order, accompanied with ſeveral unpropitious and moſt alarming tranſits.

In the year 1646 this prince left his native country, and went for ſafety to France; where he fell ſick with a ſcarlet fever, and his life was deſpaired of. At that time the Sun, Giver of Life, was directed to the terms of Mars, and to the ſtars of Hercules, and Saturn paſſed the Moon's place in the radical figure of birth. But Jupiter tranſiting the Moon and Venus, and to the aſcendant, not only gave him a moſt friendly and cordial reception at the court of France; but prevented the fatality threatened by the evil rays of Mars and Saturn.

In the twentieth year of his age, he was crowned King of Scotland. This was under the influx of the mid-heaven to the trine of Jupiter. In his twenty-firſt year, namely, in the year 1651, he entered England with a conſiderable army; but was quickly attacked and defeated by Oliver Cromwell, then Lord Protector of England. At this time the aſcendant came to the quartile aſpect of the Sun; Saturn tranſited the eleventh houſe; and Jupiter formed a quartile with the aſcendant in his own radical place in the figure of birth.

It is very remarkable, that on the preciſe day the battle of Worceſter was fought, which ended ſo diſgracefully to the native, the Sun came in quartile with his radical place in the geniture; Jupiter formed a quartile with the aſcendant; Mars was in oppoſition to the Moon and mid-heaven, and the Moon in quartile both of Mars and Venus. Under

ſuch inauſpicious ſtars, what leſs could be expected than an inglorious defeat, and a cowardly defalcation on the part of his troops?

In the year 1657, the King of Spain aſſiſted the native with money to the amount of one hundred thouſand pounds. The direction then operating exactly points out the circumſtance, which was the Sun to the trine of Jupiter. In the year 1685, the native died. The direction which produced his death, was Saturn, the Anareta, to the oppoſition of the Sun, the Giver of Life.

If we compare the geniture of this illuſtrious prince with that of the king his father, we ſhall find the aſcendant of that nativity to be the place of Mars in this. Secondly, the Dragon's Tail, in the geniture of this native, is upon the place of the Sun in the other. Thirdly, the Sun in the geniture of the father, is in oppoſition to himſelf in the geniture of the ſon. Fourthly, the Sun in this nativity is in quartile to the place of Jupiter in the other; arguments, which ſerve abundantly to ſhow, that the father and the ſon ſhould both be involved in one and the ſame unfortunate quarrel; that the father ſhould fall a victim to its rancour, whilſt the ſon ſhould riſe ſuperior to the enemies of them both, and be reinſtated in the hereditary rights of the crown, and in the hearts of his people; which, I believe, was at laſt pretty nearly the caſe.

JAMES II. KING of ENGLAND.

Born in Lat. 51°. 32′.

The firſt accident we meet with in this geniture, befel the native in his infancy, when he was only a year and a half old, which was an impoſthume in his head, and continued, after it broke, for five years, before a perfect cure could be formed. This happened under the direction of the Moon to the quartile aſpect of the Sun; which, being in fixed ſigns, declares the obſtinacy and continuance of the diſorder.

In the year 1646, the native was afflicted with a ſevere ague, which reduced him in a manner ſingularly rapid and alarming. The cauſe of this illneſs I find in a revolutional horoſcope of that year, where a malefic oppoſition of the Sun and Saturn, in quartile to the Moon's radical place, produces aguiſh affections, accompanied with a violent fever. The ponderoſity of Saturn declares the tranſit ſhould be accompanied with dangerous ſymptoms. Again the aſcendant came to the body

body of Mars in the year 1650, and the Moon to a quartile with the Part of Fortune, which influx likewiſe produced a violent fever, and a remarkable laſſitude of the whole human frame. The native was then in his ſeventeenth year.

In 1653, this prince headed a wing of the army in Flanders, and received a dangerous wound. It was in its nature not mortal; but, being accompanied with a violent fever, the dangerous ſymptoms were increaſed, and the native's life in conſequence deſpaired of. This was produced by the beams of the Sun, when lord of the aſcendant, directed to the hoſtile rays of a perfect quartile of Mars. Another fever was produced by the Moon directed to the body of Mars, and the Sun to the body of Saturn, which attacked the native in the year 1667, when no perſon expected he would have ſurvived. Theſe configurations ſerve to ſhow, that, from the radical conſtitution of the ſeveral ſignificators in the figure of birth, the native was more liable to fevers than to any other complaint. From the ſame ſource of information we likewiſe diſcover, that this prince was ſubject to weak eyes and imperfect ſight. This is declared by the quartile poſition of the two luminaries to each other; the one being placed near nebulous ſtars, and the other in familiar congreſs with ſtars of a violent nature.

Anno Domini 1685, this prince ſucceeded to the crown of Great Britain. This is predicted by the planet Jupiter, to a favourable conjunction of Mars, in the medium-cœli, or tenth houſe, the houſe of honour, glory, and preferment. But here the influx of Mars, who is the leſſer infortune, moſt aptly points out to us, that, though he is brought by the *primum mobile* to a coincidence with the benefic beams of the princely ſtar Jupiter, and bears teſtimony to his coronation, yet the conſequences would favour very much of the evils wherein this malefic planet is obſerved to delight.

So many croſs and unpropitious directions as we find in this nativity are at firſt ſight ſufficient to convince us, that the unhappy native would drink deep of the bitter cup of diſappointment and affliction. To juſtify the remark, requires only to advert to the private and public anecdotes of this prince, who, though he lived to the age of ſixty-ſeven years, enjoyed but a very moderate ſhare of health, and ſtill leſs of happineſs.

GEORGE.

GEORGE, DUKE of ALBEMARLE.—Born in Lat. 51°.

♄	North Latitude	0	17
♃	North Latitude	1	50
♂	South Latitude	0	49
♀	South Latitude	0	59
☿	South Latitude	1	20
☽	South Latitude	4	53

This nativity is worthy the minuteſt attention of every reader, for the ſingularity of its noble and illuſtrious configurations; and whereby a good and proſperous geniture might be readily diſtinguiſhed from thoſe of an unfortunate and adverſe deſignation.

The firſt direction material for us to examine in the above geniture, is the aſcendant to the quartile rays of Saturn, poſited in Aries; the greateſt dignities of Mars. Under this malefic influx the native was taken with the ſmall pox, and very narrowly eſcaped with his life, which we ſee protected by the ſuperior ſtrength of the benevolent Jupiter in the aſcendant, and the vivifying rays of the Sun unafflicted in the tenth houſe.

In the twenty-firſt year of his age, he was appointed to an arduous employment in the Low Countries; in the execution of which he increaſed in reputation, honour, and fame. The Moon was then directed to the eminent ſtar Oculus Tauri; which has the moſt natural deſignation of this fortunate occurrence. In his thirty-firſt year, he was made captain in the horſe-guards. He had then in his nativity the aſcendant directed to the trine aſpect of Venus, in the ſign Taurus, her chief dignity and exaltation, whereby theſe two eminent promotions are found to correſpond, and to be the reſult of each other. When the native was thirty-two years old, he was honoured with the command of a regiment. To denote this preferment, he had the mid-heaven directed to the ſextile aſpect of Mars; and this in Capricorn, his exaltation; a very great argument of ſucceſs in martial honours and atchievements.

At thirty-five years of age, this native was unfortunately worſted in an engagement, and taken priſoner. The Sun was then directed to a conjunction of Saturn; and the Moon had nearly formed a quartile aſpect with Mars. The firſt direction fell in the twelfth houſe; and Saturn, the promittor, was then lord of the twelfth.

But

GEORGE Duke of ALBEMARLE,
Born Decr. 6. 11H. 51m. AM.
1608.

JAMES Duke HAMILTON,
Born June 17. 21H. 15m. PM.
1606.

THO. WENTWORTH Earl of STRAFFORD.
Born April 13. 2H. 22m. P.M.
1593.

GEO. VILLIERS Duke of BUCKINGHAM,
Born Aug. 28. 1H. 12m. P.M.
1592.

WILL. LAUD Arch Bp. of CANTERBURY
Born Oct. 6. 16H. 58m. P.M.
1573.

But in the fifty-ſecond year of his age, namely, in May 1660, he reſtored Charles the Second to his crown and dignity, after he had been twelve years in exile; and re-eſtabliſhed peace and tranquillity in the three kingdoms, England, Ireland, and Scotland. He had then the Moon directed to the ſextile rays of Jupiter; and Jupiter being lord of the tenth houſe of his nativity, made that action more eminent and honourable. This was not a little augmented by the Part of Fortune being alſo directed to the trine of Jupiter; and, to ſhow the oppoſition and ſtruggles he ſhould meet with in the accompliſhment of that glorious undertaking, he had the aſcendant directed to the contra-antiſcion of Mercury, lord of the ſeventh houſe, and the ſignificator of open enemies.

That this native was born for great and illuſtrious undertakings, admits of no doubt. We find the Sun poſited in the tenth houſe; in a noble fiery ſign, and in trine aſpect of the Moon, in a ſign of the ſame triplicity. Jupiter is likewiſe poſited in the aſcendant, in trine of Venus and Mercury in the eleventh. Mars, being alſo upon the aſcendant, gives him intrepidity and courage; and, in ſextile of the planet Saturn, added deliberation to his enterpriſes, and formed him not only for the ſoldier, but for the ſtateſman and patriot. He hath the Moon likewiſe in the very degree of the Sun's exaltation, upon the aſcendant of England, in the ſign Aries, which diſpoſed him to ſuch great and glorious enterpriſes, for the love and loyalty he bore to his king and country.

JAMES, DUKE of HAMILTON.—Born in Lat. 56°.

♄	North Latitude	1	0
♃	North Latitude	1	0
♂	South Latitude	2	0
♀	South Latitude	3	0
☿	South Latitude	4	0
☽	South Latitude	1	0

This is a glorious nativity; there being no leſs than five planets moſt eminently dignified with the luminaries above the earth, in admirable reception of each other. The light of time is located in the houſe or angle of dignity; and the lord of the aſcendant is in his own eſſential dignities, in the medium-cœli, all which are ſo many arguments of martial fame and glorious atchievements, productive of immortal honour and renown. But, though this native's life was for the moſt part

thus eminently diſtinguiſhed, yet his end was tragical and unfortunate, for he died by the hands of his enemies, in the forty-ſecond year of his age, having at that time the aſcendant directed to the quartile of the malefic planet Saturn, in the beginning of the ſign Libra, and Saturn radically poſited in the fourth houſe. And on the day he was routed by Cromwell in Lancaſhire, namely, on the 17th of Auguſt, 1648, Mars, in his revolution, was in the quartile place of the Moon, and Saturn ſtationary, to retrogradation, in the place of Mercury, lord of his aſcendant; the Moon being then in oppoſition, and the Sun in the very oppoſite place of Jupiter; all which malicious tranſits in his revolutional figure were eminent tokens of diſcomfiture and defeat in that ill-adviſed engagement; and this the rather, becauſe the mid-heaven was thus directed to the oppoſition of Saturn.

In 1643, January the 3d, he was ſent priſoner from Oxford to Pendennis Caſtle in Cornwall, where he continued until the year 1646. Saturn was then in quartile to the Sun, and Mars in oppoſition to the lord of the aſcendant, and a very bad revolution he had for that year. But, towards the end of the year 1642, King Charles entertained him very honourably at court, and advanced him to conſiderable honours and employments. He had then operating the mid-heaven to the trine aſpect of Jupiter.

On the day he was beheaded, being March the 9th, 1648, the Moon was in conjunction of Saturn, whoſe quartile was promittor in the direction of his death; and the Sun was upon the very degree of the eighth houſe of his nativity, nearly in oppoſition with Jupiter; and the fiery planet Mars had juſt paſſed the horoſcope of his birth. Hence we derive the following arguments of a violent death: namely, Saturn oppoſing the Sun from angular houſes; the Dragon's Tail on the cuſp of the eighth houſe; Mars on the cuſp of the fourth, in oppoſition to the tenth, and the Moon by her latitude in the eighth houſe.

The EARL of STRAFFORD.—Born in Lat. 51° 32′. viz. London.

This native was a perſon ſo ſingularly accompliſhed, that King Charles, after bemoaning his unfortunate end, and reflecting upon himſelf for conſenting to his death, wrote as follows: "I looked upon my lord of Strafford as a gentleman whoſe abilities might make a prince rather afraid than aſhamed to employ him in the greateſt affairs of ſtate; for theſe high talents were prone to create in him great confidence of undertakings,

dertakings, and this temper was likely enough to betray him into great errors, and to raiſe him many enemies, whereof he could not but contract good ſtore, while moving in ſo high a ſphere, and with ſo vigorous a luſtre; he muſt, like the ſun, raiſe many envious exhalations, which, condenſed by a popular odium, were capable to caſt a cloud upon the brighteſt merit and integrity."

To denote the eminent accompliſhments of this noble perſonage for the purpoſes of government and good policy, he hath Virgo aſcending, a ſign which uniformly repreſents a native admirably ingenious and prudent. Mercury, lord of the aſcendant, is in Taurus, with the Sun, the ſovereign light of time, caſting a trine aſpect to the aſcendant. Mercury is at the ſame time lord of the tenth houſe, and of the aſcendant likewiſe, which is a certain preſage of honour and dignity to the native by the natural excellencies and endowments of his mind. It is nevertheleſs to be conſidered, that Mercury is combuſt of the Sun, and the Moon and Mars are in exact quartile to him; configurations which not only eclipſed the reputation of his great abilities, but argue that his relations and friends, as well as his enemies, ſhould envy him the honour and preferments thoſe great abilities procured him.

Mars, with the Sun and Moon, govern the eleventh, twelfth, and third, houſes of the horoſcope; and Saturn, being locally and virtually in the eleventh houſe, in oppoſition to Jupiter, ſhows the falſhood and perfidiouſneſs of his friends, and the violence and malice of his enemies; and, to add to theſe diſcordant configurations, the cuſp of the midheaven is the exact antiſcion of Saturn and the contra-antiſcion of Jupiter.

When this nobleman was near forty years of age, he was conſtituted and appointed Lord Deputy of Ireland. He had then operating in his nativity, the Moon to the ſextile rays of the Sun, and the midheaven to the antiſcion of Venus by direction. At forty years old, viz. November 12, 1640, he was impeached for high treaſon. Mars was that day in oppoſition to the aſcendant, and in quartile of Mercury, lord of the medium-cœli and of the aſcendant. On the 19th of November he applied for bail, but was refuſed. The Moon was then in oppoſition to Mercury, and the Sun in oppoſition to the tenth houſe. On the 23d of the ſame month he was committed to the Tower: the Moon was then in oppoſition both to Mars and to her own radical place in the geniture.

On

On the 28th of January, 1641, he was firſt impeached in the houſe of commons: the Moon was at this time in oppoſition of Saturn's place, and Mars poſſeſſed the Sun's place in the radix. On the 30th of January he was impeached in the houſe of lords; Mars ſtill occupied the Sun's place, and the Moon continued in conjunction with the Sun in the ſixth houſe.

On the 15th of April, 1641, this native was declared guilty of the treaſonable practices with which he had been charged: the Moon was then in oppoſition to the Sun, near his radical place; Saturn was in oppoſition to the aſcendant; the Sun was in quartile of the place of Mars, and Mars upon the place of Venus, in the tenth houſe. On the 10th of May the king ſigned the warrant for his execution; Mercury was then ſtationary, and Saturn in oppoſition to the aſcendant; and the Moon was in quartile of Mars and Venus. On the tenth day of the ſame month this native was beheaded, in the forty-eighth year of his age. The Moon was then in exact oppoſition to the Sun, and Saturn was in oppoſition to the aſcendant. But, to ſhow a more eminent deſignation of theſe afflictions, and eventually the loſs of his life by them, he had the mid-heaven directed to the conjunction of Saturn and to the oppoſition of Jupiter; the Moon was likewiſe ten digits eclipſed in the very beginning of the revolutional figure of that year, and Saturn and Mars were both afflicting the aſcendant of the geniture. Thus fell this great and diſtinguiſhed character, who was excelled by few in the bright ornaments of wiſdom and underſtanding.

GEORGE VILLERS, DUKE of BUCKINGHAM.

Born in Latitude 53°.

♄	South Latitude	1	0
♃	South Latitude	1	0
♂	North Latitude	0	0
♀	North Latitude	1	0
☿	North Latitude	2	0
☽	North Latitude	4	0

This native was a remarkable favourite of King Charles the Firſt; and indeed, to a perſon verſed in the aſtral ſcience, there can be no wonder, ſince there is ſuch an aſtoniſhing ſympathy in their nativities; for the ſigns are not only poſited the ſame upon cuſps of the celeſtial houſes, but Jupiter's place inthe one nativity is the place of the Sun in

in the other; and the Moon's place is precifely the fame in both. Such an harmony and fimilar coincidence of matter in the temperature and endowments of thefe two natives, could not but produce that remarkable concurrence of judgment, and familiarity of fentiment, which was uniformly difcovered in the actions and manners of thefe eminent perfons.

This illuftrious native was not without his fhare of private enemies, who ufed every means to alienate the king's good opinion and favour from him. But vain was the attempt; for, where the heavens form an unity of fentiment, it is beyond the fubtlety of human invention to diffolve it.

In the year 1627, on the 27th of July, this native being then near thirty-five years old, embarked for the Ifle of Rhe. The fuccefs of this undertaking by no means anfwered the expectations that had been formed of it; and which was before-hand but too evident; for, on the very day he fet fail, Mars was in exact quartile to his afcendant at birth, and to the Sun's place alfo; the Moon was in quartile to the place of Mars and Venus, and to the Sun, and in oppofition of Jupiter; all which unfortunate pofitions previoufly declared the expedition to be as unfuccefsful as it eventually proved.

In the year 1628, on the 23d of Auguft, this native, being near thirty-fix years old, was bafely affaffinated and ftabbed at the Crown Inn, in Portfmouth, by a ruffian of the name of Felton. The Moon was that day in quartile of the afcendant at birth, and the Sun in the radical place of Mars; and, in the revolutional figure for that year, the Moon was in exact quartile of Mars and Jupiter. And befides this congrefs of malefic tranfits, which in themfelves were alone fufficient to deftroy life, there was a fatal direction operating at the fame time, of the afcendant to the body of Mars. The grand argument of a violent death in this nativity, is the conjunction of the Sun and Mars, in quartile to the lord of the eighth houfe, who is in conjunction of that violent fixed ftar, the Heart of the Scorpion.

WILLIAM LAUD, ARCHBISHOP of CANTERBURY.

Born in Lat. 52°.

♄	North Latitude	1	59
♃	South Latitude	1	44
♂	North Latitude	0	35
♀	South Latitude	0	10
☿	South Latitude	0	10
☽	South Latitude	4	50

Libra aſcends the eaſtern horizon of this nativity, which is a ſign of juſtice and mercy. Mercury, the true patron of ſcience and learning, is in conjunction of Spica Virginis, in the aſcendant; and Jupiter is in the ninth houſe, with Oculus Tauris in trine to Mercury, and the Moon and Venus are in friendly trine with the cuſp of the angle of honour and dignity, and enjoy the ſame benign configuration with each other, and that from good places of the figure. To ſhow that the native would be learned and pious, there are ſeveral ſtars of the nature of Jupiter and Mars culminating, which in many genitures have been found to raiſe the native, even from the loweſt degree in the church, to the higheſt honours and preferments of eccleſiaſtical juriſdiction and authority.

Another argument of the epiſcopal dignity of this divine, is deduced from the circumſtance of cardinal ſigns poſſeſſing the principal angles of the figure: for, as the greateſt actions of the world depend on the cardinal points of the heavens, viz. Aries, Cancer, Libra, and Capricorn, ſo the moſt eminent perſons, ſuch as riſe to honour and preferment highly ſuperior to their birth and expectancies, have thoſe cardinal points upon all the angles of their nativities. Thus it was in the geniture of Cicero, whoſe parentage, if authors may be credited, was ſo obſcure as ſcarcely to be known; yet was he elevated to ſuch a pitch of honour, as to be called "*the father of his country*." And thus it was with Oliver Cromwell; and may be ſeen in the genitures of a thouſand others, who have riſen highly ſuperior to all their contemporaries, by having theſe cardinal ſigns thus fortunately poſited on the angles of their figures of birth, with other concording teſtimonies of dignity and honour.

If we carefully examine the conſtitution of this figure, we ſhall find the cauſe of this native's impriſonment, misfortunes, and violent death, to be very naturally pointed out. The lord of the twelfth houſe poſited in the aſcendant, gives many malicious private enemies, and denotes impri-

49.7
140.7
HENRY CORNELIUS AGRIPPA
Born Sep.t 14.15 H. 24m. P.M.
1486.
From Origanus.

18:30
102.30
MARCUS TULLIUS CICERO.
Born Aug.t 5. 7 H. 51m. A.M.
Anno Mundi 3843
From Cardan.

215.51
395.51
NICHOLAS CULPEPER.
Born Oct. 18. 11m. P.M.
1616.

259.37
319.37
WILLIAM LILLY.
Born April 30. 1 H. 8m. P.M.
1602.

326.8
50.8
JOHN HEYDON.
Born Sep.t 10. 9 H. 52m. P.M.
1619.

imprisonment, founded on the principles of false testimony, of treachery, and deceit. Besides this, the fiery planet Mars is upon the cusp of the twelfth house, in opposition to the Moon, and in quartile to her own dispositor; and that he should die a violent and premature death, is obvious from the position of Mars in opposition to the Moon, and the lady of the ascendant posited in a violent sign in conjunction of Saturn, lord of the fourth house.

The mid-heaven directed to the body of Mars, was the occasion of this native's imprisonment; and, according to Mr. Gadbury, from whom most of these nativities are taken, Saturn directed to the conjunction of the ascendant was the cause of his death. But, according to the *true Placidian method*, the Sun must be directed for death, because he is *Hyleg*, and Mars is undoubtedly the *Anareta*. For a proof of this, let the revolutional figure for the year of the native's death be examined, where we shall find Mars in conjunction with the Sun, and Saturn located in the sixth house, in the sign Aries, the house of Mars; so that the two infortunes contributed to the untimely death of this celebrated divine, who for learning and abilities was equalled by few, and excelled by none.

CORNELIUS AGRIPPA.

The nativity of Cornelius Agrippa, as handed to us from the ancients, is displayed in the annexed Plate. But as this geniture has been considered, by all the professors of the astral science, not authentic; which indeed appears but too obvious from the discordancy of its parts, and from the impossibility of its admitting the test of rectification, I decline giving any remarks of my own upon it; and shall leave it, as he was an uncommon character, to the contemplation of those, who may hereafter rise to greater perfection in astrological enquiries.

MARCUS TULLIUS CICERO.—Born under the latitude of Rome.

We have no right, if we credit Carden and Lyndbolt, to question the time of this celebrated native's birth. The figure exactly corresponds with the description of his person given us by Plutarch, which is that of a lean, weak, and sickly, temperature and constitution; which is aptly enough declared by the Moon in Capricorn, in the sixth house, she being lady of the ascendant, and Saturn her dispositor in quartile of the Sun, and Mercury approaching the ascendant from fixed signs. Now concerning his manners and gift of speech, Carden describes him to have

have poſſeſſed a loud and clear articulation, but that it was harſh, and the leſs captivating, on account of the deficiencies of his perſon and manner, which wanted grace and comelineſs. This ſeems well prenoted by the conjunction of Venus and Mercury in the aſcendant, afflicted by the preſence of the Dragon's Tail, accompanied with Saturn's quartile, combuſt of the Sun.

The honour and reputation which this native acquired are repreſented in a very ſtriking manner, by the eſſential dignities of the Sun, in trine aſpect with Mercury, Venus, and Mars, in the angle of dignity and ſovereignty; the Sun likewiſe having his exaltation therein. Jupiter, who is lord of the ninth, is in conjunction alſo of Saturn in the fifth houſe, and thence emitting his benign rays to the aſcendant, which is an additional argument of very important acquiſitions in the ſcale of honour and preferment.

Plutarch tells us, that Cicero's nurſe was admoniſhed by a viſion to beſtow the utmoſt care and attention upon the child then at her breaſt; for that he ſhould become the moſt diſtinguiſhed character amongſt all the Romans, and yet he was but the ſon of a bond-woman, and of mean extract. This prediction, however, whether imaginary or real, was literally fulfilled; for he was twice made conſul of Rome, and for the timely diſcovery and prevention of Catiline's conſpiracy he was ſurnamed by Cato, "*The father of his country.*" He died by aſſaſſination in the ſixty-fourth year of his age, having ſuffered the chief misfortunes of his life in his grand climacterical year.

It is written of him, that, when he was ſent into exile, he was forewarned of his death, by an uncommon flight of crows, which came and ſettled upon the maſt and yards of the ſhip in which he was ſailing. That, when he came on ſhore, the ſame flight of birds followed him to the houſe in which he was accommodated, and even forced their way through the chamber-windows where he lay, cloſe to his bed-ſide. He was ſoon after betrayed by his own ſervant, a youth he had bred up, into the hands of Herrenius and Popilius Læna, who baſely murdered him.

NICHOLAS

NICHOLAS CULPEPER, Student in Phyſic and Aſtrology. Born in Lat. 51. 32.

♄	South Latitude	3	0
♃	North Latitude	0	30
♂	North Latitude	0	57
☿	North Latitude	0	26
☉	South Latitude	1	30
☽	North Latitude	5	0

The ſign aſcending we find to be Capricorn, a ſign of brevity; and Saturn, lord of the aſcendant, in Taurus, another ſign of brevity; and the Moon located in the ſixth houſe, decreaſing in light, are all arguments of a middle ſtature, ſomewhat ſpare and lean; a complexion dark and ſwarthy; brown hair, long viſage, quick eyes, active nimble body, alert, and full of agility; which is deſcribed by the Moon's poſition in the houſe of Mercury, in ſextile of Mars, with Saturn, and the other planets in the houſe of Venus, and having ſouth latitude.

As to the manners, temperature, and conſtitution, of this native, he was melancholy and choleric, occaſioned by an earthy ſign occupying his aſcendant, and Saturn's poſition being in an earthy ſign alſo. The Moon with martial fixed ſtars of the ſame nature in the aſcendant, is a further teſtimony of a choleric habit; but the greateſt proof of a ſuperabundance of choler in the native's conſtitution, is the Sun's reception with Mars from violent ſigns, which declares that choler ſhould overpower the melancholy humour, and become predominant. As to his underſtanding and mental acquirements, Mercury, the patron of ingenuity, &c. is the moſt potent planet in the horoſcope; and, being poſited in Scorpio, the houſe of Mars, and ſo near the invigorating beams of Venus, is an evident demonſtration that the native ſhould be of an excellent wit, of a ſharp acute fancy, admirable conception, and of an active brilliant underſtanding.

He was a very eloquent and good orator, and ſpoke both fluently and freely, but with much ſeverity and ſatire, as the quartile of Mars and Mercury very aptly denotes. In his writings, he had a ludicrous turn, ſo inſeparable from him, that, in things of the moſt ſerious and important nature, he would introduce ſubjects of levity and humour, which I preſume was calculated more to pleaſe himſelf than his readers, though perhaps it was intended to do both. For this ſingular turn he is indebted to the joint influx of Mars, Mercury, and Venus.

As to matters of eſtate, he had the fixed ſign Aquaries on the cuſp of the ſecond houſe, and the Moon and Jupiter caſting their friendly rays to the ſame point, with the fortunate node of the Moon in the houſe of Jupiter; all which are teſtimonies of a competent fortune. Yet, oppoſed to this, we find the lord of the ſecond houſe retrograde, upon the cuſp of the fourth, in quartile to the ſecond, and Venus his diſpoſitrix combuſt, in quartile of Mars, and in quartile to the ſecond, alſo; which are plain demonſtrations of the loſs of ſubſtance, and of the decay of his paternal patrimony. And hence we find that Mars afflicting Mercury with the Part of Fortune in an obſcure part of the heavens, and the Sun lord thereof in oppoſition to Saturn, influenced him to ſquander away his eſtate, both careleſsly and improvidently, even to the ſhocking extremity of reſtraint or impriſonment. This gave occaſion to that jocular ſaying of his brethren of the faculty, that poor Culpeper was ſorely afflicted with a *conſumption of the purſe*.

However ſeverely this reflection might be conſidered, its application was but too juſt. At the univerſity, he was as free with his purſe as with his pen; and cared not how little was left for himſelf, ſo that he could effect the happineſs or welfare of others. And really, if he had not had the Dragon's Head in the ſecond houſe of his geniture, he would have been perpetually poor; for the arguments of poverty in his radix are ſo uncommonly ſtrong, through the propenſity of his will, that, had he been born to the moſt ample eſtate, he would in a ſhort time have ſquandered it away, and become pennyleſs.

As to the native's kindred and ſhort journeys, Mars is the principal ſignificator thereof; and his poſition in the eighth is the moſt unfortunate place in the whole heavens. He is likewiſe in quartile of four planets, viz. the Sun, Venus, Saturn, and Mercury; which is a further proof of great unhappineſs to the native from family diſputes; and promiſes no great ſucceſs in his ſhort and inland journeys. Again, we find Aries upon the cuſp of the third houſe, and Mars poſited in a ſteril ſign, which ſhows a deficiency of brothers and ſiſters, or no harmony with them, in caſe of any. It were needleſs to repeat the many misfortunes this native ſuſtained on account of his relations; or to recount the perils and dangers he encountered upon ſome of his journeys; it being ſufficient to confirm the verity of this art, by affirming that he never gained any advantage by either.

With regard to his parents, we find Saturn the general ſignificator of fathers, and Venus the repreſentative of mothers, are in oppoſition; and

and Mars, lord of the tenth houſe, in quartile to them both, from fixed ſigns, which clearly ſhows that the parents of this native would die before he was of age; but, had they lived till he had come to years of maturity, I do not ſee how he would have been bettered by them, ſince their ſignificators are every way found ſquaring and oppoſing his. By the account he himſelf gives of his parents, they died while he was young, and his mother's relations cheated him out of a good part of his eſtate.

As to the ſignificators of wife and children, we have the Moon, lady of the ſeventh houſe, in a double-bodied ſign, which ſeems to preſage two wives; but Venus, a general ſignificatrix of wives, being combuſt of the Sun, in an evil aſpect of the infortunes, oppoſes this influence ſo powerfully, that, did ſhe not caſt a prolific beam to the aſcendant, and another to the ſeventh houſe, the native would ſcarcely have ever married at all. Under theſe circumſtances we deduce an argument for one wife only, which happened in courſe.

Venus governing the fifth houſe in Scorpio, a fruitful ſign, irradiating both the aſcendant and ſeventh, promiſes the native many children. But Caput Meduſæ being upon the cuſp of the fifth, and Venus combuſt, in oppoſition to Saturn, and in quartile of Mars, in the houſe of death, declares very few, if any of them, ſhould live. It afterwards turned out, that the native had but one wife, and by her he had ſeven children, and they all died young, except a daughter, who lived to years of maturity.

The native's public and private enemies are ſignified by the Moon and Jupiter; but principally by Jupiter himſelf, becauſe he hath great dignities in the twelfth and ſeventh houſes. Mars has alſo a ſhare in the deſignation of his enemies, becauſe he is in trine of Jupiter, and in ſextile of the Moon, and beholds the lord of the aſcendant with a quartile ray. Now it is well known that Mars repreſents phyſicians, apothecaries, &c. and Jupiter divines; and thoſe two deſcriptions of men were really found to be the greateſt enemies of the native, both public and private: the faculty hated him for ſimplifying the art of medicine; and the church contemned him for his ſuperior knowledge in the aſtral ſcience. Yet neither of them durſt venture to diſpute with him upon the ſimplicity of the one, or the reality of the other, notwithſtanding he gave ſeveral public challenges to both the colleges, to enter the liſts with them.

We ſhall now take notice of the repreſentatives of his friends; and here, I am ſorry to ſay, we have but few teſtimonies in their favour. Mars, lord of the eleventh houſe, being in quartile to four planets, denotes that the native's friends, or at leaſt ſuch as pretend to be ſo, are hypocritical and deceitful; and of ſuch covetous diſpoſitions, that he would ſeldom be bettered by them. It is well known the native often declared, that he had a few who called themſelves his friends, but that he was more prejudiced than ſerved by them; for that, when he moſt ſtood in need of their aſſiſtance, and promiſed himſelf the advantage of it, they generally deceived him.

With regard to honour and preferments, Origanus tells us, that the Sun in the tenth houſe is a certain preſage of honour and preferment; and that Venus, when poſited in the tenth, is a general ſignificatrix of honour by the means of women; and alſo, that the Moon in ſextile of Mars, and the Sun in reception with him, when he is lord of the tenth houſe, are evident proofs of future honour, fame, and renown. And indeed, had not Saturn, who is lord of the aſcendant, been in oppoſition of the Sun, the general ſignificator of honour, and in quartile of Mars, the native would certainly have obtained a far higher degree of eminence in life than he really did. But, although he was an enemy to his own preferment, yet in the latter part of his life he increaſed very much in fame, honour, and reputation; and, if we enquire by what means, we ſhall find the ſextile of the Moon and Mars, lord of the tenth, and Venus lady of the ninth, locally poſited in the tenth, and caſting a ſextile aſpect to the aſcendant, in joint familiarity with Mercury lord of the ſixth, the ſtrongeſt planet in the figure; we ſhall not therefore be ſurpriſed to ſee the native arriving at a very elevated degree of fame, honour, and reputation, on account of his ingenuity, ability, and knowledge in the arts and ſciences. This, however, is not likely to be obtained without much difficulty and oppoſition, as appears by the quartile aſpect of Mars to Mercury. It is, I believe, very well known, that the native grew into public eſteem, by means only of his great abilities, and ſuperior underſtanding, particularly in phyſic and ſurgery, and of the ſciences in general.

The cauſe and manner of his death, according to the aſtrologers of his time, are pointed out as follows. The fiery planet Mars, poſited in the eighth houſe, in quartile to Saturn, lord of the aſcendant, ſeems to portend a violent death; but the Sun being on the cuſp of the mid-heaven, near the body of Venus, and in reception of Mars, with the Moon in the ſixth houſe, abates much of the fury of Mars, and makes it

it ſomewhat probable the native may die of a conſumption, or by decay of natural ſtrength and ſtamina. However this may be, he died on Monday the 10th of January, 1654, when the Moon was in quartile to the radical place of Mars, and the Sun in quartile to his own and to Saturn's place in his nativity; Saturn and Jupiter at the ſame time beholding each other with an oppoſition. From this poſition of the ſignificators, it has been thought by ſome, that he was maliciouſly poiſoned; and indeed, by the above configurations, it is not unlikely but ſome of the Eſculapian tribe had a hand in his death.

The accidents or events by which this nativity is rectified are theſe. At eighteen years old, he went to the univerſity: the Sun was then directed to the body of Mercury, and the aſcendant to the ſextile of the ſame promittor. At twenty-four years old, he particularly applied himſelf to the ſtudy of phyſic: the Moon was then directed to the trine of Mercury, her diſpoſitor, in the radical figure of birth. At the age of twenty-ſeven years he went into the army, and was wounded by a muſket-ſhot in the fore part of his body, of which he never recovered to the day of his death: at the time of this accident, the aſcendant came to the quartile of the Sun, and ſoon afterwards to the quartile of Saturn, which prolonged and continued the malady. In the thirty-eighth year of his age, he died: the aſcendant then came to the oppoſition of Mars with latitude. Upon examining and comparing the revolutional figure with the radical horoſcope, we find the ſtricteſt agreement betwixt them: Saturn paſſes the radical place of Mars, and re-occupies the aſcendant; the Sun and Jupiter behold each other with a quartile ray; and Jupiter comes in oppoſition to the place of Mars, and in quartile to his own radical place likewiſe: which evil revolutions, agreeing with malefic directions, neceſſarily prefigure approaching death.

WILLIAM LILLY, Student in Aſtrology.—Born in Lat. 52° 38′.

♄	North Latitude	1	44
♃	North Latitude	1	56
♂	North Latitude	1	27
♀	South Latitude	0	40
☿	South Latitude	2	47
☽	North Latitude	2	33

I ſhall only give the horoſcopical figure and the latitude of the planets in this nativity, becauſe the native has given two different times of his

his own birth, which might be ſeen in his Ephemeris printed in the year 1645, and in another work of his, entituled, The Chriſtian Aſtrology. And therefore, as I am an enemy to every ſpecies of double-dealing, I ſhall content myſelf with pointing out the fraud, and leave others to make their remarks upon a nativity, which, having no certainty for its baſis, can afford no amuſement to intelligent minds.

JOHN HEADON, Chemiſt and Aſtrologer.—Born in Lat. 51° 32′.

♄	North Latitude	2	3
♃	South Latitude	0	18
♂	South Latitude	0	19
♀	North Latitude	0	38
☿	North Latitude	1	23
☽	North Latitude	3	15

We have here the geniture of a perſon of an uncommon deſire for ſearching into the occult myſteries, and for obtaining a knowledge of all the curious arts. This propenſity is very aptly deſcribed by the great ſtrength of Mercury, lord of the aſcendant, in his exaltation, in ſextile to Jupiter, and in trine aſpect of the Sun, whereby the mental endowments of the native far excelled the common lot of mankind.

He wrote many curious books, which are now very ſcarce and valuable. His Temple of Wiſdom, Holy Guide, Harmony of the World, Roſie-Crucian Phyſic, and ſeveral other myſtical pieces equally curious, being far above the common ſcope of claſſical learning, were equally admired, envied, and abuſed, as beſt ſuited the purpoſe of each different reviewer. This is aptly deſcribed by the quartile of the Sun and Mars, the Sun at the ſame time beholding the aſcendant with the ſame aſpect, and Saturn beholding Jupiter with a quartile from cardinal ſigns. Mars poſited in the aſcendant, in quartile with the Sun, very aptly denotes impriſonment, reſulting from the frowns and ill-humour of great perſons, or men in power. This diſgrace really happened to the native, in the troubleſome times of King Charles, who deteſted him for the truths he told.

I ſhall omit entering into any particulars upon his nativity, becauſe he has publiſhed it himſelf in the completeſt manner in his Harmony of the World, to which I beg leave to refer the curious reader.

JOHN

JOHN GADBURY, Student in Aſtrology.—Born in Lat. 51° 45′.

♄	South Latitude	2	29
♃	South Latitude	0	47
♂	South Latitude	2	11
♀	North Latitude	0	50
☿	South Latitude	3	8
☽	North Latitude	3	30

Mr. Partridge having taken great pains in the calculation of this nativity, and worked up its ſeveral directions according to the Placidian method, it were needleſs for me to go over the ſame ground, or to repeat any thing more in this place, than a few of the principal accidents whereby the horoſcope of his birth is rectified, or proved to be radically true.

At eighteen years and ten months old, the Sun came to the parallel of Saturn in his nativity, by the rapt motion. At this time the native was afflicted with a ſurfeit, accompanied with a violent intermittent fever.

In the year 1651, when the native was twenty-three years and three months old, he was married. This happened under the direction of the Moon to the ſextile of the Sun in mundo, by direct direction.

When the native was fifty-one years and eight months old, he was impriſoned. The direction that brought this up was the mid-heaven to the body of Saturn.

At the age of fifty-nine years and ten months, the native was married the ſecond time. The direction producing this hymeneal contract with the mid-heaven to the triangular rays of Venus.

When the native was ſixty-two years and eight months old, he was involved in great trouble, and ſuffered confinement. This was brought to paſs under the influence of the Sun directed to the parallel of Saturn in the zodiac, by oblique aſcenſion.

At the end of ſeventy-ſeven years and three months from the day of his birth, viz. March 23, 1704, the native departed this life. The direction which foretels his death, is Mars to the parallel of Saturn, by the rapt motion, whereby the aphetical and anaretical beams, falling into one focus, abſorbed the vital ſpirit, and ſeparated the eſſence from the material body.

VINCENT

VINCENT WING, Student in Aſtrology.—Born in Lat. 52° 40′.

♄	South Latitude	1	51
♃	South Latitude	0	57
♂	North Latitude	2	46
♀	North Latitude	0	20
☿	South Latitude	1	23
☽	North Latitude	0	46

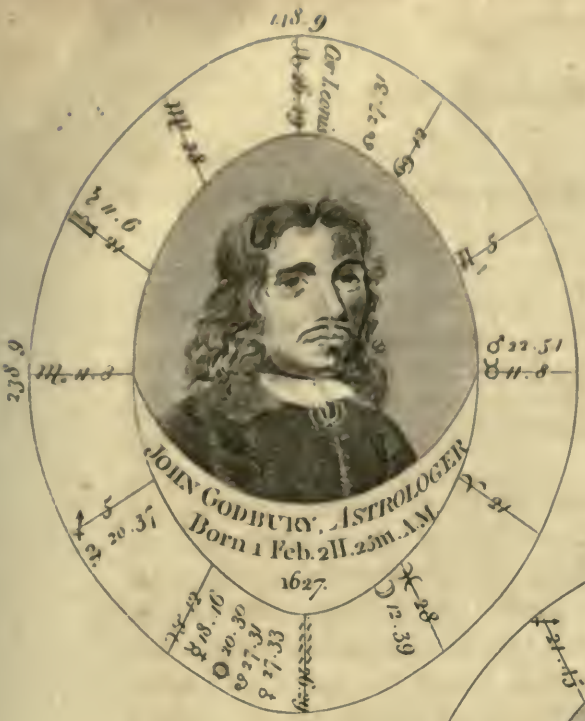
In this nativity Libra aſcends the horoſcope, and Spica Virginis, an eminent fixed ſtar, is poſited in the aſcendant. Venus, lady thereof, is in Piſces, in trine of the Moon in Cancer in the ninth houſe, in an eminent reception of Jupiter. Mercury, the patron of arts and ſciences, is in the ſign Aries, in reception of Mars; and there are in the ſcheme no leſs than four planets eſſentially dignified, viz. the Sun, Jupiter, Venus, and the Moon; two of them in their exaltation, and two in their own houſes. Theſe are teſtimonies of an admirable ſignification and tendency, which not only procure credit and fame, but conſtitute the natural and proper ſupport thereof, viz. a generous mind with a competent eſtate. To render this the more eminent and durable, the Sun caſts an amicable aſpect to the Part of Fortune; as doth the Moon and Venus to the cuſp of the ſecond houſe.

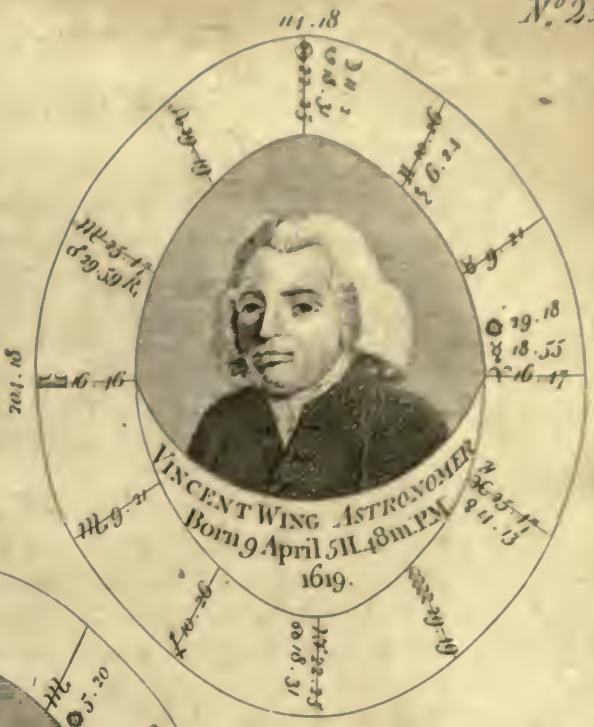
All the angles of the figure are poſſeſſed by cardinal ſigns; and in that reſpect he had honour and ſucceſs in his profeſſion as an aſtronomer; and was eſteemed by the great, and regarded by all, as the wonder of his time, and the prodigy of the age in which he lived, for the eminent and famous things he did in the ſcience of Aſtrology.

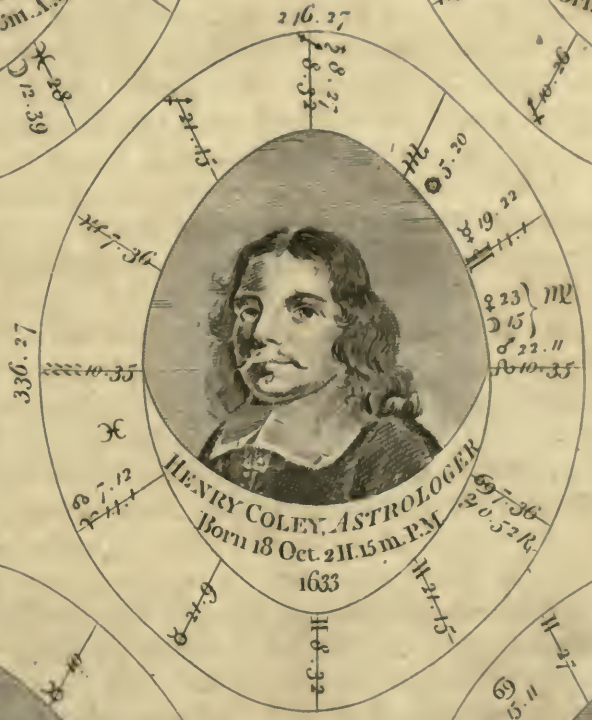
This native began to write for public information and utility when he was but twenty-two years old. He had then the Sun directed to the ſextile rays of Venus, lady of the aſcendant, in Taurus, her own dignities; which is an eminent argument of the happy and deſerved eſteem his writings met with in the world.

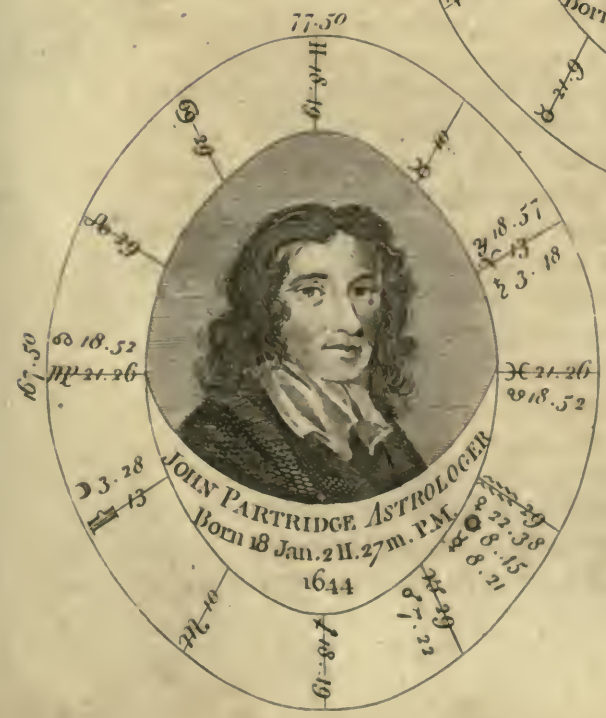
Many ſpeculations and intereſting concluſions might be drawn from this figure; but, as my deſign herein is only to give the rudiments whereby to initiate the young ſtudent into the art of bringing up directions, I ſhall only take notice of the manner of his death.

The Sun is without diſpute the giver of life, and Mars and Saturn are the deſtroyers. The Sun is therefore to be directed to the quartile


JOHN GODBURY, ASTROLOGER
Born 1 Feb. 2 H. 25 m. A.M.
1627.


VINCENT WING ASTRONOMER
Born 9 April 5 H. 48 m. P.M.
1619.


HENRY COLEY, ASTROLOGER
Born 18 Oct. 2 H. 15 m. P.M.
1633


JOHN PARTRIDGE ASTROLOGER
Born 18 Jan. 2 H. 27 m. P.M.
1644

GEORGE PARKER ASTROLOGER
Born 9 Aug. 5 H. 13 m. A.M.
1654

of Mars in mundo, and to the conjunction of Saturn in the zodiac, and, immediately after ſuch conjunction was formed, heightened by the beams of Aldebaran, it was natural to ſuppoſe the native would expire under the oppreſſion of a conſumptive or hectical habit of body; which really put a period to his exiſtence on the 20th of September, 1668.

HENRY COLEY, Mathematician and Aſtrologer.
Born in Lat. 51° 42′.

♄	1	28
♃	0	22
♂	1	36
♀	1	13
☿	2	0
☽	1	59

When this native was between nine and ten years of age, he had the ſmall pox; at which time the Moon was directed to the Virgin's Spike, upon the cuſp of the eighth houſe. This direction is found by oblique deſcenſion, under the Moon's pole, viz. 50° 4′.

In the middle of Auguſt, 1644, aged ten years and ten months, the native was afflicted with a violent ſpotted fever and ſore throat. This was produced by the aſcendant to the oppoſition of Mars. At fourteen years of age he had a tertian ague. This was the aſcendant to the quartile of Saturn.

When fourteen years and ſix months old, the native entered into the army. This inclination is pointed out by the Sun to the quartile of Mars in Scorpio. At ſeventeen years old, he had a dangerous fall from a horſe, and was likewiſe in danger of being drowned. This is deſcribed by the conjunction of the Moon and Mercury in the eighth houſe. In September 1652, the native was ſettled in a regular line of buſineſs; and then the trine aſpect of Mars came to the mid-heaven. In April 1654, the native went a journey to London, and was taken ill with a fever and ſurfeit. This was produced by the conjunction of the Sun and Moon in the eighth houſe.

On the firſt of May, in the year 1656, the native entered into the holy ſtate of matrimony. This was occaſioned by the force of the aſcendant, directed to the oppoſition of Venus; which ſhows likewiſe that the marriage would not be very harmonious nor happy, nor of long

duration with respect to the life of the bride. This marriage, however, produced one child, which was born in June, 1657, under the ascendant directed to the quartile of Jupiter in a fruitful sign.

On the 24th of April, 1660, the native was married the second time, under the influence of the ascendant to the Dragon's Head; which, being a good benevolent direction, produced a good wife, and a happy marriage. On the third of September, 1661, the native had a son by this lady, born under the ascendant directed to the trine of Saturn in Sagittarius and Aries, which are both masculine signs.

In the year 1663, the native published his Clavis Elmata, under the direction of the Sun in the sextile of Mercury. In May 1672, he had a short but violent fever, which seemed to threaten life. This was produced by the ascendant to the opposition of the Sun. Upon his recovery, he greatly enlarged and improved his Clavis Elmata; at which time the Moon came by direction to the mid-heaven. In the year 1673, the native first wrote and published his so much celebrated Almanac. The mid-heaven was then in trine of the Moon.

These are the accidents given by Mr. Coley himself, for the purpose of rectifying and displaying his nativity; and are therefore to be relied on. Had this eminent professor of Astrology understood the power of mundane aspects and parallels, he would have avoided many absurdities which appear in his works, and given less occasion for cavil and exultation to the enemies of the science.

Upon the whole, this nativity promises much on the score of ingenuity and invention, and has many testimonies of consequent reputation and eminence. First, Mercury is direct, and swift of course, and in reception with the fortunate planet Venus, which argues a clear understanding and an upright judgment, and is the forerunner of respect and esteem. Secondly, Mercury is in conjunction of Spica Virginis, an eminent and benign fixed star, which adds both to the mental and wordly acquirements. Thirdly, we find Mercury applying to a sextile configuration with Mars, in familiarity with anothet eminent fixed star. This endows the native with a lively imagination, and an excellent invention. Fourthly, Mercury's triangular rays cast to the ascendant multiplies all these arguments, and strengthens his title to public estimation and regard.

But here are other arguments in favour of worldly honour and esteem. First, because the lord of the ascendant is upon the very cusp of the mid-heaven,

heaven, which ſcarcely ever fails to produce public fame and reputation; and, being in aſpect with an eminent fixed ſtar, ſhows that the native will never live in obſcurity or diſeſteem. Secondly, Jupiter, lord of the mid-heaven, is in his exaltation, in trine of the Sun, which is a moſt illuſtrious configuration. Beſides, the Sun being in reception of Mars proves that the native ſhall be in high eſteem with the public. Yet Saturn's maleſic poſition in the mid-heaven muſt needs reduce the happy effects of the foregoing indulgent ſtars, and give ſome cauſe of vexation and diſappointment. Saturn being lord of the twelfth, the houſe of private enemies and impriſonment, and being poſited in the tenth, denotes many ſtrong and powerful enemies, and ſhows ſome reſtraint of liberty, with temporary loſs of honour and reputation; yet it nevertheleſs demonſtrates that honour ſhall eventually court him, and the malignity of his enemies be totally baffled.

The poſition of Mars in the ſeventh houſe, in oppoſition to the aſcendant, renders the native obnoxious to a particular deſcription of men; which is alſo confirmed by the Sun's platic quartile to the aſcendant, and the Moon's poſition in the ſeventh houſe, in platic quartile to the mid-heaven and to Saturn. But, ſince Mars and the Sun both befriend the native in a far more powerful degree than they afflict him, it is apparent that all conſequent diſputations will in the end turn out to the native's honour and advantage.

It is here worthy of remark, that this poſition of Mars in the ſeventh houſe is to be found in the nativities of three eminent profeſſors of the aſtral ſcience, who were all contemporaries in the laſt age, namely, John Gadbury, William Lilly, and this native, Henry Coley; all of whom had ſtrong oppoſitions to encounter with their enemies; but they lived to triumph over them, and to ſee their extirpation from the land of the living.

JOHN PARTRIDGE, Profeſſor of Aſtrology.—Born in Lat. 51° 32′.

♄	South Latitude	2	20
♃	South Latitude	1	9
♂	South Latitude	0	36
♀	South Latitude	1	28
☿	South Latitude	2	3
☽	North Latitude	2	18

This native roſe, from a very humble ſphere in life, to be phyſician to his majeſty James the Second, King of England. In the figure we find

find Mars in his exaltation, and in reception of Saturn, with the Moon in oppofition to one, and in quartile to the other. This configuration gave the native a very acute and fatirical turn of mind. The ftrokes of his pen, when directed againft his enemies, were poignant and fevere; and, even when drawn in behalf of his friends, he could not help expofing their inadvertencies, and attacking their weak fide.

In the grand endowments of folid fenfe and underftanding, this native was in no refpect deficient; as is apparent by the fituation of Mercury with the Sun, in the fcientific fign Aquaries; both which fignificators being in the trine of the Moon, and in fextile of their difpofitor Saturn, afford the higheft proofs of a mind enriched with every brilliant endowment.

That the native fhould be rich and fortunate, and arrive to the pinnacle of honour and preferment in human life, is apparent, from the pofition of the two fortunate planets, which behold each other in a fextile configuration, whilft the Moon, lady of the eleventh houfe, the lord of the medium-cœli, and the vital Sun, behold each other in a benefic trine. But this nativity having been already moft completely inveftigated, renders it unneceffary for me to fpeak of its directions.

GEORGE PARKER, Profeffor of Aftrology.—Born in Lat. 52° N.

♄	North Latitude	1	25
♃	South Latitude	1	34
♂	North Latitude	1	9
♀	South Latitude	1	31
☿	South Latitude	1	48
☽	South Latitude	5	4
Right afcenfion of ⊕ is	- - -	228	30

Upon the afcendant of this nativity, we find the fign Leo impedited by the evil and malignant planet Saturn, which exactly defcribes the native's perfon. Mercury and Jupiter being in oppofition to each other, yet both in their own dignities, is a remarkable proof that the native's wit and judgment fhould be vitiated; but the Moon fending a trine afpect to Jupiter, and a fextile to Mercury, corrects this evil influence, and affifts the native greatly. Yet, as fhe is difpofed of by Mars in the twelfth houfe, it declares his enemies would be very powerful, and but too fucceefsful againft him. His public enemies are defcribed by Saturn and Mars; and the Moon perfonates his wife, and fuch as he once

eſteemed his friends. After ſuffering a deal of trouble and affliction, it is apparent he will overcome all, ſince the Sun, the lord of the aſcendant, is located in the aſcendant, and is the ſtrongeſt planet in the heavens, diſpoſing both of Mars and Saturn.

Between twenty-three and twenty-four years of age, the native entered into the ſtate of wedlock. This was effected by the planet Venus directed to the ſextile of the aſcendant. When he was thirty-nine years and three months old, he was taken into cuſtody and accuſed with forming a dangerous plot, but was cleared of this charge, under the aſpect of the Sun directed to the oppoſition of Jupiter. The native wrote many ſmall tracts, and was contemporary with Henry Coley, and John Partridge, by whom he was mortally hated, and who threw out many wicked invectives againſt him. He died in the year 1742, aged eighty-eight years.

JAMES USHER, Archbiſhop of Armagh in Ireland.—Born in Lat. 53°.

♄	South Latitude	0	21
♃	North Latitude	0	32
♂	North Latitude	1	45
♀	North Latitude	2	47
☿	South Latitude	0	3
☽	South Latitude	1	6

Upon this horoſcope we have Gemini aſcending the eaſtern angle, with Mercury, its lord, in conjunction of Saturn lord of the tenth and ninth houſes, who is poſited in the tenth, and caſts a friendly trine to the aſcendant, and to the planets Venus and Mars. Theſe are eminent arguments of ingenuity and learning; and ſhow the native will inherit a more than ordinary capacity and underſtanding, becauſe all the ſignificators, which govern the mental faculties, are in aerial ſigns.

Boetius, ſpeaking of this native, ſaith of him, that he excelled, with a moſt ſingular judgment, in the oriental languages, and in all abſtruſe and occult knowledge. Dr. Prideaux alſo ſtiles him a rich magazine of ſolid learning, poſſeſſed of all the curious ſpeculations of antiquity.

In this nativity we find ſix of the planets elevated above the earth, and Mercury, lord of the aſcendant, in the moſt exalted part of the heavens, in conjunction with the Moon's fortunate node, and the ſun-beams

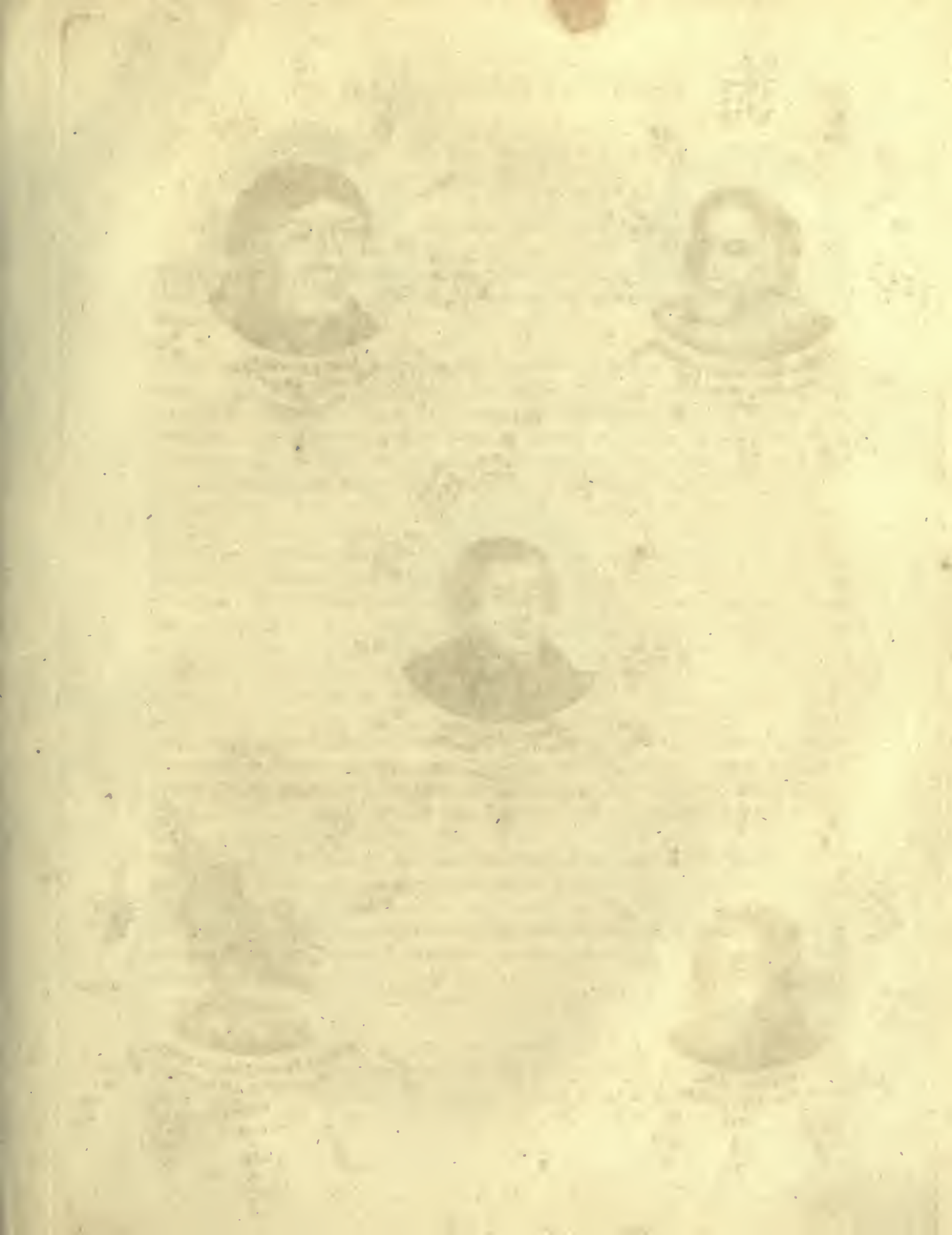
occupying the cuſp of the ninth houſe; which, aſtrologically conſidered, portends the going out of his glory and fame into every part of the earth.

In the year 1600, and in the twentieth of his age, he was created Maſter of Arts, a thing at that time of day not very common in either of the Univerſities; it was therefore a greater demonſtration of his piety and abilities, and of the reſpect paid him by the learned. He had then operating the Sun directed to the ſextile of Venus, and to the midheaven alſo. In the year 1612, aged thirty-two, he was promoted to the dignity of a Doctor in Divinity; at which time he had the midheaven directed to the ſextile of the Moon. In the year 1624, and in the forty-fourth year of his age, he was created Archbiſhop of Armagh, and Lord Primate of Ireland; though he was not put in poſſeſſion thereof till two years after. He had now the Sun directed to the ſextile rays of Jupiter upon the cuſp of the eleventh houſe, in the higheſt dignities; and therefore moſt admirably ſignificant of theſe honourable preferments.

Soon after this native was created archbiſhop, he was afflicted with a violent fit of ſickneſs, which continued for nine months. The aſcendant was then directed to the oppoſition of the Sun, and the Sun to the quartile of Mars, which direction, falling in Cancer and Piſces, denotes it to be of the putrid kind, and of long continuance. In the year 1640, being ſixty years of age, he came to England, under the impulſive force of the midheaven directed to the quartile of the Moon, and the Part of Fortune to the ſextile of Mars. He was requeſted, in the year 1647, by the benchers of Lincoln's Inn, to engage conſtantly to preach before them, and they would allow him a conſiderable maintenance; it being then the time of the biſhops' perſecution. At this time he had the Moon directed to the ſextile of Jupiter, and the aſcendant to the trine of Venus.

In the year 1655, on the twenty-firſt day of March, this learned and pious churchman, after he had been ſeventy-five years a pilgrim on the earth, and fifty-five years a preacher of the goſpel, died at Ryegate in Surrey. The directions operating were, the aſcendant to the oppoſition of Saturn, lord of the eighth houſe of the nativity, and the Part of Fortune to the oppoſition of Mercury.

NASC-



312.8
12.8
JAMES USHER Archb.p of ARMAGH.
Born Jan.y 4. 1H. 3m. P.M.
1580

108.24
198.21
Cor Leonis
Oculus
NASC-ERASMUS.
Born Oct.r 27. 16H. 30m. P.M.
1467.
From Origanus.

233.37
323.37
MARTIN LUTHER.
Born Oct.r 22. 1H. 10m. P.M.
1483.
From Origanus.

4.41
91.41
BISHOP HALL.
Born July 1. 5H. AM.
1574.

85.55
175.55
69
Pleiades
Spica
NASCIT PHILIP MELANCTHON.
Born Feb.r 16. 7H. 6m. P.M.
1497.
From Origanus.

NASC-ERASMUS, of Rotterdam, in Holland.

Elevation of the Pole, 54°.

In this nativity we find Mercury and Venus posited in the ascendant; a proof of volubility and freedom of speech; and being also in an airy sign, beheld by a benefic trine of Jupiter from the ninth house, declares the native to be a person of strong natural parts, and rich mental endowments.

The learned Cardan has shown, that the reason why this native abandoned his own country, and undertook so many complex journeys, was because the luminaries were in the dignities of Mars, with the lord of the ninth in the ascendant, in the conjunction of the lady thereof, in a moveable sign. The same ingenious author further observes, that, while the midheaven was under the direction of the sextile rays of Venus, the native enjoyed times of happiness and rest. This was most completely felt about the thirty-fourth year of his age, but its continuance was short. His fifty-sixth year proved a most dangerous and unsuccessful one to him, for he then laboured under the baneful opposition of the Moon to Jupiter, stimulated by the quartile irradiation of Mars. He died in the seventieth year of his age.

MARTIN LUTHER.

The nativity of this celebrated divine is remarkable for having so many planets located in the ninth house. Saturn and Mercury are in conjunction in the sign Scorpio, which affords a striking presage of the zeal and perseverance of his mind; whilst the five planets in the ninth house declare his success in religious controversy. There is no need of pointing out the several directions; they are already considered by the ingenious Mr. Gadbury; and it will be no improper exercise for such of my readers who have an inclination to become further acquainted with this science, to collect the several configurations and directions from the horoscope in the annexed plate, and to equate and bring them up, according to the rules heretofore laid down.

The directions of all these nativities, which are selected from Mr. Gadbury, by way of example, are so eminent and remarkable, and the characters of the different natives so well known, that they comprise a most excellent set of EXERCISES for any person desirous of learning the astral science.

BISHOP

BISHOP HALL.—Born under the elevation of the Pole of 53°.

♄	North Latitude	2	32
♃	South Latitude	0	39
♂	South Latitude	1	40
☿	South Latitude	3	19
☉	South Latitude	1	1
☽	North Latitude	0	8

The nativity of this eminent divine was found after his death in his pocket-book, written by his own hand; and, having been ſpoken of by many profeſſors of the ſcience, can receive but little new light from my pen.

This native was committed to the Tower, with eleven other biſhops, when in the ſixty-ſeventh year of his age. He had then operating the Dragon's Tail to the midheaven; and the continuance of his impriſonment is moſt aptly denoted by the teſtimony of the lord of the aſcendant in the twelfth houſe, which is the only light of time above the earth. His death happened in the eighty-ſecond year of his age, under the anaretic influence of a quartile of the Sun and Moon.

PHILIP MELANCTHON.—Born in Lat. 49° 5′.

The horoſcope viſibly declares this native to be of ſhort ſtature, and of a hot and dry temperature: but the teſtimonies of his excellent endowments are many and various. Venus in conjunction of Saturn; Mars in conjunction of Jupiter; the Moon in the exaltation of Mercury; Mercury in the ſcientific ſign Aquaries; and Saturn and Venus in trine of Jupiter and Mars; are eminent arguments of the native's illuſtrious qualifications.

Hiſtory abundantly furniſhes us with inſtances of the native's aſtoniſhing proweſs in the occult and refined arts, and in the doctrine of philoſophy and divinity. He was a friend to every department of uſeful literature; and took great pains to purge aſtrology of its groſs and miſtaken parts, by tranſlating the books of Ptolomy out of the original Greek into pure Latin; in his preface to which he has moſt learnedly and ably defended the ſcience from the laſh of its ignorant and uncandid oppoſers.

II
♀ 29 „ 12
♄ 27 „ 16
☿ 25 „ 45 ℞
☉ 13 „ 21
Aldebaran
Pollux
Algol
Regulus
Spica
GEORGE III.
Born May 24th 7 H. 5 m. 40 A.M. 1738.
Calculated by the ingenious Mr Charles Brent.

GEORGE III. KING OF GREAT BRITAIN.

Were I to enter minutely into a calculation of this nativity, the event might be prejudicial to many, and draw upon me the contempt of ſome and the reſentment of others. Therefore, ſince it is my wiſh to give offence to no party, nor to ſtir up the embers of ſtrife and diſſenſion amongſt the different orders of ſociety, I ſhall content myſelf with making only a few remarks, whereby the inquiſitive reader may be led to a contemplation of thoſe celeſtial influences, which ſtimulate and govern the actions and purſuits of men, and form the baſis of all ſublunary events.

Upon the oriental horizon of this illuſtrious geniture, we find the noble and princely ſign Leo aſcending, with Caput Algol and the benefic Jupiter moſt glorioufly elevated in the medium-cœli, the houſe of kingly honour, eminence, and unbounded ſovereignty; which are true emblems of that univerſal joy, of that glory, honour, and renown, wherewith his majeſty moſt deſervedly aſcended the Britiſh throne. As to the ſignificators of temperature and diſpoſition, no geniture in the world ever produced more evident proofs of that rectitude of principle, of that benevolence of heart and mind, of that regard to juſtice, mercy, and truth, which aſſimilates the human nature to the divine image of the Deity, and forms the interior of a patriot king. That the reſult has uniformly kept pace with this deſignation, I am ſure no good man, nor any loyal ſubject, will deny.

The moſt remarkable circumſtance in this geniture is the congreſs formed in the eleventh houſe; which it is my wiſh that every ſcientific reader would pay particular regard to; and I have no doubt but they will readily make out, by the rules heretofore given, a pretty correct preſage of all the principal public occurrences that have happened during the preſent reign.

Whoever turns to page 166 of this work, will find it laid down as a fundamental principle in the rules of this ſcience, that, by the conſtitution of the eleventh houſe, that is, of the configuration formed therein, we deduce all enquiries concerning friends and friendſhip, hope, truſt, expectation, or deſire; alſo whatever relates to the fidelity or perfidiouſneſs of friends; or to the counſellors, adviſers, aſſociates, favourites, flatterers, or ſervants, of kings, princes, or men in power. The co-ſignificators of which are the Sun and Aquaries.

I would now wiſh the planets in the eleventh houſe to be well conſidered, their tendency and deſignation aſcertained, and compared with the revolutional figures of the royal horoſcope, in thoſe years when any remarkable national event came to paſs. The reſult would not fail to enlighten the underſtanding of moſt men, and would lead the mind to an unalienable love and attachment to the perſon and family of our moſt gracious ſovereign.

For example; let the radical horoſcope, the revolutional figure for the thirty-eighth year of his majeſty's life, and the ſcheme of the American æra of independence, be projected by the ſide of each other: let the cardinal houſes be well conſidered, with the manner in which they aſpect or irradiate each other; and give the reſpective ſignificators, as their poſitions are found to vary, their true and genuine implication, according to the known and eſtabliſhed rules of the ſcience; and I am bold to ſay, that no one will be at a loſs to account for thoſe unhappy events, which have ſeldom been attributed to the right cauſe.

The NATIVITY of our Bleſſed LORD and SAVIOUR JESUS CHRIST.

Upon this nativity I ſhall not venture to give any opinion of my own. It was calculated above a century ago, by that learned and ingenious author, Dr. John Butler, chaplain to his grace James duke of Ormond, and rector of Litchborough, in the county and dioceſe of Litchfield. He publiſhed it in an 8vo volume, with a very learned and ingenious introduction, ſupported by a ſet of Chronological Tables, calculated to place the day and hour of our Saviour's birth at a certainty beyond diſpute; and, as that book has been many years out of print, and is now become very ſcarce and valuable, I have thought proper to copy that part of it which contains the immediate calculation of this nativity, in the doctor's own words, without adding to or diminiſhing from the text, or preſuming to introduce any remarks of my own.

The geniture, or figure of birth, diſplayed in the annexed plate, was alſo projected by this learned author, which I have cauſed to be carefully engraved from a corrected copy in the doctor's own hand; and I flatter myſelf, that the reputation which this tract has acquired in every part of Europe, added to the reſpectability and eminence of its author, will not fail to render it highly acceptable to the reader. The following extract commences with page 256 of the doctor's book.

Of

at the Birth of Christ, the Eastern Astrologers Worshipped Jesus Mat. chap. 2.

Of the punctual Hour of the Day, and Minute of that Hour, whereon Jesus Christ *was born. Proved by the unerring Canons of Astrology.*

☽	North Latitude	0	46	Ob. Asc. Ascen.		181	41
☊	South Latitude	0	42	Ob Desc.	☉	271	45
♃	North Latitude	1	17	Ob. Desc.	☽	31	55
♂	North Latitude	0	41	Ob. Desc.	♀	312	59
♀	South Latitude	1	1	Ob. Asc.	♃	189	40
☿	South Latitude	2	2	Ob. Asc.	⊕	294	7
R. a M. H.	-	91	41				
R. a ☉	- -	172	11				

That we may see at length how fitly the nativity of Jesus Christ suits with all passages of his life, as also with his qualities and complexion, we must first examine how the accidents of his life do lead us, as the star did the wise men, to the place, and to the moment of time when he was born. That Jesus was born at Bethlehem in Judea is past dispute. Here the longitude is commonly reputed different from the meridian of London in England (for which place our tables are framed) two hours and forty-six minutes: and by so much time, it seems, it is twelve of the clock at midnight with them sooner than it is with us. Here also, as is vulgarly esteemed, the pole is elevated at the nearest guess some thirty-one degrees of north latitude and fifty minutes. Now the time, as it is esteemed vulgarly, wherein Christ was born under this elevation, was the night before Saturday the twenty-fifth of December, in the forty-fifth Julian year, ending, at what time the cycle of the sun was nine, and of the moon one; and, the year being bissextile, the dominical letters were DC.

Now, that out of this night we may procure the certain moment wherein the blessed birth happened, we must first ascertain the accidents of his life. And these are as follow: First, his birth happened in an honourable hour; for on that very night both angels and men came in to adore him. Secondly, in the same year, and about forty days after he was born, persecution followed, and he was forced, young as he was, to fly for his life into Egypt. Thirdly, his return out of Egypt happened at almost, or about, two years of age.

At twelve years of age and some hundred days over, he had great honour and praise by disputation with the doctors in the temple at Jerusalem. At about twenty-five years of age, according to Suidas, he was constituted a priest of the order of the four-and-twenty. At six days over

over twenty-nine complete years, he was baptized, and entered into his miniſtry; and at the ſame time he was forty-days tempted of the devil; and at the end of thoſe was very contemptuouſly caſt out of Nazareth by the rude rabble there. Yet, notwithſtanding, he was very well received at Capernaum; and at Jeruſalem he drove the buyers and ſellers out of the temple. And laſtly, after three years and three months ſpent in his miniſtry, at thirty-two years of age and one hundred and one days over, he was crucified upon Mount Calvary, between two thieves, and died upon the croſs. But, although he lived unto that time, yet it was about ſix months ſooner, at what time the Jews conſpired againſt him to kill him at the feaſt of tabernacles; and about two months before the time he was condemned by the Sanhedrim, and a proclamation was iſſued out to take him. Now may we find a time, according to the experienced rules of art, to ſuit fitly with all theſe accidents, and ſuch a time as ſhall aptly deſcribe him to be the man that in Holy Writ he is ſet forth to be. Then ſay I, it is a certain argument that both the day, hour, and minute, of Chriſt's birth are demonſtratively determined. And ſo will all acknowledge, who know what Aſtrology is.

The DIRECTIONS *of this* NATIVITY, *whereby the genethliacal Scheme of Birth is verified.*

	ob.	aſ.	a.	d.	ye.	d.	
☽ to Algol's Head -	32	7	0	12	0	74	The flight into Egypt.
M. H. to ☌ ☉ - -	92	11	0	30	0	185	
☉ to □ ☽ - -	294	45	0	38	0	235	
☉ to ☿ with Lat. -	271	36	0	7	0	40	
To ☿ without Lat. -	272	42	0	57	0	352	
M. H. to ☌ ♀ at -	93	8	1	27	1	172	
Aſc. to □ ☿ - -	183	22	1	41	1	259	The return.
☽ to Ter. ♀ ☋ ☉ -	34	7	2	12	2	85	
☿ to Flying Vult. ♍ -	518	0	0	0	0	0	
♃ To Ter. ♃ -	192	43	3	3	3	35	He increaſed in wiſdom.
♃ To △ ♄ - -	193	54	4	14	4	108	
☽ To △ ☉ - -	36	45	4	30	4	206	
☽ To △ ☿ - -	37	26	5	31	5	208	
♄ to △ ♀ - -	0	0	0	0	0	0	
M. H. to □ ♂ - -	97	33	5	52	5	348	Bodily diſtempers and worldly affronts.
Aſc. to ☌ ♂ - -	188	5	6	24	6	180	
M. H. to □ ♃ -	99	22	7	41	7	331	

Aſc.

	ob.	af.	a.	d.	ye.	d.	
Asc. to ♃ - -	190	1	8	20	8	166	Healthful.
☽ to ♂ - -	42	11	10	16	10	152	Slanders.
♃ to △ ♀ - -	100	13	10	33	10	243	A pleasant time.
♀ to ✱ ☽ - -	324	57	11	58	12	52	The disputation with the doctors.
⊕ to △ ♃ - -	306	15	12	6	12	119	
⊕ to △ without Lat.	0	0	12	14	12	138	
Asc. to △ ♄ Lat. -	193	58	12	17	12	169	
Asc. to △ ♃ without Lat.	194	1	12	20	12	193	
IXth to △ ♃ Lat. -	73	46	12	5	12	101	
⊕ to △ ♄ - -	310	3	15	56	16	61	Gain by old folks.
☽ to contra-an. ♀ -	48	37	16	42	16	345	His mother ill.
☉ to contra-an. ♃ -	289	5	17	20	17	214	His father ill.
IXth to ♂ ♄ - -	77	43	16	8	16	98	Scorned at for his piety.
♀ to ✱ ☉ - -	329	22	16	23	16	278	Favour of great men.
Asc. to △ ☍ -	200	24	18	43	18	361	A very pleasant time.
⊕ to ♂ ♀ - -	315	56	21	49	29	52	Honoured for his piety.
IXth to △ ♀ -	83	48	22	3	22	136	
☽ to □ ♀ - -	54	23	22	28	22	291	Scorned and hated for the same.
♃ to ☌ ☽ - -	212	35	22	55	23	92	
☽ to Rigel - -	56	10	24	15	24	221	Elected into the order of the four and twenty.
♀ to □ ♄ - -	340	24	27	25	27	299	More hatred for religion
♃ to ✱ ☉ - -	217	16	27	36	28	0	Respect from great men for his religion.
☉ to □ ☽ - -	99	45	28	0	28	150	Great affronts from all sorts of people for his piety and religion.
♃ to ✱ ♂ - -	218	19	28	39	29	25	In Jan. he was baptized, and began to preach, and was successful in gathering disciples.
M. H. to □ ☽ -	120	8	28	27	28	317	He was by means of this affronted and cast out at Nazareth.
IXth to Castor's Head at	0	0	0	0	29	&c.	His ministry.
☽ to the Goat -	63	7	31	12	31	240	
M. H. to Hydr. Heart	122	37	31	12			
Asc. to ☌ ☽ -	212	50	31	9	31	222	He was crucified.
Asc. to ☌ ☽ with Lat.	213	2	31	21	0	296	

Now, as Chrift had a real body made of a woman, fo was it no fmall argument of the reality of his body, in that it fubmitted unto the impreffions of the ftars, as do thofe of other men. For, although the immeafurable power of the fpirit upon him was able to fway, and did fway, all impreffions and inclinations of nature, fo as to fubject them abfolutely to be obedient in all things unto the command of his holy will, yet were not only the complexion of his body, but alfo the qualities of his mind and affections, much of them preffed and wrought by the power of the heavens. Only excepted, that, whereas he was born without fin, neither evil planets, nor evil afpects of any planet, could have that advantage to work upon his manners and difpofition, fo as to incline them with fuch command as they do by others. But, as for the accidents of his life, in refpect of what befel him, as for matter of love or hatred, ficknefs and health, life and death, the ftars had as free and full liberty and power over him and his body as upon any the leaft of us. For, though he was able, by fpecial authority of his own, to force the utmoft power of ftars, or heaven, yet herein lay his humility, and his charity in that humility, in that he voluntarily fubmitted his body to be ordered according to the courfe of nature: whereas, would he himfelf, he might have made it lord over all that nature could do. And, though he raifed the bodies of others from death unto life, in defpite of nature, yet would he fuffer his own body quietly to be ordered even as nature would herfelf.

Thefe things confidered, next come we to meafure the time between the accidents of life and time of birth. It is obferved, and a continued experience has verified it according to obfervation, that, (unlefs fome fpecial interruption intervene, either by a tranfit, or fome revolution utterly croffing,) from the fignificator in a nativity unto the promittor of the thing fignified, there are ordinarily fo many times one year and five days and eight hours as there are degrees either of afcenfion or defcenfion between the one and the other. The moft remarkable accident of Chrift's life, that we can work by, was his death, and the manner of it at the end of thirty-two years and an hundred and one days after birth. To bring this about, the Moon claims nothing as a fignificator. The Sun feems to proffer fomething, as if his direction to the quartile of the Moon fhould proclaim fome fuch matter. But then the Sun, being neither giver of life, nor years, in this nocturnal geniture, could hardly have fuffered fo fatally by that quartile, that death fhould follow upon it. And befides, upon examination it appears, that the direction came up fome years too foon for thirty-two, in what pofition foever placed under ground. And now therefore, if neither Sun nor Moon were actors

actors in suffering that direful fate, then it follows, that certainly it was that point of the scheme which is called the ascendant. And, if so, then it was either the direction of the ascendant to the quartile of the Sun, (and thus it was a ten-o'clock birth, and Virgo ascended;) or it was the opposition of Mars a quarter of an hour after the same, Virgo ascending. Or it was the opposition of the Moon, and then was it a midnight birth, and Libra ascended; or it was to the opposition of Saturn, and then was it a birth at almost half an hour past eight in the morning, and Scorpio ascended. But, of all these, none will suit with a description of the person, and the other accidents of his life, but that of the ascendant to the conjunction of the Moon. The Moon at midnight of the forementioned day, we find in the sign Aries, and in twenty-eight degrees and one minute thereof, upon the cusp of that which is called the eighth house of heaven, or the house of death; and there is she nearly in conjunction with a star called Algol's Head, which is one of the most malignant stars in the whole heavens, and disposed of by the planet Mars, who is the lord of the native's professed enemies, and also of death. The Moon of herself is naturally a giver of life; but, as she sits upon the house of death, and disposed of as she is, she signifies a murderer: and, as for the persons she should work it by, they are the common people and rude rabble, and especially women, whom she naturally represents; and the chief magistrate of the place, whom also she represents by accident, by virtue of that dominion which she claims in the tenth house, or house of honour and dignity; and some ecclesiastical person or persons by accident also, as she has dominion in the ninth house; and lastly soldiers, as she is disposed of by Mars, who naturally signifies men of war. Now, all these significations so fitly meeting in the Moon, and she so aptly representing a murderer, how readily stands she to serve our purpose? To proceed therefore, we find the oblique descension of her in that degree and minute to be two hundred and twelve degrees and fifty minutes: but, if we consider her latitude, the oblique descension will prove two hundred and thirteen degrees and two minutes. Next, as for the time when the ascendant fell under this direful direction, we must allow some time for the strength of constitution, which this scheme, posited after this manner, seems to afford the native to wrestle with the strokes of death. For Jupiter, a benevolent planet, lord of the sixth, and in the ascendant, together with his antiscions in the sixth, and a sextile of the Sun lighting there also, bespeaks an healthful body, and of a very strong constitution, and lustily able to struggle with its destinies, before death shall get the mastery. Wherefore we must not lay the ascendant under the opposition of the Moon just upon the very day of death, but some weeks before it. And, seeing we have an opposition, first without latitude,

tude, and then with it; we therefore lay the introduction to this fatal murder firſt, under the oppoſition with latitude, and that was at the end of the feaſt of tabernacles, at what time the Jews firſt took up ſtones to ſtone him; but he eſcaped away and hid himſelf; and this was ſomewhat before the very day of his nativity, at the end of thirty-two years of age, on the 17th of October. Now, between the oppoſition without and the oppoſition with latitude are ſeventy-four days, and, during this time, Jeſus was ſtruggling with croſs fates, and preached privately in Judea, and not openly, for fear of the Jews: only, at the feaſt of dedication, he appeared in vindication of the blind man, unto whom he had given ſight. But at that feaſt again, took they up ſtones to kill him, and they ſought to take him, but he eſcaped, and went away beyond Jordan: and this was about the twenty-fifth of December, at thirty-two years of age: and yet he lived three months ſtill after that, but then it was as a wounded perſon, all the while debating with death: for the Jews condemned him to die abſolutely, and laid wait to take him, and he could not walk openly among them any more, but went away beyond Jordan unto Ephraim on the borders of the wilderneſs. To meaſure therefore from the 17th of October, or the morrow after the feaſt of tabernacles, in the thirty-ſecond year of Chriſt almoſt ended, unto the day of his nativity, there are thirty-one years and two hundred and ninety-ſeven days; which, turned into degrees after the rate of one year five days and eight hours to a degree, (as was before mentioned,) do make thirty-one degrees and twenty-one minutes; and theſe again ſubtracted from the oblique aſcenſion of the Moon's oppoſition in Libra, twenty-one degrees one minute, which is two hundred and thirteen degrees two minutes, do make the oblique aſcenſion of the aſcendant to be an hundred and eighty-one degrees forty-one minutes; and that oblique aſcenſion, under the elevation of thirty-one degrees and fifty minutes, places the aſcendant of this nativity in the ſign Libra, one degree twenty-ſix minutes; and from the oblique aſcenſion of the aſcendant, one hundred and eighty-one degrees forty-nine minutes, ſubtracting ninety degrees, the right aſcenſion of the mid-heaven muſt be ninety-one degrees and forty-one minutes; and the right aſcenſion placeth the mid-heaven itſelf in the ſign Cancer, in one degree thirty-three minutes: and now again ſubtract we the right aſcenſion of the Sun, which is two hundred and ſeventy-two degrees eleven minutes, from the right aſcenſion of the mid-heaven, which is ninety-one degrees forty-one minutes; or, becauſe that cannot be, from four hundred and fifty-one degrees forty-one minutes, which is the addition of the whole circle of heaven to the right aſcenſion of the mid-heaven; and the remainder is one hundred and ſeventy-nine degrees thirty minutes of the equator, which turned into

into the hours and minutes of the day, do bespeak the equal time of Christ's birth to have happened at eleven hours and fifty-eight minutes in the afternoon, to which add one minute and thirty-eight seconds for equation, and the apparent time was eleven hours, fifty-nine minutes, and thirty-eight seconds, which comes within a small matter of midnight.

The time of birth being thus proposed, I calculate all the planets places for this time, and direct them to their promittors, together with the ascendant, mid-heaven, and the ninth house, in order to suit all other accidents according to this time, that by so doing it may appear, according to the most experienced rules of Astrology, we have laid the time right. And, this being done, it appears, first, that the angels adored him; but this act had nothing of the stars in it. Then, that the shepherds came and published his glory all over the city, and in thirteen days after came the wise men from the east to worship him; all these were nothing else but the fruit of famous transits at the time of birth: the Virgin's Spike and Arcturus (two great and noble stars) were newly gone by, and, being within orbs, drew after them a goodly race of honour and glory; Jupiter who accidentally represented shepherds, as he was lord of the sixth house, and naturally signified religious persons, or royal priests, being in the ascendant, and near upon the cusp, was much about rising, when the shepherds entered, and drew the priestly kings out of the east to visit him; the Sun, also a significator of honour, was in conjunction of Venus, who had dignity in the ninth, and with the Flying Vulture, a royal star, and the famous Fomahaut, by latitude, was within his beams, with these transits accompanying these honourable directions. First the mid-heaven was nearly coming up to the opposition of the Sun, and the ascendant was hastening after to the quartile of the same, and the Moon also was nearly in trine of the Sun and Mercury. But that which came nearest to the purpose, was the Moon to the conjunction of Algol's Head, at the end of twelve days and odd hours, at the very point of time as the wise men came. Now this Algol's Head is a star of Saturn and Mercury, and, though it be a mischievous star, yet it signifies preferment, though it be with a vengeance at the heels of it. And so it was here. For, the wise men being gone, Herod, by means of their coming, plotted Christ's murder, and forced him to flight. The mid-heaven also to the opposition, and the ascendant to the quartile, of the Sun, acted much such another part as Algol's Head did, giving honour of kings, though not without a mischief in it. But the Moon in trine of the Sun and Mercury, argued an aptness of the native to be honoured both of kings and priests, and of all men in authority.

And, although theſe directions came not up until above four years after, yet, by means of good tranſits, the virtue of them diſtilled ſo long before.

After theſe things followed the flight into Egypt within the firſt year. And this needed no more anger than from what directions gave the preceding honour, as the Moon to Algol's Head, at thirteen days of age; for here Herod plotted his murder; and the mid-heaven to the oppoſition of the Sun at an hundred and eighty-five days end; and the aſcendant to the quartile of the Sun at two hundred and two days end; and to Mercury at three hundred and fifty-two days end; for all this while was our Lord and bleſſed Saviour a ſtranger in a ſtrange land, and an exile who durſt not ſhew his head, neither durſt his parents be known, who, or what, or where, he was. The Sun to Mercury as lord of the twelfth houſe, ſignifies a miſchief by means of private enemies; and yet, as Mercury was alſo lord of the ninth, it helped out of that miſchief, by means of a long journey: with theſe alſo accompanied the Part of Fortune to a quartile of the Moon at two hundred and ninety-three days end; and the mid-heaven to the oppoſition of Mercury at one year's end and one hundred ſeventy-two days: and laſtly, the aſcendant to the quartile of Mercury at one year's end and two hundred and fifty-nine days, (for ſo long continued our Saviour's exile in Egypt.) But when the Moon entered into terms of Venus in Taurus o o, at two years of age and eighty-five days, he returned home with his parents. At much about the ſame time came Mercury alſo to the Flying Vulture, and Jupiter to the North Balance with latitude: and at three years and thirty-five days came Jupiter into his own terms: and at four years and one hundred and eight days, he came to a trine of Saturn: and a little after, at four years and two hundred and ſix days, the Moon gained the trine of the Sun: and in the next year, at five years of age and two hundred and eighteen days, ſhe attained to the trine of Mercury: and Saturn about the ſame time came to a trine of Venus. Now during theſe times Jeſus greatly increaſed in wiſdom; and, beſides that, the grace of God was mightily upon him. Theſe things aptly furthered his great parts by nature. But at five years and three hundred and forty-eight days, the mid-heaven occurred to the quartile of Mars: and at ſix years and one hundred and eighty days, the aſcendant was encountered with an oppoſition of the ſame. And during theſe times Jeſus wanted not his ſhare of worldly croſſes: he ſeems to have been laden with quarrelſome affronts, and likely enough it is that his parents ſuffered in the ſame way, if they eſcaped ſickneſs, and loſſes in eſtate and honour. Moreover, our

Saviour ſeems to have taſted ſome ſharp diſtempers of body himſelf, or elſe very great wrongs from his enemies. But ſtorms laſt not for ever: the aſcendant came to Jupiter, at eight years and one hundred and ſixty-ſix days, and gave him a very halcion time; and he then lived in much love of neighbours and kindred. At ten years and one hundred and fifty-two days, he ſeems to have encountered ſome more misfortunes, or elſe his mother bore them for him, by means of the Moon falling into the pit called the Dragon's Tail. But within three months after, Jupiter coming to the trine of Venus gave him great content, whether it was by means of ſome long journey, or by reaſon of the pleaſure of his ſtudies, or both: however, it was a pleaſant time, and the world ſeemed to welcome him with ſome of her favours.

But, at the end of twelve years and ſome three months over, he began to be taken notice of publicly for his great wiſdom and parts. Venus was lady of his aſcendant, and alſo principal ſignificatrix of his mind. And, at twelve years of age and fifty-two days over, ſhe came, by direction, to a ſextile of the Moon's diſpoſitreſs of his honour and advancement; which is as much as to ſay, ſhe brought him to be well accepted for his inward worth, and excellency of mind, amongſt men of power and authority. And the virtue of this good direction wrought to purpoſe at the paſſover after, at the latter end of March, about ſome forty-one days after the direction happened. But, from this time forward there is no queſtion but he was every year more and more noted and admired, as he came yearly up to the feaſt at Jeruſalem; for at twelve years and one hundred and nineteen days, which was but a month after the paſſover, the Part of Fortune came to a trine of Jupiter with latitude, and about ſeventy-four days after to the ſame trine without latitude; and at one hundred and ſixty-nine days over twelve years came up the aſcendant to a trine of Saturn out of the ninth houſe, with latitude, and eighteen days after that to the ſame trine without latitude; and theſe are directions to credit a man, amongſt ancient and ſerious people, to purpoſe. But that which hit neareſt upon the very week, was the direction of the ninth houſe unto the trine of Jupiter with latitude, which happened at the end of twelve years and one hundred and one days, at the beginning of April, preſently after the paſſover week; and the ſame houſe came to the ſame trine without latitude about forty days after. But, however, the directions preceding and ſucceeding all concurred to heap up the glory of his diſputation amongſt the doctors. Alſo theſe kind of directions made him dexterous at his calling too, in building houſes, and following his buſineſs ſeriouſly, and with great induſtry. After this, at over ſixteen, came the Part of Fortune to a

trine

trine of Saturn, and that was good, but had relation chiefly to his trade, as if he had gained by it in dealing with elderly people. But, half a year after, the Moon to the contra-antiſcion of Venus was ill either to himſelf or his mother, or both. And at over ſeventeen, the Sun fell under the contra-antiſcions of Saturn, and that ſeems to have been grievous to his reputed father. At ſixteen years and ninety-eight days, the ninth houſe came up to the body of Saturn, and then no doubt but he was ſufficiently unhappy in his grave counſels, and met with more deriſion than attention. And they, who formerly had applauded his wiſdom, would be apt enough now to betray their own weakneſs, in changing their ſtory. Yet Venus coming to the ſextile of the Sun a little after, in the ſame year, would not only allay much of that diſparagement, but alſo would be raiſing friends amongſt the more prudent ſort of powerful perſons, to reprove and bridle the licentious lips of envious and upbraiding tongues. At eighteen years and three hundred and ſixty-one days the aſcendant happened upon the trine of Venus, and that was an healthful and a pleaſant time, cleaving off the reproaches of Saturn and envious people. At twenty-two entering, the Part of Fortune fell into the lap of Venus in the fifth houſe, and rendered a time religiouſly pleaſant. And at twenty-two years and one hundred and thirty-ſix days, the ninth houſe got out of the clutches of envious Saturn, and encountered a trine of Venus, in the ſign Gemini. And this undoubtedly gave him to ſee ſavoury fruits of his good counſels and grave admonition, to his great contentment. But towards the year ending, the Moon coming to the quartile of Venus interrupted the pleaſant progreſs of his affairs. And, in the twenty-third year well entered, he met with great oppoſition, as well from men in power as the rabble-rout, greatly gainſaying his ſacred converſation, and this by means of Jupiter falling under the Moon's oppoſition, both without and with latitude, At twenty-four years of age and two hundred and twenty-one days. came the Moon to the Foot of Orion, called Rigel; at what time might poſſibly happen the preferment into the order of the twenty-four, ſpoken of by Suidas, of which he never made either profit, uſe, or advantage, unleſs it were by accident. At twenty-ſeven years and two hundred and ninety-nine days, Venus, lady of the aſcendant and of the ninth houſe, fell upon the quartile of Saturn; and this adminiſtered unto him much of trouble in his mind, and of diſturbances in his religious courſes, and perhaps he met with ſome wrong in his journey to the feaſt of tabernacles, which happened about that time. At twenty-eight years of age complete, Jupiter attained unto the ſextile of the Sun, and that adminiſtered unto him much favour and reſpect from perſons of quality. But, the Sun being at the very bottom of heaven, it ſeems as if all his

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greateſt friends ſavoured him, like Nicodemus, more by night than by day. At one hundred and fifty days over twenty-eight years of age, the Sun was encountered with the quartile of the Moon. And at this time, John the Baptiſt entering into his miniſtry. Jeſus ſeems greatly to have been affronted by people of all ſorts. It is very likely too, that old Joſeph, his reputed father, yielded unto nature about this time; for the Sun ſignifies parents. And whether it was when Saturn came to the oppoſition of the Sun, or now that the Sun came to the quartile of the Moon, we cannot certainly determine; but much about this time it ſeems he left this world for a better.

But now the time draws on, wherein Jeſus began to ſhew himſelf the Chriſt; at this time he was baptized of John in Jordan. His kingdom was not of this world, neither was his miniſtry of men, or by man's authority, but by a divine commiſſion; and by ſigns and wonders it was confirmed to be ſo. We cannot therefore expect influence from heaven for thoſe things which come from beyond heaven; nor muſt we expect a commiſſion from the ſtars for thoſe miracles he acted as it were in defiance of them. And, as for what applauſe followed by virtue of thoſe miracles, we muſt look for the reaſon of it from the Maker of all things, rather than from any created being, though never ſo much exceeding all other creatures. Yet, for ſuch natural paſſages as amongſt his miracles did accrue, we cannot debar nature from executing her office ſtill. And firſt, we find him thruſt out contemptuouſly and rudely at Nazareth, with great ſcorn unto his ſacred function; inſomuch that he removed his houſehold upon it unto Capernaum. And in this great affront his mother alſo ſeemed not a little concerned, who removed her houſehold with him, from where ſhe ſeems to have been bred and born, unto a ſtrange place. Now at this time the mid-heaven, the ſignificator of Chriſt's honour and his mother's perſon, came to quartile of the Moon, which very fitly ſuits with all that happened. The direction came up on the ſixth of November, before the twenty-eighth year was quite run out. But the malice of it laſted not only unto this affront, which was acted in March of the twenty-ninth year entered, but alſo unto the paſſover following, whereat it encountered him with much ſnarling of the Jews againſt him, notwithſtanding all his great miracles. And worſe would it have proved, but that Jupiter, the natural ſignificator of his divine function, came to a trine of Mercury, lord of the ninth. This happened at twenty-five days over twenty-nine years of age, much about the time of his entrance into his miniſtry. And, though we cannot ſay it purchaſed him that honour, yet we can ſafely ſay that it prompted his human mind to comply with his divine commiſſion, and facilitated

his reception, wherever he came, with a kind of luck whereby this direction ſerved him; for God Almighty makes uſe of natural inſtruments to ſerve divine ends. About this time alſo came the ninth houſe to the mercurial ſtar called Caſtor's Head; and the Moon encountered the She-Goat, a ſtar of Mercury and Mars, at thirty-one years and two hundred and forty days. Theſe are ſtars furthering ingenuity, though not without troubles, and ſuch our Saviour wanted not for all the time of his miniſtration, until finally the aſcendant came to the oppoſition of the Moon, firſt without latitude, at the end of thirty-one years and two hundred and twenty-two days, about the beginning of Auguſt; at which time his neighbours of Capernaum began to deride his miniſtry, and the phariſees, complying with the Herodians, made him fly the country; and, laſtly, the aſcendant to the oppoſition of the Moon, with latitude, the aſcendant being in this figure Hyleg, and the Moon, which is Anareta, being on the eighth houſe, deprived him of life, as God had appointed it from the beginning.

Thus we find the time propoſed moſt fitly agreeing with all paſſages of his life, as well as with his death. But yet, to make ſure work, we uſed to compare the ſituation of a ſcheme alſo with the complexion and qualities of the native, before we determine that the time is right. And now to do as much by this; Firſt, it is apparent, by the known rules of art, that Jeſus was born, as it were purpoſely, and that ſo as may be diſcerned by the ſcheme of his nativity, to die a violent death. For here we have the Moon, the common ſignificatrix of life, ſitting upon the very brink of death, upon the cuſp of the eighth houſe: then we find her in conjunction with the very worſt of malignant ſtars, Algol's Head. The Dragon's Tail alſo is in the eighth, in leſs than ten degrees of her: but as bad or worſe than all this is Mars in oppoſition unto Jupiter in the aſcendant, and in quartile with Mercury, and the Sun in the fourth. It is true indeed, that, as he came into the world without ſin, ſo was he above the power of any influence of heaven to be able to hurt him: and, had he not voluntarily ſubmitted unto the infirmities of nature, they had never in the leaſt reached him. And, though the ſignificator of his enemies was ſtronger and better armed than ſuch ſtars were which ſtood for his own perſon, yet was his armour of innocency eaſily able to have overturned all, would he have uſed his mighty power to that purpoſe: but ſuch was his love, that he was willing to lay down his life; and therefore he put himſelf under the power of nature, in order to loſe his life. And hence, by means of this ſubmiſſion, Mars, in the houſe of enmity, the lord thereof, being ſtronger than Venus, lady of the houſe of life, or Jupiter, her aſſociate, placed in that

that houſe, rendered his enemies too ſtrong for him, and backed them with bitter choler, ſpite, and malice, againſt him. The Sun being in quartile to Jupiter and the aſcendant, inclined the magiſtrates averſe both to his perſon and doctrine. Mercury alſo in the ſame quartile inclined the churchmen with the ſame averſeneſs to oppoſe him. Mars in oppoſition exaſperated the men of war. And, laſtly, the Moon ſtirred up the vulgar people to cry him down. And all this might have been as aptly foreſeen by his nativity when he entered the world, as it is now known by his life paſt it.

But, to purſue the reſidue of his perſon, as well as his condition, we find, that Libra, a cardinal ſign, of temper ſanguine, hot, and moiſt, aſcends; and Jupiter is in the aſcendant, near the point of riſing, at birth, in a ſign of his own nature; and Venus, lady of the aſcendant, in Aquaries, a ſanguine ſign too, do all beſpeak him to have been a perſon of a very level temper, and of a ſanguine complexion. Venus, in trine to the aſcendant in the houſe of Saturn, endued him with a ſober cheerfulneſs in his converſation: and Saturn, being in a ſanguine ſign too, in trine of Jupiter in the aſcendant, from the ninth, or houſe of ingenuity and religion, and in dignities of Mercury, with a reception from him in the higheſt degree by houſe, infuſes melancholy into his temper, to mingle with his mirth, and feeds him with a mighty ſtrength of judgment and deep policy: alſo he diſtils gravity and ſerioufneſs into all his actions: and thus Jupiter, Venus, and Saturn, are moſt excellently united in him with the beſt of aſpects. To theſe we may add the Moon, with almoſt a moiety of her orbs in her exaltation, and there in trine of the Sun and Mercury. The Moon is the great miſtreſs of life and nature, and the trines to the Moon do gratify the native, even as ſtrongly as if they fell into the aſcendant. Hence therefore is he armed from the Sun with a majeſtic and a royal preſence, and princely prudence, and from Mercury with as great a ſtock of ready wit and ingenuity; and the rather, for that he is in Cazimi with the Sun, and in ſo ſtrong reception with Saturn. Together with all theſe we find Spica Virginis, a ſtar of the ſweeteſt influence of all the fixed ſtars in heaven, ſitting near upon the cuſp aſcending, and there admirably qualifying for oratory, and that eſpecially in divinity. Arcturus is there too, a princely ſtar, that adminiſters courage and a noble reſolution. Laſtly, the ſign of juſtice aſcends; and Jupiter, the planet of religion, joins with it, to increaſe devotion; and Saturn and Venus are both in ſigns humane and temperate. And, although our Saviour was not as common people are, yet had nature wonderfully ſet him out.

But

But yet there are exceptions. For the Moon is ill placed on the eighth, in an unlucky houſe, and joined with a peeviſh and crabbed ſtar, which muſt needs infect her to be ſo too. Mars is alſo ſet as if he ſtood on purpoſe to deſtroy a nativity ſo oppoſite to Jupiter and the aſcendant; and, being ſtrong withal, he ſeems to threaten all good qualities with an overturn, infuſing nothing but choler, fury, and malice, into the native's head; and, diſpoſing of the Moon, he makes her ſo too. The Sun alſo looks upon the cuſp aſcending with an evil quadrature, and ſuch as uſually renders a native much more proud and ambitious than either wiſe or good-natured; and Mercury, complying with the Sun in the ſame aſpect, endeavours to incline this ſacred perſon unto theft and lies. But what now? Was Jeſus thus? or rather does not Aſtrology belie him? No, neither. For, had theſe evil aſpects courted an ordinary nature unto evil manners naturally, yet would they not have forced him, but he might have overcome all by gracious habits. But much more than this muſt we note in our ever bleſſed Lord Jeſus Chriſt. For, he being born without ſin in his nature, the heavens wrought upon him in a different manner of influence from what they do by us. For, ſeeing that the divine nature withheld ſo as no ſin could enter him, the worſt of aſpects (for matter of qualification) became the beſt unto him. For, by how much an oppoſition or a quartile is a ſtronger aſpect than a ſextile or a trine, may they be withheld from doing harm, they muſt needs aſpect with the greateſt force of their virtues. And thus the oppoſition of Mars, falling into his head, inſtead of fury and choler, adminiſtered the greater courage in him; and the quartile of the Sun, inſtead of pride and ambition, gave him the greater majeſty and wiſdom; and the quartile of Mercury, inſtead of lies, gave him the more prodigious wit; and the Moon with Algol's Head, inſtead of peeviſh, made him the more ſoberly wiſe. But we muſt remember, that, though Chriſt could not ſin, yet die he could. And thus therefore oppoſitions and trines, and evil ſtars, were as evil to him, in as a high a degree, as unto the meaneſt of us; for in all things, ſaving ſin, was he as we are.

Next proceed we to his body, only ſo as to compare that too with our ſcheme. For, though we have no proof either of his ſtature or his colour, yet may we be bold to ſay (by rules of art) that, Libra aſcending, he was ſomewhat inclined to be tall and fair: but this was the leſs, few degrees of that ſign aſcending, and they in terms of Saturn: elſe is there nothing to except, unleſs the Moon, with Algol's Head, may be thought ſomewhat to abate from both. Jupiter in the aſcendant gives an handſome brown feature, hinders not tallneſs, but beſpeaks ſome-

ſomewhat of corpulency; ſave that the trine of Venus from Aquaries, and of Saturn out of Gemini, forbid it. Jupiter gives a grey eye, and ſo ſays Venus; and none can hinder. Venus would gladly beautify the face, by virtue of her intereſt in Libra, and ſomething ſhe does to render it rather fair than brown. And Saturn from Gemini can hinder but very little: he would pacify, but Jupiter and Venus are reſolved to keep up the complexion. Jupiter adminiſters brown hair, and Venus renders flaxen: but Saturn would have it black; whence, between both, Jupiter carries it. Venus gives a pleaſant ſmiling look, and Jupiter denies it: not only Saturn attempts it, but prevails no farther than to render it ſoberly ſerious withal. The Sun and Mercury, with their trines ſo near the cuſp, would fain deform; but Mercury in the Sun has not power to darken. The Sun would only caſt ſwarth; but Jupiter in the aſcendant on one ſide, and the Virgin's Spike upon it on the other ſide, utterly defeat him. Mars in oppoſition would fain ſcarify, but Jupiter ſo near defies him alſo. Laſtly, the Moon between Aries and Taurus contraries but little from the reſt; eſpecially for that ſhe has ſo few rays falling into her boſom. The moſt ſhe does in oppoſition is only, by means of her place in the eighth, and being with Algol's Head ſo near, to wrinkle the brows, and furrow or dent the cheeks, but ſhe wants ſtrength. Jupiter would have a full face, and Venus a round; and ſo it is concluded between them, ſaving that Saturn and the Moon together prevail ſo far as to render it oval.

Laſtly, as for his other fortunes. Firſt, we find his aſcendant and ſixth well fitted with a very ſtrong conſtitution for health. The oppoſition of Mars and a quartile of the Sun and Mercury prevail to harm more by unlucky outward accidents than by inward diſtempers. His houſe of wealth is directly oppoſed by the Moon, lady of the mid-heaven, and is not defended with any good aſpect. His mid-heaven is alſo very low, the lady of it is ſufficiently afflicted; and, being incumbered with a croud of evil aſpects, had no help of either of the fortunes. No, the Sun in the very bottom of heaven beſpeaks that the native's kingdom is not of this world. Only the Moon upon the houſe of death, after void of courſe, is in trine of the Sun, which ſhews to promiſe his kingdom by death, or after it. His ninth houſe has the help of both the fortunes. But Saturn bodily dwells there, and hatcheth a world of croſſes, both in his functions and long journeys. His houſe of enmity is very ſtrong, with the lord thereof therein, and at home in his own houſe, and threatens malice enough. The eighth houſe is even malignant too; and ſo is the lord of the twelfth, ſaving his trine to the Moon. But this lord is under the Sun, weakens his force,

and discovers all his private spleen. His fifth house, or house of children, has a rich jewel in it; and the lord thereof looks pleasingly upon the ascendant, which argues he had a body sufficiently fruitful for issue. The lady of the ascendant also in the house of children, in trine to the lord of that house, and both in good aspect unto the house of marriage and the lord thereof, do all agree, that it was no hindrance in nature which rendered our Saviour wifeless or childless. No, it was his great gravity, or rather his infinite piety, which, for the kingdom of Heaven's sake, led him to despise nature's treasures. And hence came it to pass, that the church was his only spouse; and by her hath he a numberless offspring of holy saints unto his children. The lord of the sixth is in the ascendant, and the great fortune; whence were his servants true and faithful; only one Judas (when that sixth house came by direction to the quartile of Mercury, in the entrance of the house of enmity) fatally betrayed him; and the rest, more out of fear than for falsehood, forsook him and fled. The lord of the ninth is very low, and in quartile of Jupiter and Mars, and in conjunction of the twelfth lord; which rendered his friends men of low condition, and befriending him more by night than by day; as being terrified by mighty enemies, and not encouraged by any outward promises from himself. The lord of the third is in the house of enmity, and thence rendered most of his neighbours bitter and envious, especially during the times of ill directions operating. Only Jupiter, having dignities in that house, made other of his neighbours and kindred as much his friends. Lastly, the Sun upon the cusp of the fourth seems fitly to comply with that sovereignty which attended upon his death, and appeared by his resurrection and ascension into heaven. When Adam entered, the Sun was just upon setting. When Jesus Christ was incarnated, he was just upon rising. But at his birth he was at lowest. For it was not the Sun of the Firmament, but the Sun of Righteousness, who arose with healing in his wings.

Such was the fortune of our Saviour, during his progress through this earthly world; and such were the qualities of his human mind, even, as the stars describe them; and such was the complexion of his human body, just has the heavens do bespeak. And, though we never saw his person, or any true portraiture of the same, yet know we, by the scheme of his nativity, that he was a man somewhat tall of stature, of an oval face, of a ruddy complexion, between fair and brown, of a grey eye, yet sharp and piercing, of a bright brown hair, of an high forehead, of much beard, of a pleasant look, smiling, yet soberly serious, and of a body well composed, and indifferently set, between slender

ſlender and corpulent. And all this know we by the canons of Aſtrology. And that thoſe canons are true, it is no ſmall evidence, in that all the known paſſages of his life ſo punctually comply with them. And, be theſe canons true, (as we know by multitude of experience that they are certainly ſo,) then it appears by theſe canons, that at midnight of December the twenty-fifth day, was 1668* years complete, ſince his birth. And every birth-day of this our ever bleſſed Lord and Saviour Jeſus Chriſt falls on the twenty-fifth day of December. His life points out the very moment of time whereon he came into the light. And the ſcheme of the heavens to that moment is a true picture of his life; and ſuch as no moment can ſhew again, in any hundred years time, before or after.

To theſe may be added, the frame of the heavens at his death, ſo fitly ſuiting with the time of the great buſineſs in hand, and deſcribing what was done. And firſt we note, that on the over-night of the paſſover feaſt, at what time our Saviour was apprehended, the ſign of the fourth houſe in the nativity (which always carries with it the character of death, or the end of every matter) was then aſcending; and the Sun, which was therein at birth, was then in the bloody ſeat of Mars in the radix, which was at that point of time the fourth houſe, or the bottom of heaven, ſhewing all the glory of his preſent life to be lying in the duſt, and his end of days haſtening apace to overtake him. The malignant Saturn was upon the houſe of pleaſure, enviouſly eclipſing all his mirth: Jupiter, who was radically a great aſſiſtant in the aſcendant, was the lord of the aſcendant, and ſignificator of life at this time, but was locally in the houſe of ſervice and ſlavery, in conjunction of Mars, lord of enmity in the nativity, and now lord of his end, who was greatly afflicting him in the radical place of Saturn. The ſignificator of Judas in this ſcene was Mercury in his detriment and fall in Piſces, who, as he ſtands in the third, with the lady of the mid-heaven in conjunction, and diſpoſes of his maſter in the ſixth, afflicts him with a malignant quartile; and laſtly, the Moon, which was radically in the eighth, or houſe of death, was now lady of death, and, being advanced unto the top of heaven, ſeemeth to ſtand there trampling on the head of the Sun in the fourth, as it were in his grave, with her worſt of rays, and they too not a little poiſoned with the nearneſs of the Dragon's Tail. Such was the ſtate of heaven at his apprehenſion by Judas and his company at twelve o'clock at night, on the evening preceding Friday the third of April.

* The year in which this author wrote, and calculated our Saviour's nativity. Let it be remembered, that the alteration of the ſtile has nothing to do with this calculation.

As,

As the Sun approached the aſcendant, Jeſus was led before Pontius Pilate, the Moon in the ſeventh maliciouſly oppoſing; for ſo the judges at his firſt apprehenſion became now his accuſers, and, poſſeſſing the natural ſign of Chriſt himſelf, which aſcended at birth, and which was the ſign of juſtice, as the *labourers in the vineyard*, under pretence of religion, caſt they him out of his own: and Mercury and Venus, one ſignifying the traitor, and the other the magiſtrate into whoſe hands he was betrayed, were then in the twelfth, acting the part of private enemies. But, as the Sun drew into the eleventh, or houſe of hopes and friends, and there infected by the envious place of Mars in the radix, Pilate alſo, his ſome-while friend, yielding at laſt to the oppoſition of the Moon, or the rabble, and turning enemy, condemned him to be crucified.

And, by that time the Sun in the radical chair of Mars came into the houſe of honour, the Sun of righteouſneſs was lifted up upon the croſs, as if he was haſting towards heaven, and that in order to draw all men after him. And here the Moon, ſignifying the rabble, oppoſes him with bitter railings. Saturn upon the eleventh, and lord of enmity, complies with them to deſtroy his hopes; and Jupiter, lord of the ninth ſignifying the prieſts, and Mars the ſoldiers, being both in the twelfth, are private enemies. But finally, as they continue railing and reviling, lo! at the very point of high noon, an univerſal darkneſs overwhelmed all, and the Sun himſelf bluſhed to behold what curſed things were acting. The Sun was now where Mars was at birth, as it were diſpoſed of by his mortal enemies. Jupiter, which aſcended at birth, was in the hands of Saturn, in his very ſeat of the radix, as it were in the dungeon of bitter reſtraint, and Mars, the natural enemy, was afflicting him there. The Moon, which was radically lady of the mid-heaven, and placed upon the houſe of death, was now at length ſettled and ſeated together with the Dragon's Tail upon the aſcendant, or the ſeat of life, as who would ſay, the utmoſt period thereof is now expiring, and, even as the darkneſs fell, the Moon upon this place of life was juſt under-ground with it.

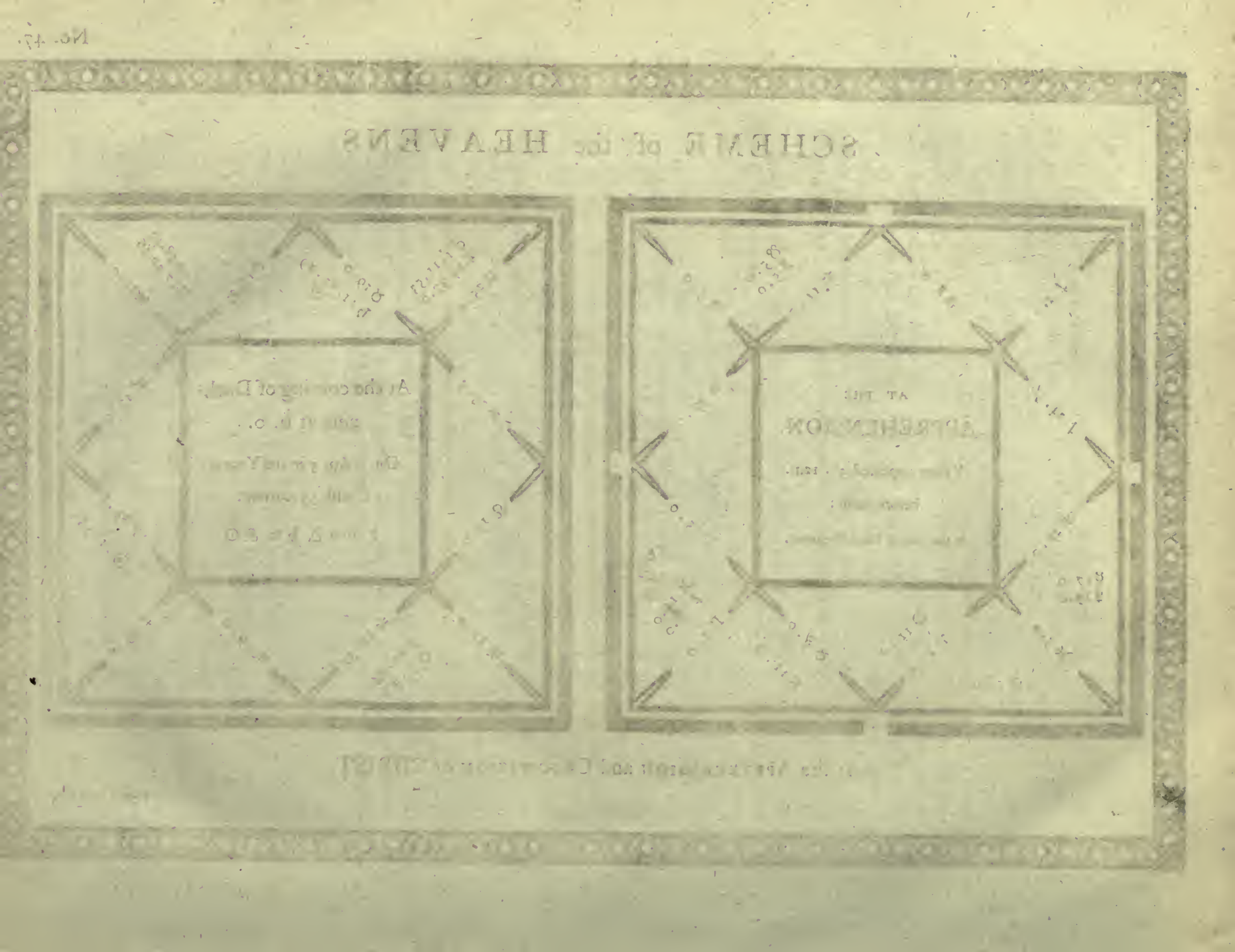
Laſtly, at three in the afternoon, the darkneſs vaniſhed, and the light returned; and then was the Sun falling into the houſe of death, ſtill being in oppoſition of the Moon. Saturn was in the ninth, enjoying the eccleſiaſtical, and Mars in the tenth, uſurping the civil, authority. But, as Chriſt died, all his miſery died with him: and that death brought light into the world, and uſhered our ever-bleſſed Saviour in that glorious light into his eternal glory. And finally, the Moon aroſe at ſun-ſetting; but it was eclipſed, ſignifying the fall of all ſuch as thought to riſe upon their ſovereign's ruins. And the frame of all theſe things ye may behold as follows, in the annexed ſchemes:

But

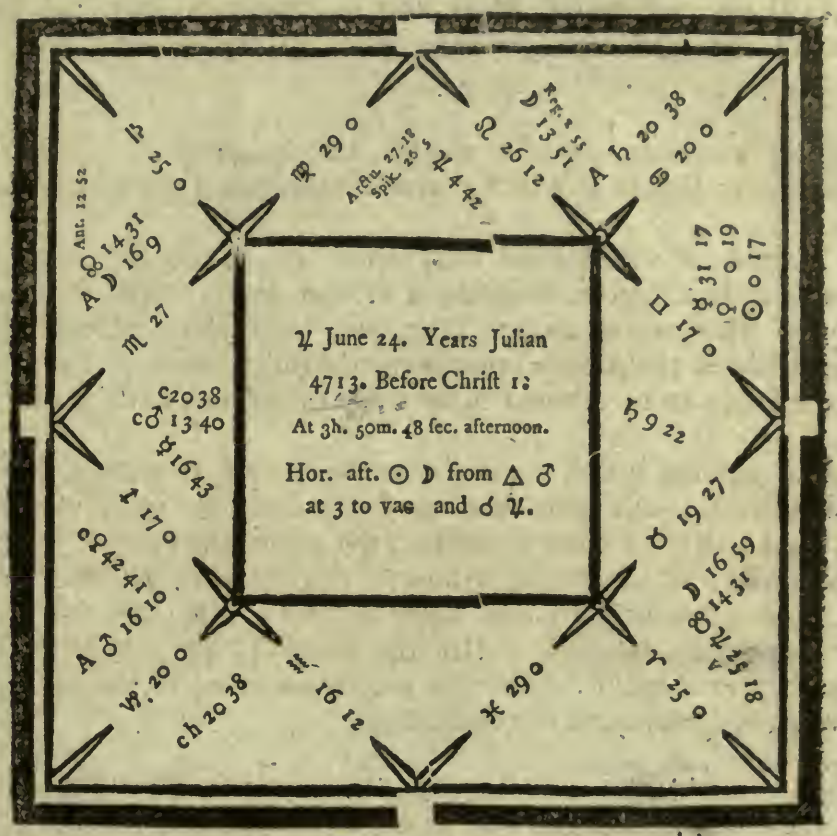
SCHEME of the HEAVENS

At the Apprehension and Crucifixion of CHRIST.

To face page 910.



But becauſe the life and death of St. John the Baptiſt was ſo nearly related to the life and death of our ever bleſſed Saviour, and the day of his nativity appears alſo with much ſhow of certainty, I have therefore taken the pains to calculate a ſcheme of his nativity alſo, as follows:



☾	South Latitude	5	2
♄	South Latitude	0	50
♃	North Latitude	1	15
♂	South Latitude	3	45
♀	North Latitude	1	6
☿	South Latitude	1	13

Here the Dragon's Head and Antares, with latitude upon the aſcendant, give a very bold man. The Moon with Regulus in trine of Mars, confirms the ſame.

The ſign Scorpio, with the contra-antiſcion of Saturn in the aſcendant, give one of a ſurly and auſtere diſpoſition. Saturn in oppoſition of Mars, confirms the ſame.

The antiſcion of Saturn on the ninth, with the Moon upon the aſcendant with the Dragon's Head, as alſo the Sun, Venus, and Mercury, in ſextile of Jupiter, inclines unto honeſty, gravity, and good manners.

Mercury in reception with Jupiter, and in trine to the aſcendant; alſo the Moon in trine of Mars, and in reception with the Sun, and the Sun in the ſextile of Jupiter; give a ſufficient wit, and a ſound judgment.

Nothing promiſes worldly wealth, but contrarily. Jupiter in the mid-heaven, in ſextile of the Sun and Venus, promiſes honour enough.

But Antares, a violet fixed ſtar, upon the aſcendant, with latitude, and that within a degree, beſpeaks a violent death. And Saturn in oppoſition of Mars, from angles, (the one being lord of the aſcendant, and the other of the fourth,) peremptorily threatens it. And it came to paſs, as it ſeems to be uſhered in by theſe directions, as follows.

Firſt, he entered into his miniſtry at the age of twenty-nine years and ſome little odds; and was immediately buoyed up with wonderful applauſe. At this time were operating, the aſcendant in trine of the Moon, with latitude firſt, and then without; the mid-heaven to the Virgin's Spike, with latitude firſt, and then without; alſo the mid-heaven to Arcturus, without latitude. Alſo the Moon to the ſextile of Mercury, and the Sun to Regulus. But the aſcendant came to the conjunction of Mars without latitude, at the ſame time.

Secondly, at thirty years of age and upwards, he was impriſoned. At which time was operating, the Moon to the quartile of Mars, and the Sun to Hydra's Head. The aſcendant to the conjunction of Mars, with latitude, and the mid-heaven to the quartile of the Sun, were coming up. But,

Thirdly, he was beheaded; at which time came the aſcendant to a conjunction with Mars, with latitude, at about thirty-one years of age, and two hundred and ſixty days, or thereabouts. And the mid-heaven to the quartile of the Sun was near in action about the very ſame time.

Laſtly, we find how this death was brought about by a ſhe private enemy. And ſuch a one we find Venus, lady of the twelfth, with the Sun, lord of the mid-heaven, in the eighth.

On

On ELECTIONS.

What is meant by Elections, is nothing more than projecting a ſcheme of the heavens, to find the ſeveral poſitions and configurations of the planets, on any given day, whereon we propoſe to begin any buſineſs of importance, to take a long or intereſting journey, to make overtures of marriage, or to purſue any object of our happineſs or advantage; for the purpoſe of chuſing, what is vulgarly called, *a lucky time to begin*, that is, when the influx of the principal ſignificators is ſuch, as ſhall correſpond with the deſires of our own mind, and with the buſineſs, whatever it may be, we wiſh to take in hand.

I purpoſely declined taking notice of this ſpeculation in the Firſt Part, that I might not be laughed at; which I muſt own the abſurdity and folly of thoſe, who, on every ludicrous and trivial occaſion, have reſorted with religious ſolemnity to this cuſtom, have given but too much occaſion to inſpire; yet I will now take leave to hope that enough has been ſaid to ſhew, that in our more *important* concerns, and in the *real* and *heartfelt* preturbations of our minds, upon the commencement of any arduous and extenſive undertaking, it may be as well to chooſe thoſe ſeaſons when the beſt and moſt favourable influences of the heavens concur, as when they put forth the moſt noxious and diſcordant irradiations. To a thinking mind, there cannot be a moment's heſitation, ſince no man in his ſenſes would prefer a ſtormy tempeſtuous day to ride out for pleaſure, to thoſe diſtinguiſhed by calmneſs and ſerenity; nor would he chooſe an intenſe froſty morning for the pleaſures of a cold bath, which is luxuriant only in a milder ſeaſon; and yet all theſe differences in the weather are produced by the varied poſitions and changes of the planets, by an influx and effect upon the umbient matter, which we can no more ſee than we can the influx produced by the ſame bodies upon the bent of our minds, or which determines this certain *order of times*, ſo fitly appropriated to all human concerns, that the Scriptures piouſly recommend a due obſervation of them, and which the Pſalmiſt declares, *are beautiful in their ſeaſons!*

Thoſe therefore, who wiſh to conſult the heavens, previous to any important undertaking, ſhould project the horoſcope for that preciſe time when they feel their inclinations moſt completely bent upon engaging in the buſineſs. This will ſhew them the particular influence of every ſignificator then operating; and being compared with the genethliacal figure of birth, and with thoſe directions in the nativity which are to operate both for our good and evil, will, upon a fair and true com-

comparison, quickly inform us whether the business in contemplation will generally or eventually turn out to our advantage, or not. But, for the more *particular* discovery of what relates to the good or ill success of the business itself, with all its consequences and collateral incidents, a figure must be projected of the exact time when that business is begun, and the face of the heavens then operating; most particularly and minutely considered. The signs, the significators, the angles of the figure, and the good and evil places of the horoscope, are to be allowed their natural and accustomed application, exactly the same as in all the rules heretofore laid down; and if the two figures thus projected from an harmony and concurrence with the figure of birth, and fall in with the good directions and revolutions thereof, the undertaking will undoubtedly be prosperous, and the business successful. But if these figures are discordant in themselves, and oppose the benevolent significators in the geniture, it will, pursued, prove dangerous or destructive to the native, and will forward the evil events prenoted by the directions of the geniture.

A mediocrity in the positions and influences of the significators, and of the angular houses of the electional figures compared with the geniture, will, as in all other cases, produce a medium between the two extremes, and shew that the event of the matter in hand shall neither greatly serve nor materially injure the party then about to engage in it.

END of the SECOND PART.

AN

ILLUSTRATION

OF THE

CELESTIAL SCIENCE

OF

ASTROLOGY.

PART the THIRD.

CONTAINING THE

METEOROLOGICAL PART of URANOLOGY;

WITH CERTAIN

RULES for prejudging the Revolutions of every Part of the habitable WORLD.

GENERAL EFFECTS OF

Great Conjunctions, Eclipses, Comets, Blazing Stars,

And other EXTRAORDINARY PHENOMENA:

WITH THE

ART of CALCULATING ECLIPSES, TIDES, and WEATHER,

For any Number of Years to come.

THE WHOLE

Illustrated by a FIGURE of the SUN's Ingress into the Sign ARIES;

AND BY A

Revolutional FIGURE of the Commencement of the AMERICAN EMPIRE.

By EBENEZER SIBLY, ASTRO. PHILO.

PRINTED IN THE YEAR MDCCCIV.

AN

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

PART the THIRD.

THE meteorological part of Aſtrology is that which enables us, by a certain well-known influence of the planets, ſeconded by obſervation and experience, to aſcertain the cauſes of the different qualities of the air, the generation of meteors, thunder, lightning, and all the various phenomena of the heavens; whence the predictions of the weather, of the temperature and quality of the four ſeaſons of the year, and of the proſpect of a healthy and plentiful time, or of plague, peſtilence, and famine, are neceſſarily deduced.

This part of the ſcience likewiſe comprehends the doctrine of eclipſes, comets, blazing ſtars, and the great conjuctions of the ſuperior bodies; whence the revolution of empires, the fate of kingdoms, the renovation of cuſtoms, and the civil and political fluctuation of all the provinces, ſtates, principalities, and commonwealths, upon the ſurface of the globe, are ſought out and predicted. We ſhall therefore arrange theſe ſpeculations under their reſpective heads, and conſider them diſtinctly in the order they ſtand.

Of METEORS in GENERAL.

Meteors are divided into two ſorts of claſſes: the one riſing from vapours and exhalations, called *imperfectly-mixed* bodies, becauſe they are eaſily reduced into their firſt nature, or proper element, as into hail, ſnow, or water; and the others are termed *perfectly mixed*, as thunderbolts, and ſuch like petrified ſubſtances, becauſe they cannot ſo ſoon be converted into the firſt element from whence they were derived. The material

material cauſe of meteors are hot and moiſt vapours, or hot and dry exhalations from water and earth; the efficient cauſe is from the fixed and wandering ſtars, by virtue of whoſe beams a light rarefied ſubſtance is extracted from groſs and heavy bodies, as vapours from water, and exhalations from earth. Their qualities are heat and moiſture, which produce diverſities of effects, eſpecially in thoſe which are leſs perfectly mixed, and of a light and convertible nature.

Vapours conſiſt of the four elements; but the ſubſtance is water; as the ſtream of a boiling pot, which hangs like dew upon the lid or cover. Exhalations are commonly like ſmoke, of a hot and dry quality, as is perceived in a ſummer's day to offuſcate the air, or make it ſeem duſky with the aſcending of thin fumes; and after this uſually comes thunder, which ſhews from whence theſe exhalations were extracted; for out of fire and air only, no meteor can generate, as wanting matter. The fire of itſelf being an element ſo ſubtile, that it cannot be purified; whereas all exhalations and vapours muſt be refined, and conſequently extracted from ſome groſſer body. For the air, if much rarified, will turn to fire, as is ſeen in the violent motion of wheels, and in ſuch things as are ſet on fire by rarefaction, where the matter is dry and combuſtible. When the air becomes groſs, it turns to water; as appears from our breath in the winter ſeaſon, or from the incloſed air in vaults, or other hollow places, which will quickly be condenſed by oppoſition of the outward air, or coldneſs of the place, eſpecially againſt rainy weather.

But the element of air is divided into three ſeveral regions, or parts, variouſly qualified, in which are generated many imperfect and mixed bodies; and theſe diviſions are nominated the upper, middle, and lower, regions of the air. The firſt and uppermoſt is cloſe adjoining to the element of fire, and hath a circular motion from eaſt to weſt, carried about by the *primum mobile*. This region of air is perpetually hot and dry, and, by reaſon of its violent motion and proximity to the fire, will not admit the generation of clouds, becauſe of the heat, and remoteneſs of the earth from whence they are extracted. To this place are lifted up exhalations, by nature hot and dry, which eaſily aſcend to that height, by reaſon of their heat and levity. Theſe imperfect bodies, by the heat of the Sun, and influence of the ſtars, are conceived to be exhaled from the earth, or out of lakes, rivers, ſeas, and other watery places; and this meteor, as it aſcends, leaves the groſſer parts in the loweſt and middle regions; and, as it rarifies, it elevates itſelf unto the upper region, like a ſubtile and thin fume.

Theſe

Theſe exhalations, having penetrated the middle region, and attained unto the height of the elements, are circumvolved with a ſlimy matter, oily, and apt to be inflamed. Thus having aſſumed a body, it is violently carried about with the air, until with the motion and vicinity of the fire it is inflamed; and then, nouriſhed with more exhalations continually drawn unto it, it burns and converts itſelf into divers forms, according to the diſpoſition of the matter then generated.

But others appear to fall, and ſlide through the air; the lighteſt part being conſumed, or drawn away by ſome other means, or the levity of it being unable to ſupport the groſſer part, lets it deſcend obliquely through the air; and, thus enlightened, is termed a falling ſtar. Some conceive that this meteor aſcends not ſo high, being of a groſs body, (yet hot and ſtriving to aſcend,) but is repulſed by a coldneſs of the middle region, or the moiſtneſs of the clouds; and ſo, by reaſon of its own weight, and by the oppoſition of the element, it is thrown down again. The ſubſtance of it is like a jelly, tranſparent, lucid, and apt to be illuminated.

Fiery meteors are uſually moved, by the region they are in, from eaſt to weſt, according to the raptile motion of the ſpheres; though Seneca affirms that he perceived one which moved parallel to the horizon, from the north by the weſt into the ſouth, and ſo by the eaſt into the north again. This is by no means improbable, ſince many lucid meteors move with the air, and are impelled by the matter which nouriſhes them; as may be ſeen by fire in ſtubble. Another kind of meteors are ſeen to remove ſuddenly from one place to another, caſting forth ſparks like fire, and are by ſome termed goats; whilſt others again appear fixed and immoveable, both in reſpect to latitude and longitude. Theſe are generated in any part of the heavens, and at all times of the year; but rarely, in cold countries, at any other time than autumn; for then the heat is ſufficient to raiſe up the matter, and the temperature of the air is apt to ſuffer the exhalations to draw to it a ſlimy matter, which cannot exiſt in the ſpring time, the heat not being then ſufficient to elevate them. And in ſummer, the exhalations are not ſo groſs, becauſe the Sun's heat diſſipates thoſe vapours, and rarefies the air; and, if it could be drawn together, the middle region is ſo cold, that it cannot aſcend to the upper; and the winter quarter is ſo cold and moiſt, and oppugnant to ſuch exhalations, that it is quite unapt for the generation of meteors of this kind.

The middle part or region of the air is generally conceived to be vehemently cold and moiſt, by antiperiſtaſis: and its effect alſo proves

the ſame. And this we ſee in all things that are oppugnant, incloſed, and comprehended by their contraries; for being of greater force doth cauſe the contrary, which is incloſed, and not being able to break forth, and at the ſame time repulſed by its oppoſite quality, contracts, and, as it were, fortifies itſelf. This is ſeen by experience in all living and ſenſitive creatures; their inward parts being much hotter in winter than in ſummer: and their ſtomachs apter and more able to digeſt their food. The cauſe is, that the heat is then repulſive to the inward parts, by the oppoſition and coldneſs of the outward air. Beſides, the fire, and all combuſtible things, will burn more violently in winter than in ſummer; and, the colder the weather is, the more it will ſcorch. The reaſon in all theſe is the ſame; ſince the fire is found to grow more violent by how much the more it is oppoſed by the contrary quality of the ſubdued cold. The caſe is the ſame in the middle region of the air; for the upper part is made hot by the violent motion of it, and by its proximity to the element of fire; and the lower region is made hot by reflection of the Sun beams; whence the cold included between them becomes the more violent in proportion as the lower region is inflamed by the Sun's reflection, and by that means is colder in the heat of ſummer than in winter.

Theſe diviſions or portions of the air have no determined ſpace; nor hath the water in reſpect of quality; for, by the motion of the celeſtial bodies, both cold and moiſture being drawn together, the element of water will increaſe, by which the air muſt of neceſſity diminiſh. So, by the conjunction of heat and moiſture, the ſphere of water will be diminiſhed, and the air as much increaſed. By this means the air more abounds in ſummer than in winter, and the water more in winter than in ſummer; and thus the middle region of the air is occaſionally contracted and dilated, and is conſequently greater at one time than another.

By the heat of the Sun-beams, and influence of the ſtars, meteors are elevated to the middle region of the air. Thoſe which by nature are temperately hot and moiſt are extracted from wet and wateriſh places; yet they retain as much heat as is ſufficient to elevate them unto the height of the middle region, where, by reaſon of the coldneſs of that place, they are condenſed, and, there generate ſeveral kinds of imperfectly-mixed bodies. The clouds, thus incorporated, are with the cold turned into ſnow, and congealed many times before it engenders water. To prove this aſſertion, we may obſerve that ſnow, if compacted or beaten together, is not ſo ſoon diſſolved into water, as ice will be, by the Sun, or any other means; which argues, that, had this ſubſtance

been

been water first, it would have been sooner reduced. These vapours, or thick exhalations, drawn up into the middle region of the air, are often digested and turned into water, and from thence distilled down like mists, or in very small drops; for the greatest rain is supposed not to fall far through the air, but out of the inferior part of the lower region.

It is generally conceived, that the rain which falls from the middle region descends in little orbs, whereby to preserve itself, and to resist the violence of the air through which it passes; and it becomes small, by reason of the distance and time it occupies in falling. For hail demonstrates both the bigness and rotundity of the drops which from humid exhalations, drawn up into the middle region, are there converted into water; and, immediately as the drops distil down, they are contracted into ice by the coldness of the air, in that part which is called hail, deprived from the High Dutch *hagell*, or from the Hebrew *egell*, which signifies congealed drops.

In the winter season it is seldom observed to hail, because the cold in the middle region is more remiss than in warm weather; and in summer-time it is seldom observed in any very hot day, because the heat of the lower region will not permit it to pass, without dissolving it before it reaches the earth. But in the spring, and in autumn, we frequently see, and are subject to, hail-storms; the heat being then sufficient to elevate the matter, and yet not so violent as to dissolve it in its fall. Sometimes, however, it happens that very large hail-stones are precipitated at Midsummer, or in the very hottest seasons; and these hail-stones are then the greater, if the elevated matter be sufficient, by how much the more its nature is opposed by the lower region, made hot by the reflection of the Sun; for in all times of the year, and in all countries, there are more and greater storms of hail observed to fall in the day than in the night.

There is unquestionably a fiery nature included in hail-stones, very different from the heat of that subtile vapour which occasions it to ascend the middle region; for by the force of contraries it is evidently congealed, as may be illustrated by the simple quality of salt, which, being hot and dry, is made of water whose natural temperatures are directly opposite; being cold and moist in open weather, or by the fire-side, or in the summer season. Take a handful of salt and mix some snow with it; stir them together till they incorporate; and they will immediately contract themselves into ice; which is done by antiperistasis, or repulsion on every part; so, the middle region of the air being cold, these frigid meteors are thereby generated.

The

The lower region of the air receives all the former qualities by neceſſity according to the ſeveral ſeaſons of the year; and by the means already mentioned there are exhaled from the earth moiſt and crude vapours; the groſſer parts being earthy, and containing but little heat, they are unable to aſcend to the middle region; yet by the help of that heat, and the attractive virtue of the celeſtial orbs, they are raiſed above the earth, and there oftentimes congeal before they can be diſſolved into water. Theſe are called froſts, whereof there be many kinds, according to the matter exhaled, and the temperature of the ſeaſon. At ſome times of the year, the ground in the mornings will be hoary, like the head of thyme, and the graſs criſped with the froſt; at other times rime-froſt, or congealed miſts, hang pendant on the branches of trees, or elſe black or wind froſts, which are not ſo wholeſome; for they conſiſt of groſs and earthy vapours, exhaled out of more undigeſted humours, and are not ſo eaſily diſcovered by the ſight as by the ſenſe of feeling.

There are other vapours exhaled, which are called miſts, derived from the mixture of air and water. Of theſe there are ſeveral ſorts; ſome are thin and ſterile, and have not moiſture ſufficient to beget water, nor is the heat in them ſufficiently prevalent to elevate the groſs humours, and cauſe them to aſcend; but they hang upon the earth until the Sun riſes; then he uſually chaſes them away, and, being diſſipated, it becomes a fine day.

Beſides the above, there are groſs miſts or fogs, which are more earthy than the former, compoſed of crude and undigeſted vapours, drawn from corrupted places, out of fens and wet marſhy grounds. Theſe are very unwholeſome, and unpleaſant to the ſmell; in proportion either to the noxious ſtagnate waters from whence they were extracted, or to the putridity of the air, occaſioned by a long continuance of calm moiſt weather.

There is another exhalation called dew, which is a liquid vapour, extracted from water or earth. This hath an affinity to froſt, as rain hath to ſnow; and are alike in the material cauſe; the efficient cauſe being attributed to the ſtars, and to the coldneſs of the air. The dews are conceived to be very earthy and ponderous; for they do not aſcend high, but are converted into a watery ſubſtance almoſt as ſoon as extracted, being obſerved much more upon low and wet grounds than upon high and dry hills; and thicker upon the humble ſhrub than upon trees of an high and exalted nature like the lofty cedar.

The

The usual time of these dews is in the evening; the heat of the Sun, declining, being then unable to support the meteors which he raised in the day; and, on his deserting the hemisphere, those that were more elevated must likewise fall. The hotter the day, the greater are the exhalations; and the nights are then usually colder, to convert them into water. All dews are observed to be greater at the Moon's increasing; but greatest of all at the fall. The season of the year is to be considered, and the weather; for the hotter the day is, the colder will be the night, by reason of the shadow which the terrestrial globe then makes; as is exemplified by the shades of trees, or of any other interposed body, which are colder in summer-time than in winter, in respect of the air in general. For in shadowed places, in the heat of summer, the air, as in opposition to the heat, is found to contract itself into a grosser body; from whence it appears that the whole element of air is by nature cold.

There is a dew that flies in the air like small untwisted silk; which, falling upon the ground, or on plants, converts itself into a form like spiders' webs. The matter they consist of is an earthy and slimy vapour or exhalation, something dry; and they are found equally in spring, summer, and autumn; but in these northern countries they are most frequent when the Sun is near Libra, the days being then temperately warm, the earth not exceeding dry, nor yet overcharged with moisture.

There is also another sort of dew, called honey-dew, which consists of earthly exhalations mixed with watersh vapours; and many suppose them to be exhalations from plants and flowers; and this more evidently appears from sugar-canes, and divers kinds of Indian reeds, which have, in the morning, dews hanging upon them, in taste resembling honey; and argue, by their sweetness, that they are extracted from the plants. These honey-dews afford plenty to the stores of the industrious bee; nor have their purveyors much labour or trouble to procure their loading; but, though these honey-dews are good for bees, they are destructive to many kinds of animals, as sheep, goats, deer, and the like; and are in general injurious to all fruits and blooming flowers; especially to hops, grapes, and corn; and often blast them in their prime. It was for the purpose of diverting these evil effects, that Numa, one of the Roman kings, superstitiously instituted the feasts called Rubigalia and Floralia, in the year from the building of Rome 516; which feasts were observed on the 28th of April to the 3d calend of May. This festival, the Catholic Church hath since converted into Ascension Week, calling it Rogation, from the circumstance of imploring a blessing upon the fruits of the earth.

The next effect to be considered is rain. Rain-water is found much more insipid at one time than at another; and is very often impregnated with a brackish taste, yet comfortable to vegetation; and, by reason of the warmth, it nourishes more abundantly, and is more natural for that purpose, than spring-water, or what is drawn out of wells, which is cold, and too earthy; whereas, the other participates of the air, which is hot and moist; but, by reason of this co-mixture of the elements, it is apt to form divers animalcules, especially in calm times; which, like the air, wanting motion, may corrupt; and so, consequently, generates many things, according to the undigested matter exhaled from the earth.

The lowest meteor in the air somewhat resembles a burning candle; and is by some called Ignis Fatuus. This is a hot and moist vapour, which, striving to ascend, is repulsed by the cold, and, forced by antiperistasis, moves close to the earth, and is carried along by the vapours that feed it, always keeping in low moist places. The lucid rays are of an exceeding pale colour, and very unwholesome to meet with, by reason of the noxious vapours it attracts, which nourishes the pallid flame. It is frequently seen to ascend with a very rapid motion; but it as suddenly falls, the moment it is repelled by the cold atmosphere; from whence its name is derived.

There are likewise vapours, hot and moist, co-mixed with exhalations that are hot and dry, involved thus within one another, and form what is termed electrical matter. They ascend, by virtue of their heat, into the middle region of the air, where the exhalations, by antiperistasis, grow inflamed, and strive to break forth from the cloud in which they are involved. The upper part of the cloud, where the heat would pass, by opposition grows more strong; and the exhalation, grown over hot by being thus constrained, breaks forth with violence from the weakest place, against the air that is in the lowest part; and, by reason of the cold above it, the heat and subtileness of the exhalation, with its own violence in breaking forth, glances down upon the earth, without doing any injury, if unresisted; as a consuming sword, without hurting the scabbard. This is the natural generation of thunder and lightning; which Dr. Franklin, Dr. Priestley, and other ingenious men, have largely treated of in their electrical disquisitions.

The clap of thunder is first, but the lightning soonest appears; because our sense of seeing is much quicker than that of hearing; as may be exemplified by a thousand common experiments; particularly by the discharge of the gun, or cannon, where we see the fire before we hear the

the report. With the conjunction of these compound vapours and exhalations, stones are generated in the air, as other minerals are in the earth, but more fiery by nature; and these are what are vulgarly called thunder-bolts; which, in their form, are perfect cones, like the flame of fire which generates them out of the terrene exhalations; they pervade the earth in proportion to the projectile force of their velocity. The preservatives against thunder and lightning are many. All hard things will preserve what is soft and liquid; as iron laid upon vessels will keep the liquor from souring, by the former alleged reasons; besides this, it is naturally resisted by a cover made of seal's skin, which preserves any creature by which it is covered. The like doth the laurel-tree; for which reason many of the Roman Emperors, in times of thunder and lightning, were accustomed to wear a garment made of laurel-boughs. The pale lightning is most unwholesome; but the red apteſt to burn; the best and most assured preservative against which is the protection of heaven.

But let it be noted, that there may be thunder without lightning, and lightning without thunder; for when these hot and dry exhalations are inflamed, and the cloud weak in which they are involved, the incensed exhalation breaks forth without violence, not being restrained; and the coldness of the middle region strikes the flashes downward, but not always to the earth, though its glittering and reflecting upon the watery clouds makes it appear close by; the same as when the Sun-beams, or any other sudden light, falling upon the water, will reverberate the lustre, and dazzle the eye; particularly if the water be moved with any wind. These corruscations are common in hot countries, and in the heat of summer.

Thunder without lightning also happens when the hot and dry exhalations break violently through the clouds in which they are circumvolved, but not inflamed; yet making a roaring noise in the burst of the cloud which restrained it. We also frequently see little bladders filled with wind give a crack or report at the sudden and violent breaking of them. Sometimes thunder happens, and yet no lightning will appear, by reciprocal winds; the clouds violently breaking themselves in meeting with one another; and this may often happen, by the insurrection of several mutinous exhalations disturbing the air with several commotions. These usually happen after much calm weather; and are very wholesome to purify and purge the air, lest with too much quietness it should corrupt.

Rainbow

Rainbows are generated in waterish clouds, which are ready to be dissolved into rain, these are observed to be always directly opposite the Sun or Moon: as, if the Sun be in the south, the rainbow will be in the north: and, when the Sun is in the east, the rainbow will be in the west; and thus in every part of the globe. The lower or nearer the Sun is to the horizon, the larger will the rainbow appear; though it never can exceed a semicircle, and is the less in proportion to the light of the Sun above, in any sphere; which is the reason at noon-day we so seldom see any rainbow, particularly when the Sun is in the summer solstice, or near the tropic of Cancer; except in such places as are far northward, or towards the antarctic pole, where, for some weeks, there is continual day.

The Sun in winter, near Capricorn, may cause a rainbow at noon-day in our climate; for they are formed by the light rays of the Sun falling upon vapours and waterish exhalation opposite to him, and but little elevated above the earth; and, by reason of the great distance or remoteness of the Sun, the illuminated beams describe his form after an obscure and imperfect manner, portraying an arch of a circle, adorned usually with the colours red, green, and purple, inclining to a bluish colour. The distinction of these proceeds from the rays of the Sun reflecting upon the vapours; and those colours are light in it which are nearest to the Sun, and those which are most remote always tend more to obscurity; for a demonstration, both of the colours and form of the rainbow, it only requires to cast water in a circular manner against the Sun when it shines, and the whole is produced artificially.

Some think the red colour only is made by the Sun's rays, and suppose the second colour is produced by reflection, and third by the second; and that all are contained within one condensed hollow cloud, co-mixed with airy and watery exhalations. For, if more rainbows than one appear at a time, it is certain that they are produced by reflection of one another; but the colours in the second will be weaker than those in the first; and the third rainbow will be more palid than the second, if there happen to be three, which is very seldom: then the colours in the first will be counterchanged in the second, and the third again like the first. The arches in the clouds or rainbow usually continue longer than the circles about the Sun, because the distance in these are so great, that his beams cannot so soon dissipate the exhalations which caused them. Rainbows in the night-time are exceeding rare, because they are made by the Moon, whose beams are too weak to cause such reflections upon any cloud at so great a distance; but, though they are rare, they sometimes happen.

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The *Aurora Borealis*, or Northern Light, is an extraordinary meteor, or luminous appearance, ſhewing itſelf in the night-time, in the northern part of the heavens. It is uſually of a reddiſh colour, inclining to yellow, and ſends out frequent corruſcations of pale light, which ſeem to riſe from the horizon in a pyramidal undulating form, and ſhoot, with great velocity, up to the zenith.

The *Aurora Borealis* appears moſt commonly in form of an arch; chiefly in the ſpring and autumn; after a dry year. The arch is partly bright, partly dark; but generally tranſparent. And the matter of which it conſiſts is alſo found to have no effect on the rays of light which paſs through it. Dr. Hamilton obſerves, that he could plainly diſcern the ſmalleſt ſpeck in the Pleiades through the denſity of thoſe clouds which formed part of the *Aurora Borealis*, in 1763, without the leaſt diminution of its ſplendour, or increaſe of twinkling.

This kind of meteor never appears near the equator, and was ſo rare in England, that none are recorded in our annals ſince that remarkable one, November 14, 1574, till the ſurpriſing *Aurora Borealis*, March 6, 1716, which appeared for three nights ſucceſſively, and put the whole kingdom into the utmoſt conſternation, terrifying brutes as well as men. Indeed the horſes were ſo frightened, that no fences could keep them in the incloſures; it was impoſſible to travel in the evenings, and the road-waggons, and all other carriages, were obliged to lie by immediately as the Sun was down. In the year 1707, and 1708, five ſmall ones were obſerved in little more than eighteen months; but they have no compariſon with the above. Hence it ſhould ſeem, that the air, or earth, or both, are not at all times diſpoſed to produce this phenomenon, for though it is poſſible it may happen in the day-time in bright moonſhine, or in cloudy weather, and ſo paſs unobſerved; yet that it ſhould appear ſo frequent at ſome times, and ſo ſeldom at others, cannot well this way be accounted for. That in March, 1716, was viſible to the weſt of Ireland, and the confines of Ruſſia, and to the eaſt of Poland; extending at leaſt near thirty degrees of longitude, and from about the fiftieth degree in latitude, over almoſt all the north of Europe: and in all places at the ſame time it exhibited the like wonderous appearances.

Many attempts have been made to aſſign the cauſe of this phenomenon. Dr. Halley imagines the watery vapours, or *effluvia*, rarified exceedingly by ſubterraneous fire, and tinged with ſulphureous ſtreams, which many naturaliſts have ſuppoſed to be the cauſe of earthquakes, may alſo be the cauſe of this appearance: or that it is produced by a

kind of ſubtile matter, freely pervading the pores of the earth, and which, entering into it nearer the ſouthern pole, paſſes out again with ſome force into the *æther* at the ſame diſtance from the northern; the obliquity of its direction being proportioned to its diſtance from the pole. This ſubtile matter, by becoming ſome way or other more denſe, or having its velocity increaſed, may be capable of producing a ſmall degree of light, after the manner of *effluvia* from the electric bodies, which, by a ſtrong and quick friction, emit light in the dark: to which ſort of light this ſeems to have a great affinity.

The celebrated M. de Mairan, in an expreſs treatiſe on the *Aurora Borealis*, publiſhed in 1731, aſſigns its cauſe to be the zodiacal light, which, according to him, is no other than the Sun's atmoſphere: this light happening, on ſome occaſions, to meet the upper parts of our air, on the ſide of the limits where univerſal gravity begins to act more forcibly towards the earth than towards the Sun, falls into our atmoſphere, to a greater or leſs depth, as its ſpecific gravity is greater or leſs compared with the air through which it paſſes. Mr. Fuller thinks the cauſe of the *Aurora Borealis* not owing to the zodiacal light, as M. de Mairan ſuppoſes; but to particles of our atmoſphere, driven beyond its limits by the impulſe of the light of the Sun. On this ſuppoſition, he endeavours to account for the phenomena obſerved concerning this light. He ſuppoſes the zodiacal light, and the tails of comets, to be owing to a ſimilar cauſe. This light ſometimes appears remarkably red, as it happened Dec. 5, 1737, of which there were a variety of accounts from different parts of Europe.

Ever ſince the identity of lightning, and of the electric matter, has been aſcertained, philoſophers have been naturally led to ſeek the explication of aërial meteors in the principles of electricity; and they ſeem to have no doubt but moſt of them, and eſpecially the *Aurora Borealis*, are formed of electrical matter. Beſides the more obvious and known appearances which conſtitute a reſemblance between this meteor and the electric matter whereby lightning is produced, it has been obſerved, that the *Aurora* occaſions a very ſenſible fluctuation in the magnetic needle; and that, when it has extended lower than uſual into the atmoſphere, the flaſhes have been attended with various ſounds of rumbling and hiſſing, taken notice of both by Sig. Beccaria and M. Meſſier. Mr. Canton, ſoon after he had obtained electricity from the clouds, offered a conjecture, that the *Aurora Borealis* is occaſioned by the daſhing of electric fire from poſitive towards negative clouds at a great diſtance, through the upper part of the atmoſphere where the reſiſtance is leaſt. And he

ſuppoſes,

ſuppoſes, that the *Aurora*, which happens at the time when the magnetic needle is diſturbed by the heat of the earth, is the electricity of the heated air above it; and this appears chiefly in the northern regions, as the alteration in the heat of the air in theſe parts will be the greateſt; nor is this hypotheſis improbable, when it is conſidered, that the clouds ſurcharged with electrical matter is the cauſe of thunder and lightning; that it has been extracted from the air at the time of an *Aurora Borealis*; that the inhabitants of the northern countries obſerve it to be remarkably ſtrong when a ſudden thaw ſucceeds very ſevere cold weather; and that the *tourmalin* is known to emit and abſorb the electric fluid only by the increaſe or diminution of its heat.

Poſitive and negative electricity in the air, with a proper quantity of moiſture to ſerve as a conductor, is ſuppoſed to account for this and other meteors, ſometimes ſeen in a ſerene ſky. Mr. Canton has ſince contrived to exhibit this meteor by means of the Torricellian vacuum, in a glaſs tube about three feet long, and ſealed hermetically. When one end of the tube is held in the hand, and the other applied to the conductor, the whole tube will be illuminated from end to end; and will continue luminous without interruption for a conſiderable time after it has been removed from the conductor. If, after this, it be drawn through the hand either way, the light will be uncommonly intenſe, and without the leaſt interruption from one hand to the other, even to its whole length. And though a great part of the electricity is diſcharged by this operation, it will ſtill flaſh at intervals, when held only at one extremity, and kept quite ſtill; but, if it be graſped by the other hand at the ſame time in a different place, ſtrong flaſhes of light will hardly ever fail to dart from one end to the other, and theſe will continue twenty-four hours, and longer, without any freſh excitation. An arched double barometer, of a conſiderable height, is an improvement of this contrivance, for exhibiting the appearance of an *Aurora Borealis* by means of the electric fire. Sig. Beccaria, who has purſued his obſervations on atmoſpherical electricity farther than any of his aſſociates in theſe inquiries, conjectures that there is a conſtant and regular circulation of the electric fluid from north to ſouth; and he thinks, that the *Aurora Borealis* may be this electric matter performing its circulation in ſuch a ſtate of the atmoſphere as renders it viſible, or approaching nearer the earth than uſual. Dr. Franklin ſuppoſes, that the electrical fire diſcharged into the polar regions from many leagues of vaporiſed air raiſed from the ocean between the tropics, accounts for the *Aurora Borealis*; and that it appears firſt, where it is firſt in motion, i. e. in the moſt northern part, and the appearance proceeds ſouthward, though the fire really moves northward.

All

All this, however, appears to be little more than the conjectural ſpeculation of modern philoſophers. The ancients, it is plain, never ſaw this phenomenon; nor did it ever occur in their days, ſince no mention whatever is made of it in their writings, nor is any notice taken of it in the records of the moderns, until the year 1574, which is the firſt time, I believe, the *Aurora Borealis* ever made its appearance in the world; and, being a new phenomenon in nature, muſt undoubtedly have been produced by ſome great conjunction, or by the violent heat of ſome inviſible comet, or by a variation in the frame and ſyſtem of the world, or of the heavenly bodies, which at that particular æra muſt have taken place, and which ſtill continues, at times, to produce the ſame luminous and fiery appearance.

Blazing ſtars, are fiery luminous appearances, generated in the upper region of the air, and formed into a body, whence they take an oblique direction with aſtoniſhing velocity, and deſcend to the earth. The light they convey will ſometimes exceed that of the Moon, as was the caſe a few years ſince, with a very remarkable one, which paſſed from north to ſouth, very near the ſurface of the earth, and was ſuppoſed to fall into the ſea. Their appearance is at once beautiful and tremendous.

Signior Beccaria, in one of his philoſophical papers, makes mention of a very remarkable one, which appeared about an hour after ſun-ſet, and directed its courſe immediately towards the ſpot where he and ſome friends were walking. It grew apparently larger and larger as it approached, and went off very near them; when it left their faces, hands, and clothes, with the earth, and all the neighbouring objects, ſuddenly illuminated with a diffuſed and lambent light, without any viſible noiſe.

Blazing ſtars are likewiſe underſtood by ſome, to mean comets, on account of their tails, or extended train of light on fire, which is obſerved to iſſue from them. But as the doctrine of comets is of an immenſe ſpeculation, I ſhall treat of them under a diſtinct and ſeparate head.

Of COMETS.

A comet is now certainly defined to be a heavenly body, in the planetary region, appearing ſuddenly, and again diſappearing; and, during the time of its appearance, moving in a proper though very eccentric orbit, like a planet. As to their nature, the unfrequency of their appearing, together with the ſeeming irregularities of their phenomena, have

have left philoſophers much in the dark. Thoſe who lived before Ariſtotle accounted for them by ſuppoſing the heavenly ſpaces full of an infinite number of ſtars; and many of them too remote, or too ſmall, to have ever come under the notice of aſtronomers; theſe inviſible ſtars they farther ſuppoſed to move by their own proper motion every way; finiſhing their courſes in very unequal times. And a comet, according to them, was a vaſt heap or aſſemblage of theſe little ſtars, meeting together, by reaſon of the inequality of their motions, and uniting into a viſible maſs; which muſt again diſappear, as thoſe ſtars ſeparated, and each proceeded in its courſe. But, how thoſe ſtars ſhould thus meet, coaleſce, and form a body, which in all poſitions of the Sun ſhould reſemble a tail, and again ſeparate, is totally inexplicable. This opinion Ariſtotle overturned, by ſubſtituting another in its ſtead: he inſiſted that comets were only a kind of tranſient fires, or meteors, conſiſting of exhalations raiſed to the upper region of the air, and there ſet on fire, far below the Moon's courſe. But neither is this hypotheſis more juſt than the other; for, on this principle, the light of the comet, being independent of the Sun, would be diſperſed every way alike, without any appearance of a train, or tail, which is contrary to the phenomena. Moreover they are obſerved at the ſame time in places on the earth very remote from each other. Beſides, the modern aſtronomers who have meaſured the diſtance between the comets and the earth, find that the comets have no ſenſible diurnal parallax; which could not be, were they not much more remote than the Moon, whoſe parallax is ſenſible: and yet, as they have a ſenſible annual parallax, they are not ſo remote as the fixed ſtars. Tycho Brahe was the firſt among the moderns, who after diligently obſerving the comet of 1577, and finding that it had no ſenſible diurnal parallax, aſſigned it its true place in the planetary regions.

Hevelius, from a great number of obſervations, propoſes it as his opinion, that the comets, like the ſolar maculæ, or ſpots, are formed and condenſed out of the groſſer exhalations of his body. In which notion he agrees nearly with Kepler, who maintains, that comets are generated in the æther in vaſt numbers, like fiſhes in the ocean; though they do not all become viſible, either becauſe of their ſmallneſs, or becauſe they lie a long time under the horizon.

But Sir Iſaac Newton has ſhewn the fallacy of this hypotheſis, by proving that the comet of 1680, in its paſſage through the neighbourhood of the Sun, would have been diſſipated had it conſiſted of exhalations of the Sun and planets; for the heat of the Sun, it is allowed, is as the denſity of his rays, i. e. reciprocally as the ſquares of the

 diſtances

diſtances of places from the Sun. Wherefore, ſince the diſtance of that comet in its perihelion, December the 8th, was obſerved to be to the diſtance of the earth from the Sun nearly as 6 to 1000; the Sun's heat in the comet, at that time, was to his heat with us at Midſummer, as 1000000 to 36, or 28000 to 1. And again, finding by experiment that the heat of boiling water is little more than three times the heat of our dry earth, when expoſed to the Midſummer's Sun; and aſſuming the heat of red-hot iron to be about three or four times as great as that of boiling water; he thence concludes, that the heat of the dried earth, or body of the comet in its perihelion, muſt be near 2000 times as great as that of red-hot iron.

Such an immenſe heat once acquired in its perihelion, the comet muſt be a long time in cooling again. The ſame author computes, that a globe of red-hot iron, of the dimenſions of our earth, would ſcarcely be cool in 50000 years. If then the comet be ſuppoſed to cool 100 times as faſt as red-hot iron, yet ſince its heat was 2000 times greater, ſuppoſing it of the bigneſs of the earth, it would not be cool in a million of years.

James Bernouilli, in his Syſtema Cometarum, ſuppoſes ſome primary planet revolving round the Sun in the ſpace of four years and one hundred and fifty ſeven days, and at the diſtance from his body of 2583 ſemidiameters of the magnus orbis; this planet, he concludes, either from its vaſt diſtance or ſmallneſs, to be inviſible to us; but, however, to have, at various diſtances from him, ſeveral ſatellites moving round him, and ſometimes deſcending as low as the orbit of Saturn; and that theſe becoming viſible to us, when in their perigæum, are what we call comets.

Des Cartes advances another opinion; he conjectures that comets are only ſtars, formerly fixed, like the reſt, in the heavens; but which, becoming by degrees covered with maculæ, or ſpots, and at length wholly robbed of their light, cannot keep their place, but are carried off by the vortices of the circumjacent ſtars; and, in proportion to their magnitude and ſolidity, moved in ſuch manner as to be brought nearer the orb of Saturn; and thus, coming within reach of the Sun's light, rendered viſible.

But the vanity of all theſe hypotheſes abundantly appears from the phenomena of comets; the chief of which are as follow: 1ſt. Thoſe comets, which move according to the order of the ſigns, do all, a little before they diſappear, either advance ſlower than uſual, or elſe go retrograde,

grade, if the Earth be between them and the Sun: and more ſwiftly, if the Earth be ſituate in a contrary part. On the other hand, thoſe which proceed contrary to the order of the ſigns, proceed more ſwiftly than uſual, if the Earth be between them and the Sun; and more ſlowly, or go retrograde, when the Earth is in a contrary part. 2d. So long as their velocity is increaſed, they move nearly in great circles; but towards the end of their courſe, they deviate from thoſe circles; and, as often as the Earth proceeds one way, they go the contrary way. 3d. They move in ellipſes, having one of their foci in the centre of the Sun; and, by radii drawn to the Sun, deſcribe areas proportionable to the times. 4th. The light of their bodies, or nuclei, increaſes in their receſs from the Earth toward the Sun; and on the contrary, decreaſes in their receſs from the Sun. 5th. Their tails appear the largeſt and brighteſt immediately after their tranſit through the region of the Sun, or after their perihelion. 6th. The tails always decline from a juſt oppoſition to the Sun towards thoſe parts which the bodies, or nuclei, paſs over, in their progreſs through their orbits. 7th. This declination, *cæteris paribus*, is the ſmalleſt, when the heads, or nuclei, approach neareſt the Sun; and is leſs, ſtill, nearer the nucleus of the comet, than towards the extremity of the tail. 8th. The tails are ſomewhat brighter, and more diſtinctly defined, in their convex than in their concave part. 9th. The tails always appear broader at their upper extreme than near the centre of the comet. 10th. The tails are always tranſparent, and the ſmalleſt ſtars appear through them.

Theſe are the chief phenomena of comets; which it is evident, cannot eaſily be reconciled with the wild notions of the ancients, and the weak conjectures of many of the moderns. Indeed, there were ſome, Pliny tells us, among the ancients, who, "had juſter notions; who "took theſe ſtars to be perpetual, and believed they moved in their "proper orbs; but were never ſeen, unleſs when left by the Sun." Apollonius Myndius declared, that he took comets for regular ſtars; and ventured to foretel, that one day the periods and laws of their motion would be diſcovered. And more fully Seneca, Quæſt. Nat. lib. vii. cap. 25. "I am not of the common opinion, nor do I take a comet to be a "ſudden fire, but eſteem it among the eternal works of nature." *Quid autem miramur cometas, tam rarum mundi ſpectaculum, nondum teneri legibus certis, nec initia illorum fineſque innoteſcere, quorum ex ingentibus nec intervallis recurſus eſt? Veniet tempus quo iſta quæ nunc latent in lucem dies extrahat, & longioris ævi diligentia. Veniet tempus quo poſteri noſtri tam aperta nos neſciſſe mirentur. Erit qui demonſtret aliquando, in quibus cometæ partibus errent: cur tam ſe ducti a cæteris errent, quanti qualeſque ſint.*

This

This prediction we have ſeen accompliſhed in our days, by the great Sir Iſaac Newton; whoſe doctrine is as follows:

The comets, he ſays, are compact, ſolid, fixed, and durable, bodies; in one word, a kind of planets; which move, in very oblique orbits, every way with the greateſt freedom; perſevering in their motions, even againſt the courſe and direction of the planets; and their tail is a very thin ſlender vapour, emitted by the head, or nucleus, of the comet, ignited or heated by the Sun. This at once ſolves all the foregoing phenomena: for, "It is evident, that thoſe which proceed according to "the order of the ſigns, a little before they diſappear, muſt move more "ſlowly, or appear retrograde, if the Earth be betwixt them and the "Sun; and ſwifter if the earth be in a contrary part. On the contrary, "thoſe proceeding againſt the order of the ſigns," &c. For ſince this courſe is not among the fixed ſtars, but among the planets; as the motion of the earth either conſpires with them, or goes againſt them; their appearance, with regard to the Earth, muſt be changed; and, like the planets, they muſt ſometimes appear ſwifter, ſometimes ſlower, and ſometimes retrograde. "When the comets move the ſwifteſt, they muſt "proceed in ſtraight lines; but in the end of their courſe, decline," &c. Becauſe, in the end of their courſe, when they recede almoſt directly from the Sun, that part of the apparent motion which ariſes from the parallax muſt bear a greater proportion to the whole apparent motion.

The comets muſt move in ellipſes, having one of their foci in the centre of the Sun. Becauſe they do not wander precariouſly from one fictitious vortex to another; but, making a part of a ſolar ſyſtem, return perpetually, and run a conſtant round. Hence, their elliptic orbits being very long and eccentric, they become inviſible when in that part moſt remote from the Sun. From conſidering the curvity of the paths of comets, Sir Iſaac concludes, that, when they diſappear, they are much beyond the orb of Jupiter; and that in their perihelion, they frequently deſcend below the orbit of Mars and the inferior planets. The light of their nuclei muſt increaſe in their receſs from the Sun, and *vice verſa*. Becauſe, as they are in the regions of the planets, their acceſs toward the Sun bears a conſiderable proportion to their whole diſtance.

From obſervations of the comet of 1680, Sir Iſaac Newton found that the vapour in the extremity of the tail, January 25th, began to aſcend from the head before December 11; and had therefore ſpent more than forty-five days in its aſcent; but that all the tail which appeared

peared December 10th aſcended in the ſpace of thoſe two days, then juſt paſt ſince its perihelion. The vapour, therefore, at the beginning, when the comet was near the Sun, aſcended prodigiouſly ſwift; and afterwards continued to aſcend with a motion retarded by the gravity of its particles; and by that aſcent increaſed the length of the tail; but the tail, notwithſtanding its length, conſiſted almoſt wholly of vapours, which had aſcended from the time of its perihelion; and the vapour which aſcended firſt, and compoſed the extreme part of the tail, did not vaniſh till it was too far from the Sun to be illuminated by him, and from us to be viſible. Hence alſo, the tails of comets that are ſhorter do not aſcend with a quick and continual motion from the head, and then preſently diſappear; but are permanent columns of vapours and exhalations, gathered from the head, by a very gentle motion and a great ſpace of time; which yet, by participating of that motion of their heads they had at the beginning, continue eaſily to move along with their heads through the celeſtial regions; whence alſo the vacuity of thoſe regions is argued.

Their tails muſt appear the largeſt and brighteſt immediately after their tranſit through the region of the Sun. Becauſe, then, their heads, being the moſt heated, will emit the moſt vapours. From the light of the nucleus, or apparent ſtar, we infer their vicinity to the earth, and that they are by no means in the region of the fixed ſtars, as ſome have imagined; ſince, in that caſe, their heads would be no more illuminated by the Sun than the planets are by the fixed ſtars. The tails muſt ſtill decline from a diſtinct oppoſition to the Sun towards the parts which the heads paſs over in their progreſs through their orbits; becauſe all ſmoke, or vapour, emitted from a body in motion, tends upwards obliquely, ſtill receding from that part towards which the ſmoking body proceeds. That declination will be ſtill the leaſt near the nucleus of the comet, and when the comet is neareſt the Sun; becauſe the vapour aſcends more ſwiftly near the head of the comet than in the higher extremity of its tail; and when the comet is at a leſs diſtance from the Sun than when at a greater. The tail is brighter and better defined in its convex part than in its concave; becauſe the vapour in the convex part, which goes firſt, being ſomewhat nearer and denſer, reflects the light more copiouſly. The tail muſt appear broader towards the higher extremity of the comet than towards the head; becauſe the vapour in a free ſpace is perpetually rarefied and dilated. The tails muſt be tranſparent, becauſe conſiſting of infinitely thin vapour, &c. Thus accurately does the hypotheſis tally to the phenomena.

The nuclei, which we occaſionally call the heads and bodies of comets, viewed through a teleſcope, ſhew a very different face from thoſe of the fixed ſtars, or planets. They are liable to apparent changes, which Sir Iſaac Newton aſcribes to changes in the atmoſphere of comets: and this opinion was confirmed by obſervations of the comet in 1744. Sturmius tells us, that, obſerving the comet of 1680 with a teleſcope, it appeared like a coal dimly glowing, or a rude maſs of matter illuminated with a duſky fumid light, leſs ſenſible at the extremes than in the middle; rather than as a ſtar, which appears with a round diſk, and a vivid light.

Hevelius obſerved of the comet of 1661, that its body was of a yellowiſh colour, very bright and conſpicuous, but without any glittering light: in the middle was a denſe ruddy nucleus, almoſt equal to Jupiter, encompaſſed with a much fainter thinner matter. February 5th its head was ſomewhat bigger and brighter; of a gold colour; but its light more duſky than the reſt of the ſtars: here, the nucleus appeared divided into ſeveral parts. February 6th, the diſk was leſſened; the nuclei ſtill exiſted, though leſs than before: one of them, on the lower part of the diſk, on the left, much denſer and brighter than the reſt; its body round, and repreſenting a very lucid little ſtar: the nuclei ſtill encompaſſed with another kind of matter. February 10th, the head ſomewhat more obſcure, and the nuclei more confuſed, but brighter at top than bottom. February 13th, the head diminiſhed much, both in magnitude and brightneſs. March 2d, its roundneſs a little impaired, its edges lacerated, &c. March 28th, very pale and exceeding thin; its matter much diſperſed; and no diſtinct nucleus at all appearing.

Weigelius, who ſaw the comet of 1664, the Moon, and a little cloud illuminated by the Sun at the ſame time, obſerved that the Moon, through the teleſcope, appeared of a continual luminous ſurface; but the comet very different; being perfectly like a little cloud in the horizon, illuminated by the Sun. From theſe obſervations it was, that Hevelius concluded comets to be like maculæ, or ſpots, formed out of the ſolar exhalations.

The eſtimates that have been given by Tycho, Hevelius, and ſome others, of the magnitude of comets, are not ſufficiently accurate to be depended upon; for it does not appear, that they diſtinguiſhed between the nucleus and the ſurrounding atmoſphere. Thus Tycho computes that the true diameter of the comet in 1577 was in proportion to the diameter of the earth as 3 is to 14. Hevelius made the diameter of the comet of 1652 to that of the earth as 52 to 100. The diameter of

the atmoſphere is often ten or fifteen times as great as that of the nucleus: the former, in the comet of 1682, when meaſured by Flamſtead, was found to be two minutes, but the diameter of the nucleus only eleven ſeconds. Some comets, from the apparent magnitude and diſtance compared, have been judged to be much larger than the Moon, and even equal to ſome of the primary planets. The diameter of that of 1744, when at the diſtance of the Sun from us, meaſured about one minute, and therefore its diameter muſt be about three times the diameter of the Earth: at another time the diameter of its nucleus was nearly equal to that of Jupiter.

The lengths of the tails of comets are various, and depend on a variety of circumſtances. Longomontanus mentions a comet that in 1618, December 10, had a tail above one hundred degrees in length; that of 1680, according to Sturmius, about the 20th of November, was but ſmall; at moſt, not exceeding twenty degrees in length; in a little time it grew to a length of ſixty degrees, after which it dwindled very ſenſibly. The comet of 1744 had a tail which at one time appeared to extend above ſixteen degrees from its body; and which, allowing the Sun's parallax ten ſeconds, muſt have been above twenty-three millions of miles in length.

Sir Iſaac Newton ſhews, that the atmoſphere of comets will furniſh vapour ſufficient to form their tails; this he argues from that wonderful rarefaction obſerved in our air at a diſtance from the earth: a cubic inch of common air, at the diſtance of half the Earth's diameter, or four thouſand miles, would neceſſarily expand itſelf ſo far as to fill a ſpace larger than the whole region of ſtars. Since then the coma or atmoſphere of a comet is ten times higher than the ſurface of the nucleus, counting from the centre thereof, the tail, aſcending much higher, muſt neceſſarily be immenſely rare: ſo that it is no wonder the ſtars ſhould be viſible through it.

Now, the aſcent of vapours into the tail of the comet he ſuppoſes occaſioned by the rarefaction of the matter of the atmoſphere at the time of the perihelion. Smoke, it is obſerved, aſcends the chimney by the impulſe of the air wherein it floats; and air rarefied by heat, aſcends by diminution of its ſpecific gravity, taking up the ſmoke along with it; why then ſhould not the tail of a comet be ſuppoſed to be raiſed after the ſame manner by the Sun? for the ſun-beams do not act on the mediums they paſs through any otherwiſe than by reflection and rarefaction. The reflecting particles, then, being warmed by the action, will again

again warm the æther wherewith they are compounded; and this, rarefied by the heat, will have its ſpecific gravity, whereby it before tended to deſcend, diminiſhed by the rarefaction, ſo as to aſcend, and carry along with it thoſe reflecting particles whereof the tail of the comet is compoſed. This aſcent of the vapours will be promoted by their circular motion round the Sun; by means whereof, they will endeavour to recede from the Sun, while the Sun's atmoſphere, and the other matters in the celeſtial ſpaces, are either at reſt, or nearly ſo; as having no motion but what they receive from the Sun's circumrotation. Thus are the vapours raiſed into the tails of comets in the neighbourhood of the Sun, where the orbits are moſt curve; and where the comets, being within the denſer atmoſphere of the Sun, have their tails of the greateſt length.

The tails thus produced, by preſerving that motion, and at the ſame time gravitating toward the Sun, will move round his body in ellipſes, in like manner as their heads; and by this means, will ever accompany, and freely adhere to, their head. In effect, the gravitation of the vapours towards the Sun will no more occaſion the tails of the comets to forſake their heads, and fall down towards the Sun, than the gravitation of their heads will occaſion them to fall off from their tails; but by their common gravitation they will either fall down together to the Sun, or be together ſuſpended or retarded. This gravitation, therefore, does not at all hinder but that the heads and tails of comets may receive and retain any poſition towards each other, which either the above-mentioned cauſes or any other may occaſion. The tails, therefore, thus produced in the perihelion of comets, will go off, along with their heads, into remote regions; and either return thence, together with the comets, after a long ſeries of years; or, rather, be there loſt, and vaniſh by little and little, and the comets be left bare; till at their return, deſcending towards the Sun, ſome little ſhort tails are gradually and ſlowly produced from the heads; which, afterwards, in the perihelion, deſcending into the Sun's atmoſphere, will be immenſely increaſed.

The vapours when they are thus dilated, rarefied, and diffuſed through all the celeſtial regions, the ſame author obſerves, may probably, by little and little, by means of their own gravity, be attracted down to the planets, and become intermingled with their atmoſpheres. He adds likewiſe, that, for the conſervation of the water and moiſture of the planets, comets ſeem abſolutely requiſite; from whoſe condenſed vapours and exhalations, all that moiſture, which is ſpent in vegetations and putrefactions, and turned into dry earth, &c. may be re-ſupplied and recruited.

cruited. For all vegetables grow and increaſe wholly from fluids; and, again, as to their greateſt part, turn, by putrefaction, into earth again; an earthy ſlime being perpetually precipitated to the bottom of putrefying liquors. Hence the quantity of dry earth muſt continually increaſe, and the moiſture of the globe decreaſe, and at laſt be quite evaporated, if it had not a continual ſupply from ſome part or other of the univerſe. And I ſuſpect, adds our great author, that the ſpirit, which makes the fineſt, ſubtileſt, and the beſt, part of our air, and which is abſolutely requiſite for the life and being of all things, comes principally from the comets.

On this principle, there ſeems to be ſome foundation for the popular opinion of preſages from comets; ſince the tail of a comet, thus intermingled with our atmoſphere, may produce changes very ſenſible in animal and vegetable bodies. Another uſe which he conjectures comets may be deſigned to ſerve, is that of recruiting the Sun with freſh fuel, and repairing the conſumption of his light by the ſtreams continually ſent forth in every direction from that luminary. In ſupport of this conjecture he obſerves, that comets in their perihelion may ſuffer a diminution of their projectile force by the reſiſtance of the ſolar atmoſphere; ſo that by degrees their gravitation towards the Sun may be ſo far increaſed as to precipitate their fall into his body.

There have been various conjectures about the generation of the tail of comets. Appian, Tycho Brahe, and ſome others, apprehended that they were produced by the Sun's rays tranſmitted through the nucleus of the comet, which they ſuppoſed to be tranſparent, and there refracted as in a lens of glaſs, ſo as to form a beam of light behind the comet. Des Cartes accounted for the phenomenon of the tail by the rarefaction of light from the head of the comet to the eye of the ſpectator. Mairan ſuppoſes that the tails are formed out of the luminous matter that compoſes the Sun's atmoſphere; M. De la Lande combines this hypotheſis with that of Newton above recited. Mr. Rowning, who is not ſatisfied with Sir Iſaac's opinion, accounts for the tails of comets in the following manner. It is well known, ſays he, that, when the light of the Sun paſſes through the atmoſphere of any body, as the earth, that which paſſes on one ſide is, by the rarefaction thereof, made to converge towards that which paſſes on the oppoſite one; and the convergency is not wholly effected either at the entrance of the light into the atmoſphere, or at its going out; but, beginning at its entrance, it increaſes in every point of its progreſs. It is alſo agreed, that the atmoſpheres of the comets are very large and denſe. He therefore ſuppoſes that, by ſuch time as the light

of the Sun has paſſed through a conſiderable part of the atmoſphere of a comet, the rays thereof are ſo far refracted towards each other, that they then begin ſenſibly to illuminate it, or rather the vapours floating therein, and ſo render that part they have yet to paſs through viſible to us: and that this portion of the atmoſphere of a comet thus illuminated appears to us in form of a beam of the Sun's light, and paſſes under the denomination of a comet's tail.

We have an enquiry into the cauſe of the tails of comets, by Mr. Euler. He thinks there is a great affinity between theſe tails, the zodiacal light, and the *Aurora Borealis*; and that the common cauſe of them all is the action of the Sun's light on the atmoſphere of the comets, of the Sun, and of the Earth. He ſuppoſes, that the impulſe of the rays of light on the atmoſphere of comets may drive ſome of the finer particles of that atmoſphere far beyond its limits; and that this force of impulſe, combined with that of gravity towards the comet, would produce a tail, which would always be in oppoſition to the Sun, if the comet did not move. But the motion of the comet in its orbit, and about its axis, muſt vary the poſition and figure of the tail, giving it a curvature, and deviation from a line drawn from the centre of the Sun to that of the comet; and that this deviation will be greater, as the orbit of the comet has the greater curvature, and that the motion of the comet is more rapid. It may even happen, that the velocity of the comet, in its perihelion, may be ſo great, that the force of the Sun's rays may produce a new tail before the old one can follow; in which caſe the comet might have two or more tails. The poſſibility of this is confirmed by the comet of 1744, which was obſerved to have ſeveral tails while it was in its perihelion.

Dr. Hamilton urges ſeveral objections againſt the Newtonian hypotheſis; and concludes that the tail of a comet is formed of matter which hath not the power of refracting or reflecting the rays of light: but that it is a lucid or ſelf-ſhining ſubſtance, and, from its ſimilarity to the Aurora Borealis, produced by the ſame cauſe, and a proper electrical phenomenon. Dr. Halley, ſeemed inclined to this hypotheſis, when he ſaid, that the ſtreams of light in the Aurora Borealis ſo much reſembled the long tails of comets, that at firſt ſight they might well be taken for ſuch: this light ſeems to have a great affinity to that which the effluvia of electric bodies emit in the dark.

M. Fatio has ſuggeſted, that ſome of the comets have their nodes ſo very near the annual orbit of the earth, that, if the earth ſhould happen to be found in that part next the node, at the time of a comet's paſſing by,

by, the moſt dreadful conſequences might be apprehended; as the apparent motion of the comet will be incredibly ſwift, ſo its parallax will become very ſenſible; and the proportion thereof to that of the Sun will be given: whence ſuch tranſits of comets will afford the beſt means of determining the diſtance of the Earth and Sun.

The comet of 1472 had a parallax above twenty times greater than the Sun's: and, if that of 1618 had come down in the beginning of March to its deſcending node, it would have been much nearer to Earth, and its parallax much more notable. But, hitherto, none has threatened the earth with a nearer appulſe than that of 1680: for, by calculation, Dr. Halley finds, that, November 11th, 1 h. 6 min. P. M. that comet was not above one ſemidiameter of the earth to the northward of the way of the earth; at which time, had the earth been in that part of its orbit, the comet would have had a parallax equal to that of the Moon: what might have been the conſequnce of ſo near an appulſe, a contact, or, laſtly, a ſhock, of the celeſtial bodies? Whiſton ſays, a deluge!

If the paths of comets be ſuppoſed directly parabolical, as ſome have imagined, it would follow, that, being impelled towards the Sun by a centripetal force, they deſcend as from ſpaces infinitely diſtant; and by their falls acquire ſuch a velocity, as that they may again run off into the remoteſt regions: ſtill moving upwards with ſuch a perpetual tendency as never to return. But the frequency of their appearance, and their degree of velocity, which does not exceed what they might acquire by their gravity towards the Sun, ſeems to put it paſt doubt that they move, planet-like, in elliptic orbits, though exceedingly eccentric; and ſo return again, after very long periods. The apparent velocity of the comet of 1472, as obſerved by Regiomontanus, was ſuch as to carry it through forty degrees of a great circle in twenty-four hours: and that of 1770 was obſerved to move through more than forty-five degree in the laſt twenty-five hours.

Newton, Flamſtead, Halley, and the Engliſh aſtronomers, ſeem ſatisfied of the return of comets: Caſſini, and others of the French, think it highly probable; but De la Hire, and others, oppoſe it. Thoſe on the affirmative ſide ſuppoſe the comets to deſcribe orbits prodigiouſly eccentric, inſomuch that we can only ſee them in a very ſmall part of their revolution; out of this, they are loſt in the immenſe ſpaces; hid not only from our eyes, but our teleſcopes. That little part of their orbit near us, M. Caſſini, &c. have found to paſs between the orbits of Venus and Mars. For the reaſons of the return of comets, M. Caſſini gives

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theſe which follow: 1. In conſidering the courſe of the comets, with regard to the fixed ſtars, they are found to keep a conſiderable time in the arch of a great circle, i. e. a circle whoſe plane paſſes through the centre of the earth: indeed, they deviate a little from it, chiefly towards the end of their appearance; but this deviation is common to them with the planets. 2. Comets, as well as planets, appear to move ſo much the faſter as they are nearer the earth; and, when they are at equal diſtances from their perigee, their velocities are nearly the ſame.

By ſubtracting from their motion the apparent inequality of velocity occaſioned by their different diſtances from the earth, their equal motion might be found; but we ſhould not be certain this motion were their true one; becauſe they might have conſiderable inequalities, not diſtinguiſhable in that ſmall part of their orbit viſible to us. It is, indeed, probable their real motion, as well as that of the planets, is unequal in itſelf: and hence we have a reaſon why the obſervations made during the appearance of a comet cannot give the juſt period of their revolution.

There are no two different planets whoſe orbits cut the ecliptic in the ſame angle, whoſe nodes are in the ſame points of the ecliptic, and whoſe apparent velocity in their perigee is the ſame: conſequently, two comets ſeen at different times, yet agreeing with all thoſe three circumſtances, can only be one and the ſame comet. And this were the comets of 1577 and 1680 obſerved to do, and thoſe of 1652 and 1698; not that this exact agreement, in theſe circumſtances, is abſolutely neceſſary to determine them the ſame comet. M. Caſſini finds the Moon herſelf irregular in them all: accordingly, he is of opinion, there are ſeveral which diſagree herein, and yet may be accounted the ſame.

The great objection againſt the return of comets, is, the rarity of their appearance, with regard to the number of revolutions aſſigned to them. In 1702, there was a comet, or rather the tail of one, ſeen at Rome, which M. Caſſini takes to be the ſame with that obſerved by Ariſtotle, and that ſince ſeen in 1668, which would imply its period to be thirty-four years. Now it may ſeem ſtrange, that a ſtar which has ſo ſhort a revolution, and of conſequence ſuch frequent returns, ſhould be ſo ſeldom ſeen.—Again, in April, of the ſame year, 1702, a comet was obſerved by Meſſ. Bianchini and Maraldi, ſuppoſed by the latter to be the ſame with that of 1664, both by reaſon of its motion, velocity, and direction. M. de la Hire took it to have ſome relation to another he had obſerved in 1698, which M. Caſſini refers to that of 1652. On this ſuppoſition, its period appears to be forty-three months; and the number of revolutions, between

1652

1652 and 1698, fourteen: but it is hard to ſuppoſe, that, in this age, wherein the heavens are ſo narrowly watched, a ſtar ſhould make fourteen appearances unperceived; eſpecially ſuch a ſtar as this, which might appear above a month together, and of conſequence be frequently diſengaged from the crepuſcula. For this reaſon M. Caſſini is very reſerved in maintaining the hypotheſis of the return of comets, and only propoſes thoſe for planets, where the motions are eaſy and ſimple, and are ſolved without ſtraining, or allowing many irregularities.

M. de la Hire propoſes one general difficulty againſt the whole ſyſtem of the return of comets, which would ſeem to hinder any comet from being a planet: and it is this; that, by the diſpoſition neceſſarily given to their courſes, they ought to appear as large at firſt as at laſt; and always increaſe, till they arrive at their greateſt proximity to the earth: or, if they ſhould chance not to be obſerved, as ſoon as they become viſible, for want of attention thereto, at leaſt it is impoſſible but they muſt frequently ſhew themſelves before they have arrived at their full magnitude and brightneſs. But he adds, that none were ever yet obſerved till they had arrived at it. Yet the appearance of a comet in the month of October 1723, while at a great diſtance, ſo as to be too ſmall and dim to be viewed without a teleſcope, may ſerve to remove this obſtacle, and ſet the comets, ſtill, on the ſame footing with the planets. Sir Iſaac Newton ſuppoſes, that as thoſe planets which are neareſt the Sun, and revolve in the leaſt orbits, are the ſmalleſt; ſo, among the comets, ſuch as in their perihelion come neareſt the Sun are the ſmalleſt, and revolve in ſmaller orbits.

Dr. Halley has given us a table of the aſtronomical elements of all the comets that have been yet obſerved with due care; whereby, whenever a new comet ſhall appear, it may be determined, by comparing it therewith, whether it be any of thoſe which have yet appeared: and conſequently its period, and the axis of its orbit, be determined, and its return foretold. This table contains the aſtronomical elements of twenty-four comets, on the ſuppoſition that they moved in parabolas; though he thought it extremely probable that they really moved in very eccentric ellipſes, and conſequently returned after long periods of time. This table commences with the year 1337, and cloſes with 1698.

TABLE OF COMETS.

HALLEY's TABLE OF THE ELEMENTS OF COMETS.

Comets A. D.	Ascending node. ° ′ ″	Incl. of orb. ° ′ ″	Perihelion. ° ′ ″	Perihelion distance from the Sun; the distance of the Earth being 100000.	Equat. time of the perihel. D. H. M.	
1337	♊ 24 21 0	32 11 0	♉ 7 59 0	40666	June, 2 6 25½	retrog.
1472	♍ 11 46 20	5 20 0	♉ 5 33 30	54273	Febru. 28 22 23	retrog.
1531	♉ 19 25 0	17 56 0	♒ 1 39 0	56700	August, 24 21 18½	retrog.
1532	♊ 20 27 0	32 36 0	♋ 21 7 0	50910	Octob. 19 22 12	direct.
1556	♏ 25 42 0	32 6 30	♍ 8 50 0	66390	April, 21 20 3	direct.
1577	♈ 25 52 0	74 32 45	♌ 9 22 0	18342	Octob. 26 18 45	retrog.
1580	♈ 18 57 20	64 40 0	♋ 19 5 50	59628	Novem. 28 15 0	direct.
1585	♉ 7 42 30	6 4 0	♈ 8 51 0	109358	Septem. 27 19 20	direct.
1590	♏ 15 30 40	29 40 40	♏ 6 54 30	57661	January, 29 3 45	retrog.
1596	♒ 12 12 30	55 12 0	♏ 18 16 0	51293	July, 31 19 55	retrog.
1607	♉ 20 21 0	17 2 0	♒ 2 16 0	58680	Octob. 16 3 50	retrog.
1618	♊ 16 1 0	37 34 0	♈ 2 14 0	37975	Octob. 29 12 23	direct.
1652	♊ 28 10 0	79 28 0	♈ 28 18 40	84750	Novem. 2 15 40	direct.
1661	♊ 22 30 30	32 35 50	♋ 25 58 40	44851	January, 16 23 41	direct.
1664	♊ 21 14 0	21 18 30	♌ 10 41 25	102575½	Novem. 24 11 52	retrog.
1665	♏ 18 2 0	76 5 0	♊ 11 54 30	10649	April, 14 5 15	retrog.
1672	♃ 27 30 30	83 22 0	♉ 16 59 30	69739	Febru. 20 8 37	direct.
1677	♏ 26 49 10	79 3 15	♌ 17 37 5	28059	April, 26 0 37½	retrog.
1680	♍ 2 2 0	60 56 0	♐ 22 39 30	00612	Decem. 8 0 6	direct.
1682	♉ 21 16 30	17 56 0	♒ 2 52 45	58328	Septem. 4 7 39	retrog.
1683	♏ 23 23 0	83 11 0	♊ 25 29 30	56020	July, 3 2 50	retrog.
1684	♓ 28 15 0	65 48 40	♏ 28 52 0	96015	May, 29 10 16	direct.
1686	♐ 20 34 40	31 21 40	♊ 17 0 30	32500	Septem. 6 14 33	direct.
1698	♐ 27 44 15	11 46 0	♍ 0 51 15	69129	October, 8 16 57	retrog.

Another Table has ſince been computed, from the obſervations contained in the Philoſophical Tranſactions, De la Caille's Aſtronomy, and De la Lande's Hiſtoire de la Comete de 1759, & Connoiſſance des Mouvemens Celeſtes, 1762 & 1764. In this table are ſeen the elements of twenty-five other comets, from the year 1264 to 1762. And, by comparing theſe Tables it will be found that none of theſe comets, except that of 1769, appears to be the ſame with any other in either of the Tables; unleſs we admit thoſe of 1264 and 1556, and thoſe of 1599 and 1699, to be the ſame.

TABLE

TABLE OF COMETS.

SUPPLEMENT TO HALLEY's TABLE OF THE ELEMENTS OF COMETS.

Equated time of perihelion.					Ascending node.				Inc. of orbit				Perihelion.				Perihelion distance from the Sun.	
A. D		D.	H.	M.		°	′	″		°	′	″		°	′	″		
1264	July,	6	8	0	♍	19	0	0		36	30	0	♈	21	0	0	44500	direct.
1533	June,	16	19	30	♌	5	44	0		35	49	0	♌	27	16	0	20280	retrog.
1593	July,	8	13	38	♍	14	14	15		37	58	0	♍	26	19	0	8911	direct.
1678	August,	16	14	3	♍	11	40	0		3	4	20	♒	27	46	0	123802	direct.
1699	January,	3	8	22	♒	21	45	35		69	20	0	♏	2	31	6	74400	retrog.
1702	March,	2	14	12	♎	9	25	15		4	30	0	♌	18	41	3	64590	direct.
1706	January,	19	4	56	♈	13	11	23		55	14	5	♊	12	36	25	42686	direct.
1707	Novem.	30	23	43	♉	22	50	29		88	37	40	♊	19	58	9	885904	direct.
1718	January,	4	1	15	♌	7	55	20		31	12	53	♌	1	26	36	102565	retrog.
1723	Septem.	16	16	10	♈	14	16	0		49	59	0	♉	12	52	20	99865	retrog.
1729	June,	12	6	36	♒	10	35	15		77	1	58	♒	22	16	53	406980	direct.
1737	January,	19	8	17	♏	16	22	0		18	20	45	♒	25	55	0	22282⅓	direct.
1739	June,	6	10	0	♈	27	25	14		55	42	44	♋	12	38	40	67358	retrog.
1742	January,	28	4	21	♎	5	34	45		67	4	11	♏	7	33	44	76555½	retrog.
1742	Decem.	30	21	15	♊	8	10	48		2	15	50	♋	2	58	4	83811½	direct.
1743	Septem.	9	21	16	♈	5	16	25		45	48	21	♐	6	33	52	52157	retrog.
1744	Febru.	19	8	17	♉	15	45	20		47	8	36	♋	17	12	55	22206	direct.
1747	Febru.	17	11	45	♌	20	58	27		77	56	55	♍	10	5	41	229388	retrog.
1748	April,	17	19	25	♏	22	52	16		85	26	57	♏	5	0	50	84066⅔	retrog.
1748	June,	7	1	24	♉	4	39	43		56	59	3	♍	6	9	24	65525½	direct.
1757	October,	21	7	55	♏	4	12	50		12	53	20	♌	2	58	0	33754	direct.
1759	March,	12	13	50	♉	23	45	35		17	40	15	♒	3	8	10	58490⅔	retrog.
1759	Novem.	27	2	19	♌	19	39	24		78	59	22	♉	23	24	20	79851	direct.
1759	Decem.	16	12	41	♊	18	56	19		4	37	23	♌	19	2	48	96190	retrog.
1762	May,	28	15	18	♓	19	23	0		84	45	0	♋	15	14	0	101243	direct.

There are many things in the comet of 1532, obſerved by Peter Appian, which intimate its being the ſame with that of 1607, obſerved by Kepler and Longomontanus; and which Dr. Halley himſelf again obſerved in 1682. All the elements agree, and there is nothing contradicts the opinion but that inequality in the periodic revolution, which however he thinks is no more than may be accounted for from phyſical cauſes: no more in effect than is obſerved in Saturn; the motion of which planet is ſo diſturbed by the reſt, eſpecially Jupiter, that its period is uncertain for ſeveral days together: to what errors then may not a comet be liable, which riſes to almoſt four times the height of the planet Saturn; and whoſe velocity, if but a little increaſed, would change its elliptic orb into a parabolic one?

What

What farther confirms the identity, is the appearance of another comet in the ſummer of 1456, which, though obſerved by none with accuracy, yet, by its period and the manner of its tranſit, he concludes to be the ſame; and thence ventured to foretel its return in the year 1758, or the beginning of the next year: and time has verified the prediction. It appeared in March 1759. Halley alſo thought that the comet of 1680 was the ſame that was obſerved in 1106, 531, and in the forty-fourth year before Chriſt, when Julius Cæſar was murdered; and that its period was five hundred and ſeventy-five years. Mr. Dunthorne, in the Philoſophical Tranſactions, vol. xlvii. has endeavoured to ſhew, from a MS. in Pembroke-hall Library, that the comet of 1106 could not be the ſame with that of 1680. But M. de la Lande adopts the opinion of Dr. Halley.

To determine the place and courſe of a comet, obſerve the diſtance of the comet from two fixed ſtars whoſe longitudes and latitudes are known: from the diſtances thus found, calculate the place of the comet by trigonometry; and, by repeating the obſervations and operations for ſeveral days ſucceſſively, the courſe of the comet will be had. We might alſo determine the courſe of a comet mechanically, without any apparatus of inſtruments, by the following ingenious method, with a thread, which we owe to Longomontanus. Obſerve four ſtars round the comet, ſuch as that the comet may be in the interſection of the right lines that join the two oppoſite ſtars; which is eaſily found by means of a thread placed before the eye, and extended over-againſt the ſtars and comets. Find theſe four ſtars upon a globe, and extend two threads croſsways, from one corner to the other of the ſquare ſpace deſcribed by the four ſtars, and the central point where the threads interſect each other will give the place of the comet. This practice being repeated for ſeveral days, the comet's courſe will be had on the globe; which courſe will be found to be a great circle, from any two points whereof it will be eaſy to find its inclination to the ecliptic, and the place of the nodes, only by obſerving where a thread, ſtretched through the two points, cuts the ecliptic.

Such is the doctrine of comets, as laid down from time to time both by the ancient and modern philoſophers: but which, like moſt other abſtruſe phenomena, is founded pretty much upon conjecture and arbitrary conception. Should the comets of 1264 and 1556 (which are ſuppoſed to be the ſame) appear in or about the year 1848, it will confirm a great deal of the foregoing ſpeculation, as to their poſſeſſing a determinate place in the ſyſtem;

ſyſtem; and will convince us that their revolutions, though extremely eccentric, are nevertheleſs definable, and ſuch as may hereafter throw great light upon philoſophical diſquiſitions.

Dr. Halley conjectured, that the comet obſerved by Apian in 1532, was the ſame as that obſerved by Hevelius in 1661; if ſo, it ought to have returned in 1790, but it has never been obſerved. But M. Mechain having collected all the obſervations in 1532, and calculated the orbit again, found it to be ſenſibly different from that determined by Dr. Halley, which renders it very doubtful whether this was the comet which appeared in 1661; and this doubt is increaſed by its not appearing in 1790. The comet in 1770, whoſe periodic time M. Lexell computed to be five years and ſeven months, has not been obſerved ſince.

Of ECLIPSES.

An Eclipſe, from εκλειψις, of εκλειπω, *to fail*, ſignifies a failure or privation of the light of one of the luminaries, by the interpoſition of ſome dark or opaque body falling between it and the eye, or between it and the Sun. The Moon, being a dark and opaque body, receives her light from the Sun by reflection; which is proved by her increaſing and decreaſing in light as ſhe is nearer or farther off from her conjunctions with the Sun. At the ecliptical conjunction, or new Moon, the dark body of the Moon paſſes directly between the Sun and us, which hides that luminary from our ſight, and this conſtitutes an eclipſe of the Sun; but at an ecliptical oppoſition, or full Moon, the Sun, the Earth, and the Moon, are in one direct and diametrical line; the dark globe of the Earth, being then between the Sun and Moon, deprives the Moon of the Sun's light, whereby ſhe becomes darkened and eclipſed, having no light of her own. The line or way wherein the Moon makes her conſtant periodical revolutions croſſes the ecliptic wherein the Sun moves at an angle of about five degrees; the diſtance of theſe lines conſtitutes the Moon's latitude; and the places in the ecliptic which theſe lines interſect are called the Moon's nodes, or the Dragon's Head and Dragon's Tail. Theſe interſections do not always happen in one place of the ecliptic, but move once through the ſame, contrary to the ſequel or ſucceſſion of the ſigns, in eighteen years and two hundred and twenty-five days.

If the Moon at full be diſtant from the Dragon's Head or Tail more than fifteen degrees, there can be no eclipſe of the Moon; and, when at the time of the change the Moon is more than nineteen degrees diſtant

from the Dragon's Head, according to the ſucceſſion of the ſigns, there can be no eclipſe of the Sun; neither can there be any eclipſe of the Sun, when the Moon at the change is above ſeven degrees from the Dragon's Tail, according to the ſuccceſſion of the ſigns, or more than ſeven degrees from the Dragon's Head, contrary to the ſucceſſion of the ſigns.

Eclipſes of the Sun are various both in quantity and quality, being beheld from different parts of the earth; where he will appear partially eclipſed to a ſpectator on the north ſide of his body, and totally to a ſpectator on his ſouth ſide; whilſt to others he will appear at the ſame inſtant not at all eclipſed. The reaſon is, the Sun in his eclipſes is not darkened, but only hidden from our ſight by the interpoſition of the Moon, whoſe various parallaxes produce this diverſity in the Sun's eclipſe.

The eclipſe of the Moon, on the contrary, appears the ſame to all parts of the earth, and to all people above whoſe horizon ſhe is at that time elevated; for, when ſhe is deprived of the light of the Sun, ſhe becomes really darkened. To eſtimate the quantities of the eclipſes of either luminary, their diameters are ſuppoſedly divided into twelve equal parts, called digits, becauſe their diameters appear to ſight about a foot in length; ſo that, when the Moon obſcures half the Sun's diameter, he is ſaid to be ſix digits eclipſed.

Amongſt the cœleſtial phenomena, the doctrine of eclipſes takes precedency; becauſe from their obſervations the primary foundation of the whole body of aſtronomy is demonſtrated and confirmed. Hence the ſolar eclipſes manifeſt the Moon to be lower and leſs than the Sun; the lunar eclipſes prove that the earth is not founded infinitely below us, but that the heavens under us are diſtant from the earth as far upwards, in reſpect of our antipodes, as they are here; and conſequently that the Earth is not cubical, pyramidal, nor cylindrical, but on every ſide perfectly round, or terminated by a globular figure; not only becauſe the ſhadow of the Earth in the Moon's body is always and on every part obſerved to be round, but alſo becauſe thoſe who live eaſtward number more hours from their meridian, for the beginning or ending of any eclipſe, than ſuch as live weſtward, proportionably to their diſtance.

Lunar eclipſes demonſtrate the ſhadow of the earth to be conical, terminating in a ſharp point; and the ſame place of the Moon's tranſits to be ſometimes thicker, and at other times more ſlender, notwithſtanding a certain rule and reſpect had to the Sun's motion; and conſequently that

that the Sun is moved, or ſo ſeems to be, in an eccentrical orb. By eclipſes of the Moon we alſo know that the Earth is moved or placed in the middle of the zodiac, becauſe ſhe is eclipſed in the oppoſite places thereof. The lunar eclipſes beſt diſcover to us the longitude of places upon the Earth, and aſſure us that the Earth and Water make but one globe; and the oriental and occidental eclipſes of the Moon inform us, that one half of the world is always viſible, and that one half of the zodiac riſes above the horizon.

The true and certain place of the Moon cannot be had by any inſtrument whatſoever, becauſe of her parallaxes. Nature, or rather the God of nature, hath therefore ſupplied this defect by her eclipſes; for the Moon poſited in *mediis tenebris* is then underſtood to be oppoſite to the Sun, by which means the motions and mutations of the Moon are found out and rationally demonſtrated. And, as by lunar eclipſes we gather, that the Sun is far greater than the Earth, and the Moon leſs, ſo by ſolar eclipſes we demonſtrate the diſtance of the luminaries from the Earth to be different, and to be moved in eccentrics or epicycles; whence a rule is found for meaſuring the diſtance of the Sun and Moon from the Earth, together with the magnitudes of the ſeveral celeſtial bodies.

Eclipſes of the Moon only happen in the time of full Moon; becauſe it is only then the Earth is between the Sun and Moon: nor do they happen every full Moon, by reaſon of the obliquity of the Moon's way with reſpect to the Sun's; but only in thoſe full Moons which happen either in the nodes, or very near them, where the aggregate of the apparent ſemidiameters of the Moon and the Earth's ſhadow is greater than the latitude of the Moon, or the diſtance between their centres.

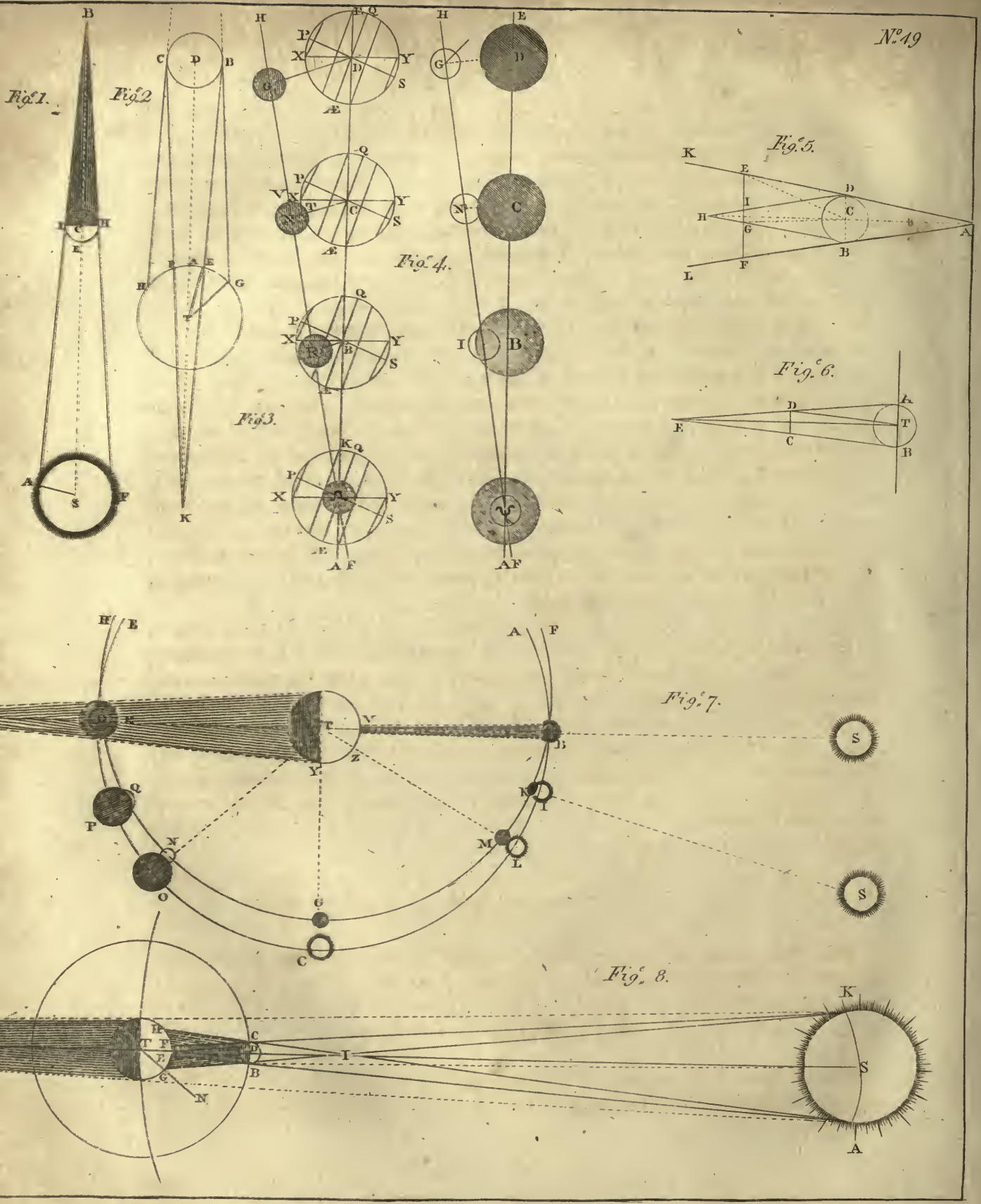
The moſt conſiderable circumſtances in the eclipſes of the Moon are, That, as the ſum of the ſemidiameters of the Moon and Earth's ſhadow is greater than the aggregate of the ſemidiameters of the Sun and Moon, (that, when leaſt, being $5\frac{1}{3}$; and this, when greateſt, ſcarcely $3\frac{3}{4}$;) it is evident, lunar eclipſes may happen in a greater latitude of the Moon and at a greater diſtance from the nodes, and conſequently, are more often obſerved, in any one part of the Earth, than ſolar ones; though, with reſpect to the whole Earth, the latter are more frequent than the former, becauſe the Sun's ecliptic limits are greater than the Moon's.

Total eclipſes of the Moon, and thoſe of the longeſt duration, happen in the very nodes of the ecliptic; becauſe the ſection of the Earth's ſhadow,

ſhadow, then falling on the Moon, is conſiderably greater than her diſk. There may likewiſe be total eclipſes within a little diſtance of the nodes; but, the farther, the leſs their duration; farther off ſtill, there are only partial ones, and at length none at all, as the latitude and the ſemidiameter of the Moon, together, are either leſs, equal to, or greater, than the ſemidiameter of the ſhadow. A lunar eclipſe, that is both total and central, laſts three hours fifty-ſeven minutes ſix ſeconds from the beginning to the end when the Moon is in her apogee, and three hours thirty-ſeven minutes twenty-ſix ſeconds when in perigee; her hoary motion being ſloweſt in the former caſe, and quickeſt in the latter. In all lunar eclipſes, the eaſtern ſide is what firſt immerges, and alſo emerges; ſo that though at firſt, the Moon be more weſterly than the Earth's ſhadow, yet, her proper motion being ſwifter than the ſame, ſhe overtakes and outgoes it. The Moon even in the middle of an eclipſe, has uſually a faint appearance of light reſembling tarniſhed copper; which Gaſſendus, Ricciolus, Kepler, &c. attribute to the light of the Sun, refracted by the Earth's atmoſphere, and tranſmitted thither. And laſtly, ſhe grows ſenſibly paler, and dimmer, before ſhe enters within the Earth's ſhadow; which is attributed to the Earth's penumbra.

Solar eclipſes, being an occultation of the Sun's body occaſioned by an interpoſition of the Moon between the Sun and the Earth, are diſtinguiſhed, like thoſe of the Moon, into total and partial, &c. to which muſt be added a third ſpecies, called annular. As the Moon is found to have a parallax of latitude, eclipſes of the Sun only happen when the latitude of the Moon, viewed from the Earth, is leſs than the aggregate of the apparent ſemidiameters of the Sun and Moon. Solar eclipſes therefore only happen when the Moon is in conjunction with the Sun, in or near the nodes, i. e. at the new moons. Conſequently, the memorable eclipſe of the Sun, at our Saviour's paſſion, happening at the time of full moon, when the Sun and Moon are in oppoſition, was preternatural. Beſides the darkneſs in total eclipſes of the Sun never laſts above four minutes in one place; whereas the darkneſs at the crucifixion laſted three hours, (Matthew xxvii. 45.) and overſpread at leaſt all the land of Judea.

But though the New Moon paſs between the Sun and the Earth, yet is not there an eclipſe every Moon; becauſe the Moon's way is not preciſely under the ecliptic, but is placed obliquely thereto, interſecting it twice in every period. So that eclipſes can only be occaſioned in ſuch New Moons as happen in theſe interſections or nodes, or very near them. In the nodes, when the Moon has no viſible latitude, the occultation is total,



ECLIPSES

total; and with ſome continuance, when the diſk of the Moon in perigæo appears greater than that of the Sun in apogæo, and its ſhadow is extended beyond the ſurface of the Earth; and without continuance, at moderate diſtances, when the cuſp or point of the Moon's ſhadow barely touches the Earth. Laſtly, out of the nodes, but near them, the eclipſes are partial. The ſolar eclipſes, though total, can never be univerſal or viſible throughout the whole hemiſphere which the Sun is then above, becauſe the Moon's dark ſhadow coverts only a ſpot on the Earth's ſurface, about one hundred and eighty Engliſh miles broad, when the Sun's diſtance is greateſt, and the Moon's leaſt; and thus far only can the total darkneſs extend; which explains the reaſon why a ſolar eclipſe does not appear the ſame in all parts of the earth where it is ſeen; but, when in one place it is total, in another it is only partial. And farther, that the Moon, when, in her apogee, appears much leſs than the Sun, as happens moſt ſenſibly when he is in perigæo; the cuſp of the lunar ſhadow not then reaching the Earth, ſhe becomes in a central conjunction with the Sun, yet not able to cover his diſk, but lets his whole limb appear like a lucid ring or bracelet; this is hence called an annular eclipſe; which does not happen at the ſame time in all places where it is ſeen; but appears more early to the weſtern parts, and later to the eaſtern, as will hereafter be further explained.

In moſt ſolar eclipſes, the Moon's diſk is covered with a faint dawning light; which is attributed to the reflection of the light from the illuminated part of the Earth. In total eclipſes of the Sun, the Moon's limb is ſeen ſurrounded by a pale circle of light; which ſome aſtronomers take for a manifeſt indication of a lunar atmoſphere; but which is probably the atmoſphere of the Sun; becauſe it has been obſerved to move equally with the Sun, and not with the Moon; and beſides, the Moon is now generally believed to have no atmoſphere. The foregoing obſervations will be further illuſtrated by what follows.

TO PROJECT ECLIPSES OF THE SUN.

The Sun, being a luminous body, vaſtly larger than the Earth, will enlighten ſomewhat more than one half of it, and cauſe it to project a long conical ſhadow, as repreſented in the annexed plate, fig. 1. where S is the Sun, E the Earth, and H B D its conical ſhadow.

The height or length of this ſhadow, at the mean diſtance of the Sun, may be found by this proportion: As the tangent of the angle C B D, or

the ſemi-diameter under which the Sun appears at the Earth, viz. A S = 16′: radius : : 1 : the length of the ſhadow C B = 214.8 ſemi-diameters of the Earth: but, when the Sun is at its greateſt diſtance, the length of the ſhadow C B will be equal to 217 of theſe ſemi-diameters. Hence it appears, that though the height of the ſhadow is near three times as great as the mean diſtance of the Moon, yet it falls far ſhort of the diſtance of Mars, and conſequently can eclipſe none of the heavenly bodies but the Moon.

To find the height of the Moon's ſhadow, ſuppoſed to be ſimilar to that of the Earth, and conſequently proportional to the diameters of the baſis, the proportion is, As the diameter of the Earth 100, is to the diameter of the Moon 28; ſo is the mean altitude of the Earth's ſhadow 214.8 to the altitude of that of the Moon, 60.144 of the Earth's ſemi-diameters. The ſhadow of the Moon, therefore, will juſt reach the Earth in her mean diſtance, which it cannot in her apogee; but in her perigee it will involve a ſmall part of the Earth's ſurface.

Beſides the dark ſhadow of the Moon, there is another, called the penumbra; to repreſent which, let S, fig. 8. be the Sun, T the Earth, D the Moon, K C F and A B E the two lines touching the oppoſite limbs of the Sun and Moon; then it is evident that C F E B will be the dark or abſolute ſhadow of the Moon, in which a perſon on the Earth's ſurface, between F and E, is wholly deprived of the Sun's light. Again, let K B G and A C H be two other lines touching the ſides of the Sun and Moon alternately, and interſecting each other at the point above the Moon; then will H C B G, a fruſtrum of the cone G I H, be the penumbra above mentioned, in which a ſpectator on the Earth's ſurface, between F and H, and E and G, will ſee part of the Sun, whilſt the reſt is eclipſed.

To calculate the angle of the cone H I G, draw S B; then, in the oblique triangle B I S, the external angle B I D is equal to both the internal and oppoſite angles I B S and I S B; but I S B, the angle under which the ſemi-diameter appears at the Sun, being inſenſibly ſmall, the angle B I D will be equal to I B S or K B S, equal to the apparent ſemi-diameter of the Sun. Therefore the part of the penumbral cone C I B is equal and ſimilar to the dark ſhadow of the Moon.

Next, to find how much of the Earth's ſurface can be at any time involved in the Moon's dark ſhadow, or the quantity of the arch E F, fig. 2, let

let us ſuppoſe the Sun to be in apogee, and the Moon in perigee; and, in this caſe, the height of the Moon's ſhadow will be about 61 ſemi-diameters, and the diſtance of the Moon about 56; that is, CK=61, DT=56, and TE=1. In this caſe alſo, the half angle of the ſhadow TKE=15′ 50″, as being leaſt of all. Then the proportion is: As 1, or the ſide TE, to the ſide of TK=5; ſo is the ſine of the ſemi-angle TKE=15′ 50″, to the ſine of the angle TEK=1° 19′ 10″. Wherefore TEK+TKE=ATE=AE=1° 35′; the double of which FE is 3° 10′=190′, or 220 miles, the diameter of the dark ſhadow on the ſurface of the Earth when greateſt.

After a like manner you may find the diameter of the penumbral ſhadow at the Earth, GEFH, fig. 8, when greateſt of all, that is, when the Earth is in perihelio, and the Moon in apogee; for then will the Sun's apparent diameter be equal to 16′ 23″=TIG, the greateſt ſemi-angle of the cone; and thence we ſhall find ID=52½, ſemi-diameters of the earth. In this caſe alſo, the diſtance of the Moon from the Earth is DT=64 ſemi-diameters. Therefore as TG=1 to TI=122½, ſo is the ſine of the angle TIG=16′ 23″ to the ſine of the angle IGN=35° 42′. But IGN=TIG+ITG, and therefore, ITG=IGN=TIG=35° 25′; the double of which 70° 50′=GEFH=4900 Engliſh miles nearly, for the diameter of the penumbral ſhadow when greateſt.

From the principles of optics it is evident, that, if the plane of the Moon's orbit coincided with that of the Earth's orbit, there would neceſſarily be an eclipſe of the Sun every new moon: thus, if S in fig. 7, be ſuppoſed to repreſent the Sun, B the Moon, and T the Earth, ſince the apparent magnitude or diſk of the Sun is nearly the ſame with that of the Moon, it muſt neceſſarily be hid or eclipſed as often as the new Moon came between the Earth and the Sun. But if, as is really the caſe, the Moon's orbit be not in the plane of the ecliptic, but inclined thereto under a certain angle, there may be a new Moon, and yet no eclipſe of the Sun. To illuſtrate this, let ABCDE be a circle in the plane of the ecliptic, deſcribed at the diſtance of the Moon's orbit FGH, interſecting the ſame in the points B and D, and making an angle therewith ABF, whoſe meaſure is the arch GC, as being ninety degrees diſtant from the angular points or nodes B and D. Now it is evident, if the arch GC be ſomewhat greater than the ſum of the apparent ſemi-diameters of the Sun and Moon, then at G, and ſome diſtance from G towards B, there may be a new Moon, and yet no eclipſe of the Sun; becauſe, in this caſe, the diſk of the Moon G is too much elevated

or

or depreſſed above or below the apparent diſk or face of the Sun at C, to touch it, much leſs to hide or eclipſe any part thereof. But, at a certain point M in the Moon's orbit, the Moon will have a latitude only equal to the ſum of the ſemi-diameters of the Sun and Moon; and therefore, when the Moon is new in that point, ſhe will appear to a ſpectator in the point Z, to touch the Sun only; from whence this point M is called the ecliptic limit, inaſmuch as it is impoſſible there ſhould happen a new moon in any part between it and the node B on each ſide, without eclipſing the Sun leſs or more: thus, in the figure, may be ſeen a partial eclipſe at K, and a total one in the node itſelf B, at which point only total eclipſes can happen.

What has hitherto been ſaid regards the phenomena of an eclipſe of the Sun, as they appear to a ſpectator on the Earth's ſurface, in whoſe zenith the Moon then is, and where there is no refraction to alter the true latitude of the Moon: but, when the Moon has any latitude, there the proceſs of calculating the appearances of a ſolar eclipſe will be ſomewhat more complex, on account of the variation of the Moon's latitude and longitude for every different altitude, and conſequently for every moment of the eclipſe.

The beſt way of repreſenting a ſolar eclipſe, is by a projection of the earth's diſk and of the ſection of the dark and penumbral ſhadows as they appear, or would appear, to a ſpectator at the diſtance of the Moon in a right line joining the centres of the Sun and the Earth. In order to this, we are to find the dimenſions of the apparent ſemi-diameters of the earth, dark ſhadow, and penumbra, at the diſtance of the Moon. As to the firſt, viz. the Earth's ſemi-diameter, it is equal to the Moon's horizontal parallax. That of the dark ſhadow is thus eſtimated: Let C in fig. 5, be the center of the Moon, D B its diameter, D H B its dark ſhadow, and K A L the penumbral cone. Then let E F be the diameter of the penumbra at the earth, and I G that of the dark ſhadow, and draw C G and C E; then is the angle C G B=B H C+G C H, and ſo G C H=B G C—B H C; that is, the apparent ſemi-diameter of the dark ſhadow is equal to the difference between the apparent ſemi-diameters of the Sun and Moon. And in like manner the angle E C H=D E C+D A C; that is, the apparent ſemi-diameter of the penumbra, at the Earth, is equal to the ſum of the apparent ſemi-diameters of the Moon and Sun. Now the ſemi-diameter of the Sun and Moon, and alſo the Moon's horizontal parallax, are already calculated for their various diſtances from the Earth; and for the leaſt, mean, and

and greateſt eccentricity of the lunar orbit, in the aſtronomical tables. Therefore, let A E, fig. 3, repreſent a ſmall portion of the annual orbit, and F H the viſible path of the centre of the lunar ſhadows, which will exactly correſpond to the poſition of the Moon's orbit with reſpect to the ecliptic in the heavens; ſo that the point of interſection ☊ will be the node, and the angle H ☊ E the angle of inclination of the lunar orbit to the plane of the ecliptic, which is about 5°. Hence, if ÆPQS repreſent the diſk of the Earth, according to the orthographic projection, in the ſeveral places ☊, B, C, D, whoſe ſemidiameter is made equal to the number of minutes in the Moon's horizontal parallax at the time of the eclipſe; and if, in the path of the ſhadows in the points ☊, R, N, G, we deſcribe a ſmall circle whoſe ſemidiameter is equal to the difference of the ſemidiameters of the Sun and Moon, that will be the circular ſection of the Moon's dark ſhadow at the diſtance of the Earth: again, if a circle is deſcribed on the ſame centre, with a ſemidiameter equal to the ſum of the ſemidiameters of the Sun and Moon, it will repreſent the penumbral ſhadow expreſſed by the dotted area. Here then it is evident, that if the Moon, when new, be at the diſtance ☊ G from the node, the penumbral ſhadow will not fall near the Earth's diſk, and ſo there cannot poſſibly happen an eclipſe. Again, if the Moon's diſtance from the node be equal to ☊ N, the penumbral ſhadow will juſt touch the diſk, and conſequently ☊ C is the ecliptic limit, which may be found by the following analogy, viz. As the ſine of the angle N ☊ C = 5° 30′ (the angle of inclination of the lunar orbit to the plane of the ecliptic) is to the radius = 90°, ſo is the logarithm of the ſide NC = TC + NT = 62′ 10′ + 16′ 52″ + 16′ 23″ = 95′ 25″ to the logarithm of the ſide ☊ C, equal to the ecliptic limit, which is found to be 16° 36′, beyond which diſtance from the node ☊ there can be no eclipſe; and within that diſtance, if the Moon be new, the ſhadow will fall on ſome part of the Earth's diſk, as at B; where all thoſe places over which the ſhadows paſs will ſee the Sun eclipſed, in part only, by the dotted penumbral ſhadow; but the Sun will be centrally eclipſed in all places over which the centre of the ſhadows paſs; and, if the Moon be new in the node, then will the centre of the ſhadows paſs over the centre of the diſk, as repreſented at ☊. In this caſe, if the apparent diameter of the Moon be greater than that of the Sun, the face of the Sun will be wholly eclipſed to all places over which the centre of the ſhadow paſſes; but, if not, the Sun will only be centrally eclipſed, his circumference appearing in the form of a bright annulus, or luminous ring, the width whereof will be equal to the difference of the diameters of the luminaries. The diſk of the Earth, here projected, repreſents the caſe of an eclipſe on an equinoctial day; A K being the eclip-

tic, ÆQ the equator, XY the axis of the ecliptic, PS the axis of the equator, P and S the north and ſouth poles, &c. By this projection the paſſage of ſhadows over the Earth's diſk may be exhibited for any place of the Sun, or declination of the Moon.

To find the digits eclipſed, add the apparent ſemidiameters of the luminaries into one ſum; from which ſubtract the Moon's apparent latitude; the remainder are the ſcruples, or parts of the diameter, eclipſed. Then ſay, As the ſemidiameter of the Sun is to the ſcruples eclipſed, ſo are 6 digits reduced into ſcruples, (or 360 ſcruples,) to the digits eclipſed.

To determine the duration of a ſolar eclipſe, find the horary motion of the Moon from the Sun for one hour before the conjunction and another hour after: then ſay, As the former horary motion is to the ſeconds in an hour, ſo are the ſcruples of half-duration to the time of immerſion; and, as the latter horary motion is to the ſame ſeconds, ſo are the ſame ſcruples of half-duration to the time of immerſion. Laſtly, adding the time of immerſion to that emerſion, the aggregate is the total duration.

As different authors follow very different hypotheſes, with regard to the apparent diameters of the luminaries, and the greateſt parallax of latitude, they differ much in aſſigning the bounds at which ſolar eclipſes happen. Ptolomy makes the utmoſt bounds of eclipſes at 19° 25′ diſtance from the node; Copernicus, at 19° 12′; Tycho, at 18° 25′; Kepler, at 17° 16′; Ricciolus, at 18° 49′. Though Ptolomy in other places judges 16° 42′ diſtance from the node neceſſary; Copernicus, 16° 25′; Tycho, 17° 9′; Kepler, 15° 55′; and Ricciolus, 15° 58′. Aſtronomers have generally aſſigned 17° as the limit of ſolar eclipſes; but this admits of ſome variation: for, in apogeal eclipſes, the ſolar limit is but $16\frac{1}{2}$ degrees, and in perigeal eclipſes it is $18\frac{1}{2}$.

The Moon's apparent diameter when largeſt, exceeds the Sun's when leaſt, only one minute and thirty-eight ſeconds of a degree; and in the greateſt ſolar eclipſe that can happen at any time and place, the total darkneſs can continue no longer than whilſt the Moon is moving through 1′ 38″ from the Sun in her orbit, which is about three minutes thirteen ſeconds of an hour; for the motion of the ſhadow on the Earth's diſk is equal to the Moon's motion from the Sun, which, on account of the Earth's revolution on its axis towards the ſame way, or eaſtward, is about $30\frac{1}{2}$ minutes of a degree every hour, at a mean rate; but ſo much of the Moon's orbit is equal to $30\frac{1}{2}$° of a great circle on the Earth, becauſe the circumference

circumference of the Moon's orbit is 60 times that of the Earth; and therefore the Moon's shadow goes $30\frac{1}{2}$ degrees, or 1830 geographical miles, in an hour, or $30\frac{1}{2}$ miles in a minute.

To find the Moon's apparent latitude at the beginning and end of an eclipse, it requires only to subtract, from the argument of the Moon's latitude computed for the time of the apparent conjunction, the scruples of half-duration, together with the motion of the Sun answering to the time of incident; the remainder is the argument of latitude at the beginning of the eclipse. To the same sum add the same scruples, together with the Sun's motion answering to the time of emergence; the aggregate is the argument of latitude at the end of the eclipse. The argument of the latitude given, the Moon's true latitude is found after the common manner.

To calculate eclipses of the Sun, the following data are requisite: 1. Find the mean new Moon, and thence the true one; together with the place of the luminaries for the apparent time of the true one. 2. For the apparent time of the true new Moon, compute the latitude seen. 3. For the apparent time of the new Moon seen, compute the latitude seen. 4. Thence determine the digits eclipsed. 5. Find the times of the greatest darkness, immersion, and emersion. 6. Thence determine the beginning and ending of the eclipse. From the preceding problems it is evident, that all the trouble and fatigue of the calculus arise from the parallaxes of longitude and latitude; without which the calculation of solar eclipses would be the same with that of lunar ones. But eclipses, both of the Sun and Moon, might be calculated with much more ease and expedition by the help of a book of Tables, published for that purpose by Mr. Ferguson, to which I beg leave to refer the reader, to save him the trouble of such calculations.

To PROJECT ECLIPSES OF THE MOON.

These being occasioned by the immersion of the Moon into the Earth's shadow, all that we have to do, in order to delineate a lunar eclipse, is to calculate the apparent semidiameter of the Earth's shadow at the Moon. Thus, let AB, fig. 6, represent the Earth, T its centre, AEB its conical shadow, DC the diameter of a section thereof at the Moon; and, drawing DT, we have the outward angle ADT=DTE+DET; so that DTE=ADT—DET; that is, the angle DTE, under which the semidiameter of the Earth's shadow appears at the distance of the Moon,

Moon, is equal to the difference between the Moon's horizontal parallax ADT and the ſemidiameter of the Sun DET. If, therefore, AE, fig. 4, repreſent the path of the Earth's ſhadow at the diſtance of the Moon near the node ☊, and FH a part of the lunar orbit, and the ſection of the Earth's ſhadow be delineated at ☊, B, C, D; and the full Moon at ☊, I, N, G; then it is evident there can be no eclipſe of the Moon where the leaſt diſtance of the centres of the Moon and ſhadow exceeds the ſum of their ſemidiameters, as at D. But, where this diſtance is leſs, the Moon muſt be eclipſed either in part or wholly, as at B and ☊; in which latter caſe the Moon paſſes over the diameter of the ſhadow. But in a certain poſition of the ſhadow, as at C, the leaſt diſtance of the centres, N C, is equal to the ſum of the ſemidiameters; and conſequently ☊ C is the ecliptic limit for lunar eclipſes: to find which, we have this analogy, As the ſine of the angle N ☊ C=5° (the inclination of the Moon's orbit to the plane of the ecliptic) is to the radius, ſo is the logarithm of the ſide N C=63′ 12″ to the logarithm of the ſide ☊ C=12° 5′= the ecliptic limit. Hence, if the Moon be at a leſs diſtance from the node ☊ than 12° 5′, there will be an eclipſe; otherwiſe none can happen.

If the Earth had no atmoſphere, the ſhadow would be abſolutely dark, and the Moon involved in it quite inviſible; but, by means of the atmoſphere, many of the ſolar rays are refracted into and mixed with the ſhadow, whereby the Moon is rendered viſible in the midſt of it, and of a duſky red colour.

For calculating eclipſes of the Moon, the following data are neceſſary: 1. Her true diſtance from the node, at the mean conjunction. 2. The true time of the oppoſition, together with the true place of the Sun and Moon, reduced to the ecliptic. 3. The Moon's true latitude at the time of the true conjunction, and the diſtance of the luminaries from the Earth: alſo their horizontal parallaxes, and apparent ſemidiameters. 4. The true horary motions of the Moon and Sun, and the apparent ſemidiameter of the Earth's ſhadow. With theſe data it is eaſy to find the duration, beginning, middle, and quantity, of eclipſes.

The number of eclipſes, of both luminaries, in any year, cannot be leſs than two nor more than ſeven; the moſt uſual number is four, and it is rare to have more than ſix. The reaſon is obvious; becauſe the Sun paſſes by both the nodes but once a-year, unleſs he paſſes by one of them in the beginning of the year; in which caſe he will paſs by the

ſame

ſame again a little before the year be finiſhed; becauſe the nodes move backwards 19¼ deg. every year, and therefore the Sun will come to either of them 173 days after the other. And, if either node is within 17° of the Sun at the time of the new Moon, the Sun will be eclipſed; and at the ſubſequent oppoſition, the Moon will be eclipſed in the other node, and come round to the next conjunction before the former node is 17° beyond the Sun, and eclipſe him again. When three eclipſes happen about either node, the like number generally happen about the oppoſite; as the Sun comes to it 173 days afterwards, and ſix lunations contain only four days more. Thus there may be two eclipſes of the Sun, and one of the Moon, about each of the nodes. But, if the Moon changes in either of the nodes, ſhe cannot be near enough the other node at the next full to be eclipſed; and in ſix lunar months afterwards ſhe will change near the other node; in which caſe there can be only two eclipſes in a year, both of the Sun.

In two hundred and twenty-three mean lunations after the Sun, Moon, and nodes, have been once in a line of conjunction, they return ſo nearly to the ſame ſtate again, as that the ſame node, which was in conjunction with the Sun and Moon at the beginning of the firſt of theſe lunations, will be within twenty-eight minutes twelve ſeconds of a degree of a line of conjunction with the Sun and Moon again, when the laſt of theſe lunations is completed. And therefore, in that time, there will be a regular ſucceſſion or return of the ſame eclipſes for many ages.—In this period (which was firſt diſcovered by the Chaldeans) there are eighteen Julian years, eleven days, ſeven hours, forty-three minutes, twenty-ſeconds, when the laſt day of February in leap-years is four times included; but, when it is five times included, the period conſiſts of only eighteen years, ten days, ſeven hours, forty-three minutes, twenty ſeconds. Conſequently, if to the mean time of an eclipſe, either of the Sun or Moon, you add eighteen Julian years, eleven days, ſeven hours, forty-three minutes, twenty-ſeconds, when the laſt day of February in leap-years comes in four times, or a day leſs when it comes in five times, you will have the mean time of the return of the ſame eclipſe.

But the falling back of the line of conjunctions or oppoſitions of the Sun and Moon twenty-eight minutes twelve ſeconds with reſpect to the line of the nodes in every period, will wear it out in proceſs of time; and after that it will not return again in leſs than twelve thouſand four hundred and ninety-two years. Theſe eclipſes of the Sun which happen about the aſcending node, and begin to come in at the north pole of the

Earth, will go a little ſoutherly at each return, till they go quite off the Earth at the ſouth pole; and thoſe which happen about the deſcending node, and begin to come in at the ſouth pole of the Earth, will go a little northerly at each return, till at laſt they quite leave the Earth at the north pole.

To exemplify this matter, it may not here be amiſs to examine ſome of the moſt remarkable circumſtances of the return of an eclipſe mentioned in Mr. Smith's ingenious Diſſertation, which happened July 14, 1748, about noon. This eclipſe, after traverſing the voids of ſpace from the creation, at laſt began to enter the *Terra Auſtralis Incognita* about eighty-eight years after the Conqueſt, which was the laſt of King Stephen's reign; every Chaldean period, namely, 18 years 11 days 7 hours 43 minutes 20 ſeconds, as above-mentioned, it has conſtantly crept more northerly, but was ſtill inviſible in Britain before the year 1622, when on the 30th of April it began to touch the ſouth parts of England about two in the afternoon; its central appearance riſing in the American South Seas, and traverſing Peru and the Amazons country, through the Atlantic ocean into Africa, and ſetting in the Ethiopian continent, not far from the beginning of the Red Sea.

Its next viſible period was after three Chaldean revolutions, in 1676, on the firſt of June, riſing central in the Atlantic ocean, paſſing us about nine in the morning, with four digits eclipſed on the under limb; and ſetting in the gulph of Cochin China in the Eaſt Indies.

It being now near the ſolſtice, this eclipſe was viſible the very next return in 1694, in the evening; and in two periods more, which was in 1730, on the 4th of July, was ſeen above half eclipſed juſt after ſun-riſe, and obſerved both at Wirtemberg in Germany and Pekin in China, ſoon after which it went off. Eighteen years more afforded us this eclipſe again, which happened the 14th of July, 1748. The next viſible return happened on the 25th of July, 1762, in the evening, about four digits eclipſed; and, after two periods more, it was viſible again, on the 16th of Auguſt, 1802, early in the morning, about five digits, the centre coming from the north frozen continent, by the capes of Norway, through Tartary, China, and Japan, to the Ladrone Iſlands, where it went off.

Again, in 1820, Auguſt 26, betwixt one and two, there will be another return of this eclipſe at London about 10 digits; but happening ſo near the equinox, the centre will leave every part of Britain to the weſt,

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enter Germany at Embden, paſſing by Venice, Naples, and Grand Cairo, and ſet in the gulph of Baſſora near that city. It will be no more viſible till 1874, when five digits will be obſcured (the centre being now about to leave the Earth) on September 28. In 1892 the Sun will go down eclipſed at London, and again in 1928 the paſſage of the centre will be in the *expanſum*, though there will be two digits eclipſed at London, October the 31ſt of that year; and about the year 2090 the whole penumbra will be worn off; whence no more returns of this eclipſe can happen till after a revolution of ten thouſand years.

From theſe remarks on the entire revolution of this eclipſe, we may gather, that a thouſand years, more or leſs, (for there are ſome irregularities that may protract or lengthen this period 100 years,) complete the whole terreſtrial phenomena of any ſingle eclipſe: and ſince 20 periods of 54 years each, and about 33 days, comprehend the entire extent of their revolution, it is evident that the times of the returns will paſs through a circuit of one year and ten months, every Chaldean period being ten or eleven days later, and of the equable appearances about 32 or 33 days. Thus, though this eclipſe happens about the middle of July, no other ſubſequent eclipſe of this period will return to the middle of the ſame month again; but wear conſtantly each period ten or eleven days forward, and at laſt appear in winter; but then it begins to ceaſe from affecting us.

Another concluſion from this revolution may be drawn, that there will ſeldom be any more than two great eclipſes of the Sun in the interval of this period, and theſe follow ſometimes next return, and often at greater diſtances. That of 1715 returned again in 1733 very great; but this preſent eclipſe will not be great till the arrival of 1820, which is a revolution of four Chaldean periods: ſo that the regulations of their circuits muſt undergo new computations to aſſign them exactly.

Nor do all eclipſes come in at the ſouth pole: that depends altogether on the poſition of the lunar nodes, which will bring in as many from the *expanſum* one way as the other: and ſuch eclipſes will wear more ſoutherly by degrees, contrary to what happens in the preſent caſe.

The eclipſe, for example, of 1736, in September, had its centre in the *expanſum*, and ſet about the middle of its obſcurity in Britain; it will wear in at the north pole, and in the year 2600, or thereabouts, go off in the *expanſum* on the ſouth ſide of the Earth.

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The eclipses therefore which happened about the creation are little more than half-way yet of their ethereal circuit; and will be 4000 years before they enter the Earth any more. This grand revolution seems to have been entirely unknown to the ancients.

It is particularly to be noted, that eclipses which have happened many centuries ago will not be found by our present Tables to agree exactly with ancient observations, by reason of the great anomalies in the lunar motions; which appears an incontestible demonstration of the non-eternity of the universe. For it seems confirmed by undeniable proofs, that the Moon now finishes her period in less time than formerly, and will continue by the centripetal law to approach nearer and nearer the Earth, and to go sooner and sooner round it: nor will the centrifugal power be sufficient to compensate the different gravitations of such an assemblage of bodies as constitute the solar system, which would come to ruin of itself, without some new regulation and adjustment of their original motion.* We are credibly informed, from the testimony of the ancients, that there was a total eclipse of the Sun predicted by Thales to happen in the fourth year of the 48th Olympiad,† either at Sardis or Mi-

* There are two ancient eclipses of the Moon, recorded by Ptolomy from Hipparchus, which afford an undeniable proof of the Moon's acceleration. The first of these was observed at Babylon, December the 22d, in the year before Christ 383: when the Moon began to be eclipsed about half an hour before the Sun rose, and the eclipse was not over before the Moon set: but, by most of our Astronomical Tables, the Moon was set at Babylon half an hour before the eclipse began; in which case, there could have been no possibility of observing it. The second eclipse was observed at Alexandria, September the 22d, in the year before Christ 201; where the Moon rose so much eclipsed, that the eclipse must have begun about half an hour before she rose; whereas, by most of our Tables, the beginning of this eclipse was not till about ten minutes after the Moon rose at Alexandria. Had these eclipses begun and ended while the Sun was below the horizon, we might have imagined, that as the ancients had no certain way of measuring time, they might have so far mistaken the hours, that we could not have laid any stress on the accounts given by them. But, as in the first eclipse the Moon was set, and consequently the Sun risen, before it was over; and in the second eclipse the Sun was set and the Moon not risen till some time after it began: these are such circumstances as the observers could not possibly be mistaken in. Mr. Struyk, in his catalogue, notwithstanding the express words of Ptolomy, puts down these two eclipses as observed at Athens; where they might have been seen as above, without any acceleration of the Moon's motion: Athens being twenty degrees west of Babylon, and seven degrees west of Alexandria.

† Each Olympiad began at the time of full Moon next after the summer solstice, and lasted four years, which were of unequal lengths, because the time of full Moon differs eleven days every year: so that they might sometimes begin on the next day after the solstice, and at other times not till four weeks after it. The first Olympiad began in the year of the Julian period 3938, which was 776 years before the first year of Christ, or 775 before the year of his birth; and the last Olympiad, which was the 293d, began A. D. 393. At the expiration of each Olympiad, the Olympic Games were celebrated in the Elean fields, near the river Alpheus in the Peloponnesus (now Morea), in honour of Jupiter Olympus. See Strauchius's Breviarium Chronologium, p. 247—251.

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letus in Asia, where Thales then resided. That year corresponds to the 585th year before Christ; when accordingly there happened a very signal eclipse of the Sun, on the 28th of May, answering to the present 10th of that month,* central through North America, the south parts of France, Italy, &c. as far as Athens, or the Isles in the Ægean Sea; which is the farthest that even the Caroline Tables carry it; and consequently make it invisible to any part of Asia, in the total character; though I have good reasons to believe that it extended to Babylon, and went down central over that city. We are not however to imagine, that it was set before it passed Sardis and the Asiatic towns, where the predictor lived; because an invisible eclipse could have been of no service to demonstrate his ability in astronomical sciences to his countrymen, as it could give no proof of its reality.

For a farther illustration, Thucydides relates, that a solar eclipse happened on a summer's day in the afternoon, in the first year of the Peloponnesian war, so great that the stars appeared. Rhodius was victor in the Olympic games the fourth year of the said war, being also the fourth of the 87th Olympiad, on the 428th year before Christ. So that the eclipse must have happened in the 431st year before Christ; and by computation it appears, that on the 3d of August there was a signal eclipse which would have passed over Athens central about six in the evening, but which our present Tables being no farther than the ancient Syrtes on the African coast, above 400 miles from Athens; which, suffering in that case but 9 digits, could by no means exhibit the remarkable darkness recited by this historian; the centre therefore seems to have passed Athens about six in the evening, and probably might go down about Jerusalem, or near it, contrary to the construction of the present Tables. I have only mentioned these things by way of caution to the present astronomers, in re-computing ancient eclipses; and refer them to examine the eclipse

* The reader may probably find it difficult to understand why Mr. Smith should reckon this eclipse to have been in the 4th year of the 48th Olympiad, as it was only in the end of the third year: and also why the 28th of May, in the 585th year before Christ, should answer to the present 10th of that month. But we hope the following explanation will remove these difficulties. The month of May (when the Sun was eclipsed) in the 585th year before the first year of Christ, which was a leap-year, fell in the latter end of the third year of the 48th Olympaid; and the fourth year of that Olympiad began at the summer solstice following; but perhaps Mr. Smith begins the years of the Olympiad from January, in order to make them correspond more readily with Julian years; and so reckons the month of May, when the eclipse happened, to be in the fourth year of that Olympiad. The place or longitude of the Sun at that time was 8 29 degrees 43 minutes 17 seconds, to which same place the Sun returned (after 2300 years, viz.) A. D. 1716, on May 9d 5h 6m after noon: so that, with respect to the Sun's place, the 9th of May, 1716, answers to the 28th of May in the 585th year before the first year of Christ; that is, the Sun had the same longitude on those days.

of Nicias, ſo fatal to the Athenian fleet; that which overthrew the Macedonian army, &c.

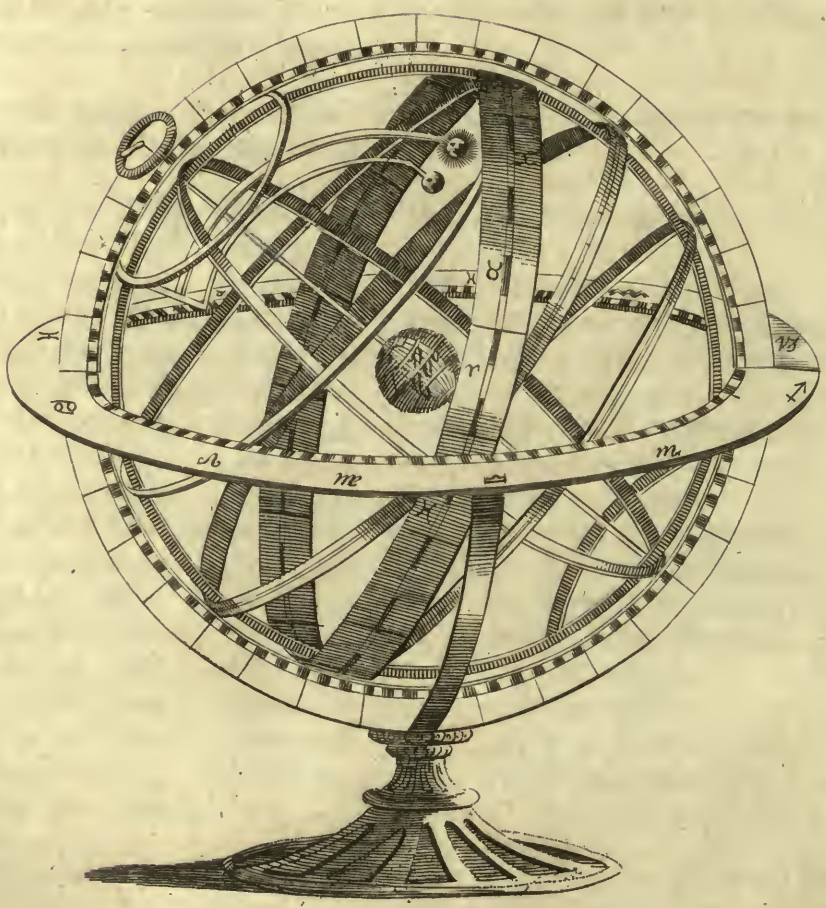
A longer period than the above-mentioned, for comparing and examining eclipſes which happened at long intervals of time, is 557 years 21 days 18 hours 30 minutes 11 ſeconds, in which time there are 6890 mean lunations; and the Sun and node meet again ſo nearly as to be but 11 ſeconds diſtant; but then it is not the ſame eclipſe that returns, as in the ſhorter period above mentioned.

The following are the chief of the *viſible* Eclipſes, which will happen from this time to the year 1808.

Eclipſe of the Moon,	Nov. 2, 1789,	at 12 at night.	Partial.
Eclipſe of the Moon,	April 28, 1790,	at 12 at night.	Total.
Eclipſe of the Sun,	April 3, 1791,	at 1 in the afternoon	Partial.
Eclipſe of the Moon,	Oct. 12, 1791,	at 3 in the morning.	Partial.
Eclipſe of the Sun,	Sept. 16, 1792,	at 11 in the morning.	Partial.
Eclipſe of the Moon,	Feb. 25, 1793,	at 10 at night.	Partial.
Eclipſe of the Sun,	Sept. 5, 1793,	at 3 in the afternoon.	Partial.
Eclipſe of the Sun,	Jan. 31, 1794,	at 4 in the afternoon.	Partial.
Eclipſe of the Moon,	Feb. 14, 1794,	at 11 at night.	Total.
Eclipſe of the Moon,	Feb. 4, 1795,	at 1 in the morning.	Partial.
Eclipſe of the Sun,	July 16, 1795,	at 9 in the morning.	Partial.
Eclipſe of the Sun,	June 25, 1797,	at 8 in the evening.	Partial.
Eclipſe of the Moon,	Dec. 4, 1797,	at 6 in the morning.	Partial.
Eclipſe of the Moon,	May 27, 1798,	at 7 at night.	Total.
Eclipſe of the Moon,	Oct. 2, 1800,	at 11 at night.	Partial.
Eclipſe of the Moon,	Nov. 15, 1807,	at 7 in the morning	Partial.
Eclipſe of the Sun,	Nov. 29, 1807,	at 31 m. afternoon.	Partial.
Eclipſe of the Moon,	Nov. 3, 1808,	at 7 in the morning.	Total.

In Aſtronomy, eclipſes of the Moon are of great uſe for aſcertaining the periods of her motions, eſpecially ſuch eclipſes as are obſerved to be alike in all circumſtances, and have long intervals of time between them. In Geography, the longitudes of places are found by eclipſes, as already ſhewn; but for this purpoſe eclipſes of the Moon are more uſeful than thoſe of the Sun, becauſe they are more frequently viſible, and the ſame lunar eclipſe is of equal largeneſs and duration at all places where it is ſeen. In Chronology, both ſolar and lunar eclipſes ſerve to determine exactly the time of any paſt event: for there are ſo many particulars obſervable in

Armillary Sphere



in every eclipſe with reſpect to its quantity, the places where it is viſible (if of the Sun), and the time of the day or night; that it is impoſſible there can be two ſolar eclipſes in the courſe of many ages which are alike in all circumſtances.

Of the FIGURE and MOTION of the EARTH, the CHANGE of SEASONS, the CAUSE of EARTHQUAKES, &c.

The Earth, among Aſtronomers, is conſidered as one of the primary planets; and its figure was accounted by ſome of the ancients to be like that of an oblong cylinder; by others, of the form of a drum, and by others to be flat. But the moderns have demonſtrated it to be nearly ſpherical, or rather an oblate ſpheroid, flatted towards the poles.

Before we enter more minutely into theſe ſpeculations, it will be proper to deſcribe the various circles of the globe, and to explain its ſeveral diviſions and boundaries, as well imaginary as real, in order to give all my readers a perfect idea of the ſubject before them. For this purpoſe I have ſubjoined a plate of the Armillary Sphere, which is an artificial contrivance, repreſenting the ſeveral circles proper to the theory of the mundane world, put together in their natural order, to eaſe and aſſiſt the imagination in conceiving the conſtitution of the ſpheres, and the various phenomena of the celeſtial bodies. For this purpoſe the Earth is placed in the centre, pierced by a line ſuppoſed to be its axis, the upper point of which is fixed in the arctic, or north pole, and the lower extremity in the antarctic, or ſouth pole; whence the two ſmall circles deſcribed near theſe points are called the arctic and antarctic circles. The outer circle, in which the axis or poles of the world are fixed, repreſents the meridian, or ſuppoſed line over any given place, to which when the Sun comes, it is then mid-day, or noon. The broad circle, which croſſes the whole, and divides the ſphere into two equal parts, is called the horizon; becauſe it divides the heavens and the earth into two equal parts or hemiſpheres, called the upper and the lower, the one light and the other dark. It likewiſe determines the riſing and ſetting of the Sun, Moon, or ſtars, in any particular latitude; for, when any of theſe appear juſt at the eaſtern part of the horizon, we ſay, it riſes; and, when it does ſo at the weſtern part, we ſay, it ſets. From hence alſo the latitude of the Sun and ſtars is reckoned, which is their height above the horizon. The poles of the horizon are the zenith and the nadir, or the points immediately over our heads and under our feet, diametrically oppoſite to each other, in the upper and lower hemiſpheres. The inner wide

wide circle repreſents the zodiac, the middle line of which is the ecliptic, or Sun's way in the zodiac, from which he never departs. It is not ſo with the Moon and the planets; for, though their conſtant way is in this circle of the zodiac, yet they continually deviate from its centre, or ecliptic line, from north to ſouth, and from ſouth to north; which deviations are called their latitudes, and their extent each way determines the width of the zodiac. The two circles within the zodiac, which interſect each other at right angles, conſtitute the equinoctial colure, and the equator, or equinoctial line. The points where theſe circles interſect each other, divide the quarters in the year. That which paſſes through the two equinoxial points, determines the equinoxes; and that which paſſes through the poles of the ecliptic, determines the ſolſtices. When the Sun is in the firſt of them, viz. in the ſpring, March 20th, it is called the vernal equinox; and when in autumn, September 23d, it is called the autumnal equinox; at both which times, it is equal day and night all over the world. So likewiſe, when the Sun is in the other, and at his greateſt aſcent above the equator, and ſeems to deſcribe the tropic of Cancer, it is called the ſummer ſolſtice, and makes the longeſt day; and on the contrary, when he is at the greateſt deſcent below the equator, and ſeems to deſcribe the tropic of Capricorn, it is called the winter ſolſtice, or ſhorteſt day. Theſe tropics are two circles deſcribed one immediately under and next adjoining to the arctic circle; and the other, that next above the antarctic circle. They are diſtant from the equinoctial twenty-three degrees twenty-nine minutes. That on the north ſide of the line is called the tropic of Cancer, and the ſouthern tropic has the name of Capricorn, as paſſing through the beginning of each of thoſe ſigns.

It muſt here likewiſe be noted, that the Equator, or Equinoctial Line, paſſes through the eaſt and weſt points of the horizon, and at the meridian is raiſed as much above the horizon as is the complement of the latitude of the place. From this circle, the latitude of places, whether north or ſouth, begin to be reckoned in degrees of the meridian; but the longitude of places are reckoned in degrees of the equator itſelf. All people living on or under this circle, which is called by geographers and navigators the Line, have their days and nights conſtantly equal: and this is the reaſon why, when the Sun enters two points where the ecliptic interſects the equinoctial, and is exactly upon this line, namely, in the ſpring and autumn, as above-mentioned, that the days and nights become of equal duration all over the globe. All the ſtars directly under this circle have no declination, but always riſe due eaſt, and ſet full weſt. The hour circles are drawn at right angles to it, paſſing through every

fifteenth

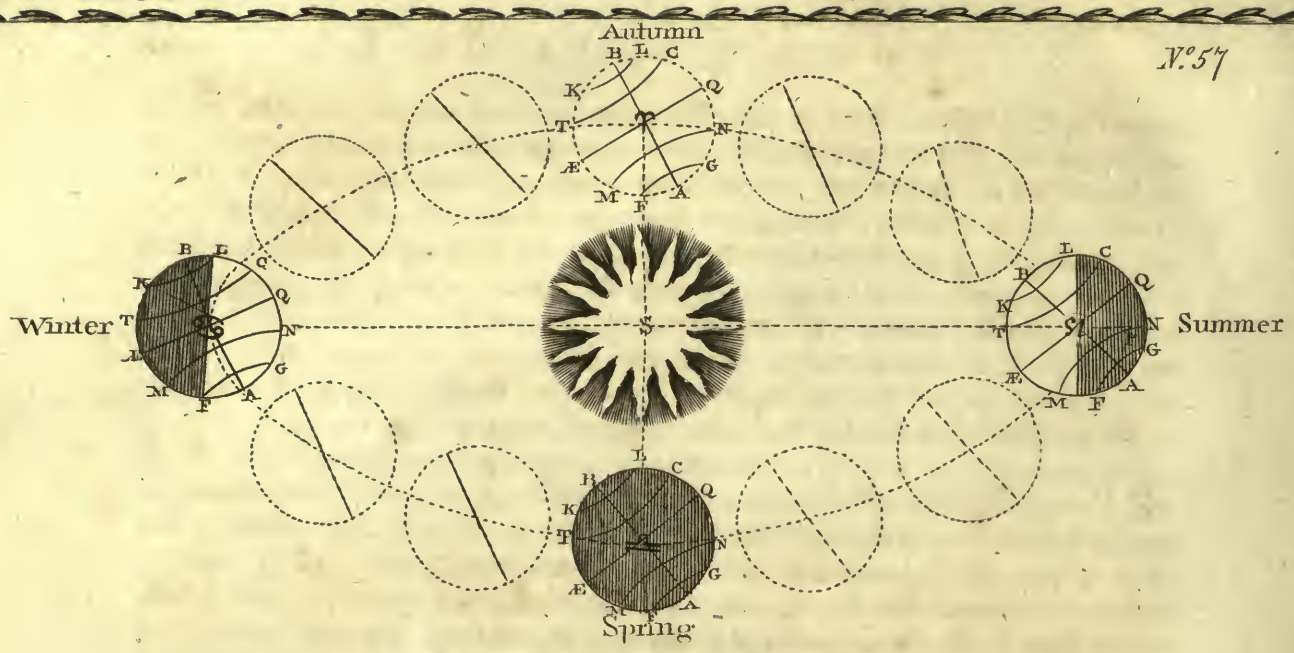
fifteenth degree; and the parallels to it are called parallels of declination. Having premiſed ſo much by way of explaining the ſphere, I ſhall now proceed with the ſubject immediately before us.

That the Earth is a ſpherical body, may be demonſtrated from the following among other conſiderations. 1. All the appearances of the heavens, both at land and at ſea, are the ſame as they would be if the Earth were a globe. 2. In eclipſes of the Moon which are cauſed by the ſhadow of the Earth falling upon the Moon, this ſhadow is always circular, and a body can be no other than a globe, which in all ſituations caſts a circular ſhadow. 3. Several navigators have ſailed quite round the globe, ſteering their courſe directly ſouth and weſt, till they came to the Magellanic Sea, and from thence to the north and weſt, till they returned to their port from the eaſt; and all the phenomena which ſhould naturally ariſe from the Earth's rotundity happened to them. Beſides, their method of ſailing was alſo founded upon this hypotheſis, which could never have ſucceeded ſo happily, if the Earth had been of any other figure. It is true, the ſurface of the Earth is not an exact geometrical globe, but then the inequalities are ſo inconſiderable, that the higheſt mountain bears no greater proportion to the bulk of the Earth than a grain of duſt does to a common globe. The figure of the Earth then was reckoned by mathematicians and geographers as perfectly ſpherical, excepting the ſmall inequalities in its ſurface, of mountains and valleys, till an accident engaged the attention of Sir Iſaac Newton, and Mr. Huygens, who demonſtrated, from the laws of hydroſtatics, and the revolution of the Earth about its axis, that its figure was not a true ſphere, but an oblate ſpheroid flatted towards the poles. Monſieur Richer, when at the iſland of Cayenne, about five degrees diſtant from the equator, found that his clock, which at Paris kept true time, now loſt two minutes and twenty-eight ſeconds every day. Now, though heat will lengthen pendulums, and conſequently retard their motion, it is certain the heats of Cayenne were not ſufficient to ſolve this phænomenon, which can flow only from a diminution in the preſſure of gravity. For, as the Earth revolves about its axis, all its parts will endeavour to recede from the axis of motion, and thereby the equatoreal parts where the motion is quickeſt will tend leſs towards the centre than the reſt; their endeavour to fly off from the axis about which they revolve taking off part of their tendency that way; ſo that thoſe parts will become lighter than ſuch as are nearer the poles. The polar parts, therefore will preſs in towards the centre, and raiſe the equatoreal parts, till the quantity of matter in the latter is ſo far increaſed as to compenſate for its lightneſs, and an equilibrium be reſtored. On which account, the form which the Earth aſſumes will be that of an

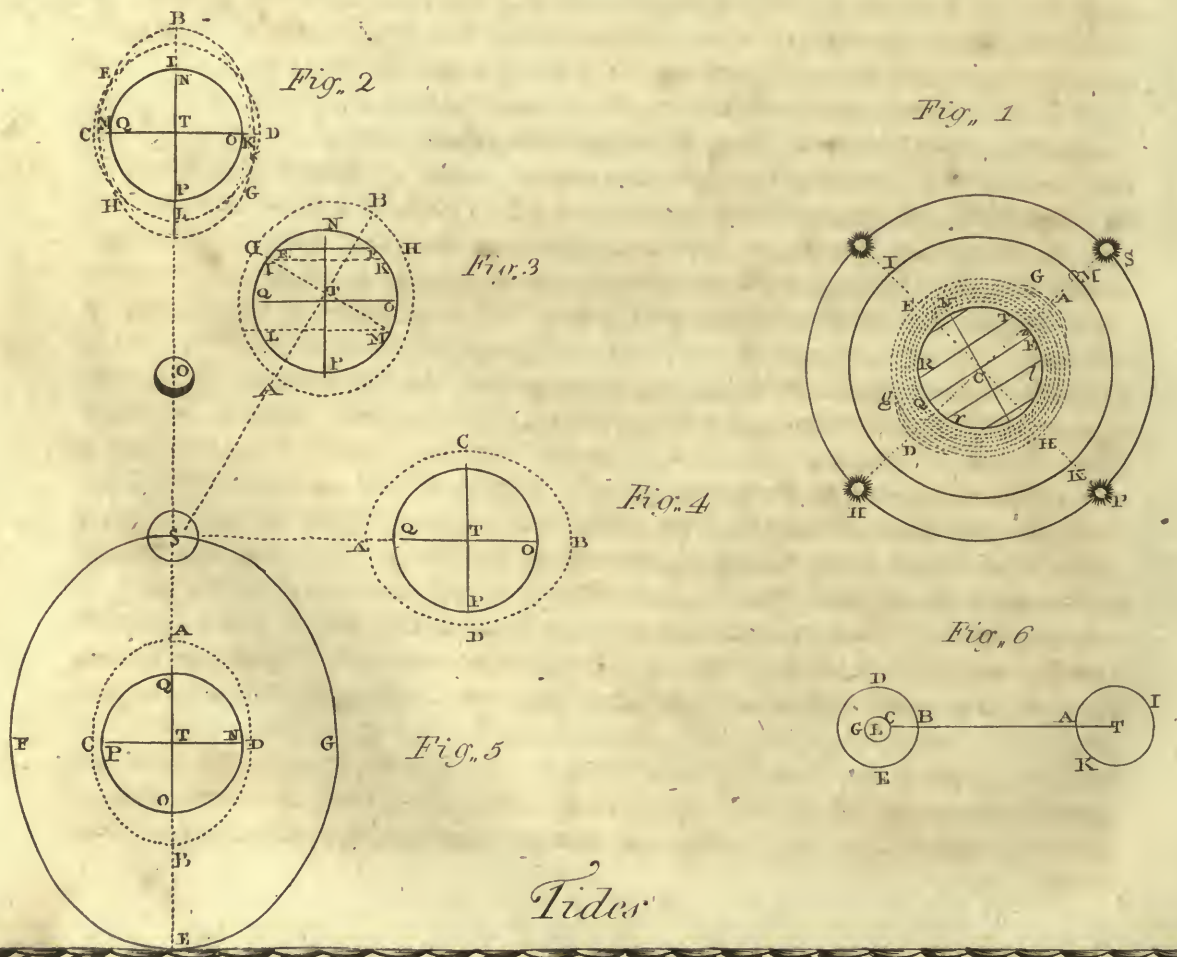
oblate ſpheroid, whoſe ſhorter axis paſſes through the poles. By virtue only of the rotation of the Earth about its axis, the weight of bodies at the equator is leſs than at the poles, in the proportion of 288 to 289. From hence ariſes, as before obſerved, a ſpheroidical form of the Earth, and from that ſpheroidical form ariſes another diminution of gravity at the equator, by which, if the Earth were homogeneous throughout, bodies at the equator would loſe one pound in 1121, and ſo, on both accounts taken together, the gravity of bodies at the poles would be to the ſame at the equator as 230 to 229. From whence, if we ſuppoſe the gravity of bodies within the Earth to be directly as their diſtance from the centre, thoſe numbers will alſo expreſs the relation between its polar and equatoreal diameter. This is upon a ſuppoſition that the Earth was at firſt fluid, or a chaos, having its ſolid and fluid parts confuſedly mixed together; but if we ſuppoſe it at firſt partly fluid and partly dry, as it now is, ſince we find that the land is very nearly of the ſame figure with the ſea, except raiſed a little to prevent its being overflowed, the Earth muſt ſtill be of the ſame form; for otherwiſe the major part of the water would flow towards the equator, and ſpread itſelf like an inundation over all the land in thoſe parts. This theory met with great oppoſition from Monſieur Caſſini, who, having meaſured the meridian of France, declared (with great reaſon likewiſe, if the obſervations had been correct) that the Earth, inſtead of being flattened, was lengthened towards the poles, that is, inſtead of being an oblate it was an oblong ſpheriod, higher at the poles by about ninety-five miles. So wide a difference, between philoſophers of ſo high rank, determined at length the King of France, at an expence becoming a monarch, to employ two companies of mathematicians, the one to meaſure the length of a degree of the meridian at the equator, and the other the length of a degree at the polar circle, that by comparing them together, and with the length of the degree of France, it might be known whether the Earth were oblong or flat towards the poles.

It is certain, if the lengths of the degrees of latitude decreaſe as we go from the equator towards the poles, then the axis is greater, and the figure an oblong ſpheriod; but on the contrary, if theſe lengths increaſe as you remove towards the poles, the axis is leſs than a diameter at the equator, and conſequently the figure an oblate ſpheriod. This laſt appears, as well by the theory of Sir Iſaac Newton, to be the *true* figure, as it does by the reſpective menſurations of theſe mathematicians, which were performed with ſurpriſing exactneſs. The figure of the Earth being thus determined, we next proceed to ſhew the triple means whereby it is agitated and governed in its motion, and whereby night and day, and all the phænomena of the ſeaſons, are produced.

In



Annual Motion of the Earth



Tides

In the firſt place, the Earth is found to have a *diurnal* motion round its own axis, from weſt to eaſt, which it performs in twenty-four hours, and thereby occaſions the perpetual ſucceſſion of days and nights. It is every way agreeable to reaſon, that the Earth ſhould revolve about its own axis, to account for the appearance of ſuch a vaſt number of ſtars, which ſeem to perform their revolutions round the earth in twenty-four hours; for the motion of theſe ſtars, were it real, would be incredibly ſwift, and beyond all imagination, becauſe their diſtance in reſpect of us is almoſt infinite, and the orbit they have to run round ſo prodigiouſly great, that they muſt move at leaſt 100,000 miles in a minute.

The Earth has, ſecondly, an *annual* motion round the Sun, which it performs every year, whereby it produces the different ſeaſons, and the lengthening and ſhortening of the days. It being now an eſtabliſhed doctrine that the Sun is the centre of our ſyſtem, and that the Earth moves round it, we ſhall avoid entering into any diſquiſitions upon that head, ſince it is only neceſſary we ſhould explain the phenomena which ariſe from the earth's annual motion, in conjunction with the rotation round its axis; having firſt premiſed, that the earth, in its annual motion, hath its axis always in the ſame direction, or parallel to itſelf.

Suppoſe ♒ ♈ ♋ ♎ (in the annexed figure of the Earth's motion) be the Earth's orbit, and S the Sun. Through the centre of the Sun draw the right line ♈ S ♎ parallel to the common ſection of the equator and the ecliptic, which will meet with the ecliptic in two points ♈ ♎. And, when the Earth ſeen from the Sun is in either of the points ♈ or ♎, a right line S ♈ or S ♎, joining the centre of the Earth and Sun, will coincide with the common ſection of the equator and ecliptic, and will then be perpendicular to A B, the axis of the Earth, or of the equator, becauſe it is in the plane of the equator. But the ſame line is alſo perpendicular to the circle which bounds the light and darkneſs, and therefore the axis of the Earth will be in the plane of that circle, which will therefore paſs through the poles of the Earth, and will cut the equator and all its parallels into equal parts. When the earth, therefore, is in the beginning of ♎, the Sun will be ſeen in ♈, in the common ſection of the equator and ecliptic, in which poſition, the circle of illumination touches both poles: the Sun is vertical to the equator, and the days and nights are equal all the world over; and this is the ſpring ſeaſon, or vernal equinox.

The Earth in its annual motion going through ♎, ♏, and ♐, towards ♒, and the common ſection of the equator, and the ecliptic remaining always parallel to itſelf, it will no longer paſs through the body of the Sun;

Sun; but, in ♑, it makes a right angle with the line SP, which joins the centre of the Sun and Earth. And becauſe the line SP is not in the plane of the equator, but in that of the ecliptic, the angle BPS, which the axis of the Earth BA makes with it, will not now be a right angle, but an oblique one of $66\frac{1}{2}$ degrees, which is the ſame with the inclination of the axis to the plane of the ecliptic. Let the angle SPL be a right angle, and the circle, bounding light and darkneſs, will paſs through the point L, and then the arch BD, or the angle BPL, will be $23\frac{1}{2}$ degrees, that is, equal to the complement of the angle BPS to a right angle. Let the angle BPE be a right angle, and then the line PE will be in the plane of the equator. Therefore, becauſe the arches BE and LT are equal, each of them being quadrants, if the common arch BT be taken away, there will remain TE equal to LB, equal to $23\frac{1}{2}$ degrees. Take EM equal to ET, and through the points M and T deſcribe two parallel circles, TC, MN; the one repreſents the tropic of Cancer, and the other the tropic of Capricorn. And, the Earth being in this ſituation, the Sun will approach the neareſt that it can come to the North Pole: he will ſhine perpendicularly on the point T, and conſequently will be vertical to all the inhabitants under the tropic of Cancer, when he comes to their meridians. It is manifeſt that the circle which bounds light and darkneſs reaches beyond the North Pole B to L: but towards the ſouth it falls ſhort to the South Pole A, and reaches no further than F. Through L and F, let two parallels to the equator be deſcribed. Theſe will repreſent the polar circles, and, while the Earth is in P, all that tract of it which is included within the polar circle KL continues in the light, notwithſtanding the conſtant revolution round the axis. On the contrary, thoſe that lie within the antarctic circle remain in continual darkneſs.

It is alſo manifeſt, that all the parallels between the equator and the arctic circle are cut by the circle bounding light and darkneſs into unequal portions, the largeſt portions of theſe circles remaining in the light, and the ſmalleſt in darkneſs; but theſe parallels which are towards the antarctic circle have their greateſt portions in darkneſs, and their leaſt in light; and the difference of theſe portions will be greater or leſs, according as the circles are nearer to the pole or to the equator. Therefore when the Sun is ſeen in Cancer ♋, the inhabitants of the northern hemiſphere will have their days at the longeſt, and their nights at the ſhorteſt, and the ſeaſon of the year will be ſummer. The contrary of this will happen to the inhabitants of the ſouthern hemiſphere.

As the earth moves on from ♑ by ♒, ♓, the north pole returns, the diurnal arches begin gradually to decreaſe, and the nocturnal to increaſe, and

and of consequence the Sun's rays will fall more and more obliquely, and his heat proportionably diminish, till the Earth comes to ♈, when the Sun will appear in ♎, at which time, the days will again be equal to the nights to all the inhabitants of the earth, the circle bounding light and darkness passing in this position through the poles. This will be the season called autumn.

The Earth moving on through ♈, ♉, and ♊, the Sun will be seen to go in the ecliptic through ♎, ♏, and ♐, and will appear to decline from the equator towards the south; so that, when the Earth is really in ♋, the Sun will appear in ♑. And, whereas the axis A B always retains its parallelism, the Earth will have the same position and aspect in respect to the Sun that it had when it was in ♑; but with this difference, that, whereas the tract within the polar circle K L was in continual light while the Earth was in ♑, now, the Earth arriving at ♋, the same tract will be altogether in darkness; but the opposite space, within the circle F G, will be in a continual illumination, and at the pole A there will be no night for the space of six months. Here likewise, of the parallels between the equator and the north pole, the illuminated portions are much less than the portions which remain in darkness, the contrary of which happened in the former position; so likewise the Sun at mid-day will appear vertical to all the inhabitants that live in the tropic M N; so that it will appear to have descended towards the south from the parallel T C to the parallel M N, through the arch C Q N, which is forty-seven degrees. This will be the season called winter.

Lastly, as the Earth journeys on from ♋ through ♌ and ♍ to ♎, the Sun appears to pass through ♒ and ♓ to ♈, and the northern climes begin to return, and receive more directly the enlivening beams of the Sun, whose meridian height does now each day increase; the days now lengthen, and the tedious nights contract their respective arches; and every thing conspires to advance the delightful season of the spring, with the equality of days and nights, as was shown when the Earth was in ♎, from which point we begin to trace its motion.

The third motion of the Earth is that motion by which the poles of the world revolve about the poles of the ecliptic, and occasion what is commonly called the precession of the equinoxes, which is a slow motion of the equinoctial points towards the west, that is, *in antecedentia*, or contrary to the order of the signs. This retrograde motion, by carrying the equinoctial points to meet the Sun in his apparent annual motion, makes him arrive at them sooner every year than he would do if those

points continued immoveable; and this arch of regreſſion being fifty ſeconds a-year, or one degree in ſeventy-two years, makes the equinoxes happen twenty minutes in time ſooner each year than they would otherwiſe do. And, though this change be not ſenſible in a few years, yet theſe points are found to have a very different ſituation from what they had two thouſand years ago.

By reaſon of this preceſſion of the equinoctial points, the fixed ſtars ſeem to move towards the eaſt, and thereby to have their longitude, which is always reckoned upon the ecliptic, from the vernal equinoctial point, increaſed. And hence the Conſtellations ſeem to have deſerted the places allotted them by the ancient aſtronomers; for inſtance, the beginning of the ſign Aries, which in Hipparchus's time was near the vernal equinoctial point, and gave name to that point of the ecliptic, is now removed near a whole ſign, or thirty degrees, eaſtward; ſo that Aries is now where Taurus uſed to be, Taurus where Gemini uſed to be, &c. and thus all the conſtellations of the zodiac have changed their ancient places. But, to avoid confuſion, aſtronomers have thought fit to let the ſeveral portions of the ecliptic, where theſe conſtellations were at firſt obſerved to be, retain their old names; ſo that the vernal equinoctial point is ſtill reckoned the firſt degree of Aries. However, theſe portions of the ecliptic, where the conſtellations were at firſt, are called *anaſtra*, to diſtinguiſh them from the places where they now are, which are termed *ſtellata*.

The orbit, in which the Earth moves round the Sun, common experience proves to be elliptical; for, were it circular, the Sun's apparent diameter would always be the ſame; but we find it is not; for, if it be meaſured with a micrometer in winter-time, it will be found conſiderably larger than in ſummer, and it will be greateſt of all when the Sun is in the eighth degree of Capricorn, which ſhows that is the place of the aphelium, it being then thirty-two minutes forty-ſeven ſeconds; whereas, when the Sun is in the eighth degree of Cancer, his diameter is but thirty-one minutes forty ſeconds. Hence it is evident, that the Sun is really nearer to us in the midſt of winter than it is in the midſt of ſummer: but this ſeems a paradox to many, who think the Sun muſt needs be hotteſt when it is neareſt to us, and that the Sun is apparently more diſtant from us in December than in June. As to the Sun's being hotter, it is true, it is ſo to all thoſe places which receive his rays directly or perpendicularly; but *we* find his heat abated on account of the obliquity of the rays, and his ſhort continuance above the horizon at that time. And, as to his diſtance, it is only with reſpect to the zenith of the

the place, not the centre of the earth; ſince it is plain the Sun may approach the centre of the earth at the ſame time that it recedes from the zenith of any place. And, agreeably to the Sun's nearer diſtance in the winter, we obſerve his apparent motion is then quicker than in the ſummer; for in the eighth degree of Capricorn it is about ſixty-one minutes per day, but in the eighth degree of Cancer his motion is but fifty-ſeven minutes per day. Accordingly, we find the ſummer half-year eight days longer than the winter half-year, as appears by the following computation, according to the new ſtyle.

The Winter half-year includes		The Summer half-year includes	
In September	7 Days.	In March	$10\frac{1}{2}$ Days.
October	31	April	30
November	30	May	31
December	31	June	30
January	31	July	31
February	28	Auguſt	31
March	$20\frac{1}{2}$	September	23
	$178\frac{1}{2}$		$186\frac{1}{2}$
		Winter half-year	$178\frac{1}{2}$
The difference in the two half-years is - -			8 Days.

For, the Sun's attracting force being one part of the cauſe of the planet's motion, and this force always increaſing and decreaſing in the inverſe ratio of the ſquares of the diſtances, it is evident the velocity of the planet will always be greater the nearer it is to the Sun, and *vice verſa*. In this manner the Earth's motion round the Sun is invariably continued, and its revolution performed in three hundred ſixty-five days ſix hours nine minutes fourteen ſeconds.

The Earth, in its natural and original ſtate, Des Cartes, Burnet, Woodward, and Whiſton, ſuppoſe to have been perfectly round, ſmooth, and equable; and they account for its preſent rude and irregular form principally from the waters of the great deluge, which inundated and overflowed the whole ſurface of the globe, to the height of fifteen cubits above the higheſt hills; for to that height Moſes expreſsly ſaith, Gen. vii. 20, "the waters prevailed." Some have ventured to deny there were any mountains at all before the flood, though Moſes expreſsly mentions them as a ſtandard for the height of the water. Others have denied the univerſality of the deluge, though the words of the text be, "That all the hills over the whole earth were covered." Others have had recourſe

to the ſhifting of the earth's centre of gravity, and therefore will have all parts drowned ſucceſſively; and our famous theoriſt, Dr. Burnet, fancies an earth made on purpoſe to be drowned at that time, which, being in form of an orbicular cruſt on the face of the ſea, as we now call it, (for he ſays there was none before the deluge,) fell down into the water, and ſo drowned its inhabitants.

But the Holy Scriptures tell us, that the waters of the deluge came from two funds, "the great deep below," and the "rains above." Again, when we look to the internal parts of the earth, even to the greateſt depth men have ever reached, we find that the body of the terreſtrial globe is compoſed of ſtrata, or layers, lying over one another, which appear to be ſediments of a flood; beſides, in the bodies of theſe ſtrata, though never ſo ſolid, nay, even incloſed within the ſolidity of the firmeſt flints, marble, ſtone, &c. we find a prodigious variety of the exuviæ, or remains of fiſhes, ſuch as their ſhells, teeth, &c. as well marine ones as thoſe which live in lakes and rivers; and from a due obſervation of theſe, and repeated conſiderations upon them, it was, that the learned Dr. Woodward founded what he delivers upon this ſubject, which therefore is not ſo much a theory of the earth, as neceſſary deductions, and unavoidable conſequences, drawn from the matters of fact, as they are laid down in the ſecond part of his Natural Hiſtory of the Earth. 1. That theſe marine bodies, and the other ſpoils of freſh-water fiſhes, were borne forth out of the ſea by the univerſal deluge, and, on return of the water back again from off the earth, they were left behind on land. 2. That, during the time of the deluge, all the ſtone and marble of the antediluvian earth, all the metals in it, all the mineral concretions, and in a word, all foſſils whatever, that had before attained any ſolidity, were totally diſſolved; their conſtituent corpuſcles disjoined, and their coheſion perfectly ceaſed; and that the ſaid corpuſcles, together with the corpuſcles of thoſe which were not before ſolid, ſuch as ſand, earth, and the like; as alſo, all animal bodies, teeth, ſhells, vegetables, in ſhort, all bodies whatever they were, either upon the earth, or that conſtituted the maſs, if not quite down to the abyſs, yet to the greateſt depths we ever dig, were aſſumed up promiſcuouſly into the water, and ſuſtained therein; ſo that the water and theſe bodies made up one common maſs. 3. That at length all the maſs that was thus borne up in the water was again precipitated, and ſubſided toward the bottom, and that this ſubſidence happened generally according to the laws of gravity. That the matter, ſubſiding thus, formed the ſtrata of ſtone, earth, marble, coal, &c. of which ſtrata the terreſtrial globe, or at leaſt as much of it as hath been diſplayed to human view, doth chiefly conſiſt. 4. That the ſtrata of marble, &c. attained their

ſolidity

ſolidity as ſoon as the ſand, or other matter, whereof they conſiſt, was arrived at the bottom, and well ſettled there; and that all thoſe ſtrata which are ſolid at this day, have been ſo ever ſince that time. 5. That theſe ſtrata were originally parallel, plane, and regular, and conſequently rendered the ſurface of the earth even and ſpherical; that they were contiguous, and not broken and interrupted as we find them now; and that the water lay then upon them, conſtituting a fluid ſphere, environing all the globe round. 6. That after ſome time, by the force of an agent ſeated within the earth, thoſe ſtrata were broken on all ſides of the globe; that they were diſlocated, and their ſituation varied; from whence theſe elevations and depreſſions on the ſurface of the globe, as the mountains, valleys, and other inequalities.

From theſe obſervations, he concludes, that Noah's deluge was quite univerſal, covering the whole earth, even the higheſt mountains quite round the globe. That, at the time of the deluge, the water of the ocean was firſt brought out on the earth, and immediately ſucceeded by that of the abyſs. That, upon the diſruption of the ſtrata, or the elevation of ſome, and the depreſſion of others, towards the end of the deluge, this maſs of water fell back towards the loweſt parts of the earth, into lakes and other cavities, into the channel of the ocean, and through the fiſſures by which this communicates with the ocean, in the abyſs which it filled, till it came to an equilibrium with the ocean. That the deluge commenced in the ſpring ſeaſon, the waters coming forth upon the earth in the month which we call May. That the deluge did not happen from an accidental concourſe of natural cauſes; but that many things then happened, which never could poſſibly happen without the aſſiſtance of a ſupernatural power.

Mr. Whiſton, on the contrary, in his New Theory of the Earth, ſuppoſes the deluge began on the 18th of November, in the 2365th year of the Julian period, that is, 2349 years before the Chriſtian æra; that a comet deſcending towards its perihelion, in the plane of the ecliptic, paſſed quite near the globe of the earth the very ſame day that the deluge began: he aſcribes to the univerſal deluge all the changes and alterations that have happened in the ſurface and inſide of the globe: he adopts the hypotheſis of Dr. Woodward, and indiſcriminately makes uſe of all the obſervations of this author, with regard to the preſent ſtate of the globe.

The terreſtrial globe having once met with the tail of the comet, conſiſting of a tranſparent fog, or aqueous atmoſphere, it muſt, in paſſing through it, appropriate to itſelf ſome part of the matter it contained.

All that was found within the ſphere of attraction of the globe, muſt have fallen upon the earth; and that in form of rain, ſince this tail partly conſiſted of aqueous vapours. This tail being "the cataracts of heaven that were opened," the rain may be made as plentiful as one pleaſes, even to occaſion an univerſal deluge, the waters of which would eaſily cover the higheſt mountains. However, Mr. Whiſton does not attribute the whole deluge to theſe waters only, for, agreeably to Scripture, he affirms that the earth, upon the approach of the comet, would no doubt feel the force of its attraction; ſo that the fluid, contained in the great abyſs, would be agitated by ſo violent a flux and reflux, that the ſuperficial cruſt of the earth could not reſiſt it, but be broken in ſeveral places, and the internal waters diffuſed over the ſurface, "and the fountains of the great deep broken up." Mr. Whiſton, to diſpoſe of all this water, ſuppoſes, that as ſoon as the earth, in continuing its courſe, had got ſome way from the comet, the effects of its attraction, the flux and reflux, ceaſed in the great abyſs, and then the ſuperior waters were violently precipitated through the ſame paſſages by which they came out; the great abyſs ſwallowed up all the ſuperfluous waters, and its cavity was found capable enough to receive, not only the waters which it had already contained, but alſo of thoſe which the tail of the comet had left behind it; ſince during the time of its agitation and the burſting of its cruſt, it had enlarged the ſpace by breaking down, on all hands, the earth that environed it. It was, in like manner, at this time, that the earth, which till then was ſpherical, became elliptic, occaſioned not only by the effect of the centrifugal force cauſed by its diurnal revolution, but likewiſe by the action of the comet; and that becauſe the earth, in paſſing through the tail of the comet, was ſituated in ſuch a manner, that it preſented its equatorial parts to this body; and becauſe the force of the comet's attraction, concurring with the centrifugal force of the earth, took away thoſe parts of the equator with ſo much the more facility, as the cruſt was broken and disjoined in a vaſt many places; and becauſe the action of the flux and reflux of the abyſs made a more violent impreſſion upon the parts under the equator than any where elſe.

Dr. Halley reſolves the deluge into the ſhock of a comet, or ſome other ſuch tranſient body: the great agitation that muſt have been occaſioned by it in the ſea, he obſerves, would be ſufficient to account for all thoſe ſtrange appearances of heaping vaſt quantities of earth, and high cliffs, upon the beds of ſhells, which once were the bottom of the ſea, and raiſing up mountains, where none were before: ſuch a ſhock as this, impelling the ſolid parts, would occaſion the waters, and all fluid ſubſtances that were unconfined, as the ſea is, to run violently with an impetus

impetus toward that part of the globe where the blow was received, and that with force ſufficient to take with it the very bottom of the ocean, and would carry it upon land. There are various other ſyſtems of the univerſal deluge, ſeveral of which may be ſeen in Monſieur Buffon's Natural Hiſtory, tom. i.

Monſieur de Buffon, arguing from the ſpheroidal figure of the earth, and the laws of hydroſtatics, ſuppoſes that the earth, as well as the other planets, are parts ſtruck off from the body of the Sun by the colliſion of comets, and conſequently, when the earth aſſumed its form, is was in a ſtate of liquefaction by fire. Of this, ſays he, we ſhall be the more eaſily convinced, when we conſider the nature of the matter contained in the body of the earth, the greateſt part of which, as ſand and clays, are vitrified, or vitrifiable ſubſtances; and, on the other hand, when we reflect upon the impoſſibility of the earth's being ever in a ſtate of fluidity produced by water, ſince there is infinitely more land than water; and beſides, water has not the power of diſſolving ſands, ſtones, and other ſubſtances of which the earth is compoſed. How far the inequalities in the face of the earth, the beds of rivers, lakes, &c. and the various ſtrata in its internal parts, ſerve to confirm this hypotheſis, may be ſeen in Hiſtoire Naturelle, &c. tom. i. by M. de Buffon.

The arguments of different philoſophers and hiſtorians, relative to the deluge, and theory of the earth, have furniſhed matter of enquiry to naturaliſts how far the ſame cauſes, which muſt have produced not only the mixtures, but the cavities and fiſſures in the earth, have been the inlet and cauſe likewiſe of earthquakes and volcanoes. Earthquakes conſiſt of a violent agitation or trembling of the earth, generally attended with a terrible noiſe like thunder, and ſometimes with an eruption of fire, water, wind, &c. Volcanoes are hollow, ſubterraneous, combuſtible, mountains, which vomit forth fire, flame, aſhes, cinders, &c. Earthquakes and volcanoes are both accounted for upon the ſame principles, and may be thus explained. Thoſe countries which are hollow and ſubterraneous, and which naturally yield great ſtore of ſulphur and nitre, or where ſulphur is ſublimated from the pyrites, are by far the moſt injured and incommoded by earthquakes; for, where there are ſuch mines, they muſt ſend up exhalations, which, meeting with ſubterraneous caverns, muſt ſtick to the arches of them, as ſoot does to the ſides of our chimneys; where they mix themſelves with the nitre or ſaltpetre which comes out of theſe arches, in like manner as we ſee it come out of the inſide of the arch of a bridge, and ſo makes a kind of cruſt which will very eaſily take fire. There are ſeveral ways by which this cruſt may take

take fire, viz. 1. By the inflammable breath of the pyrites, which is a kind of ſulphur that naturally takes fire of itſelf. 2. By a fermentation of vapours to a degree of heat equal to that of fire and flame. 3. By the falling of ſome great ſtone which is undermined by water, and, ſtriking againſt another, produces ſome ſparks that ſet fire to the neighbouring combuſtible matter, which, being a kind of natural gunpowder, at the appulſe of the fire goes off with a ſudden blaſt or violent exploſion, rumbling in the bowels of the earth, and lifting up the ground above it, ſo as ſometimes to make a miſerable havock and devaſtation, till it gets vent or a diſcharge. Burning mountains and volcanoes are only ſo many ſpiracles ſerving for the diſcharge of this ſubterranean fire, when it is thus preternaturally aſſembled. And where there happens to be ſuch a ſtructure and conformation of the interior parts of the earth, that the fire may paſs freely and without impediment from the caverns therein, it aſſembles into theſe ſpirals, and then readily and eaſily gets out from time to time without ſhaking or diſturbing the earth. But where a communication is wanting, or the paſſages are not ſufficiently large and open, ſo that it cannot come at the ſaid ſpiracles without firſt forcing and removing all obſtacles, it heaves up and ſhocks the earth, till it hath made its way to the mouth of the volcano; where it ruſhes forth, ſometimes in mighty flames, with great velocity, and a terrible bellowing noiſe. Earthquakes are ſometimes confined to a narrow ſpace, which is properly the effect of the re-action of the fire, and they ſhake the earth juſt as the exploſion of a powder-magazine cauſes a ſenſible concuſſion at the diſtance of ſeveral leagues. Thus a violent eruption of Etna will cauſe an earthquake over all the iſland of Sicily; but it never will extend to the diſtance of three or four hundred leagues. In like manner, when ſome new vents of fire have been formed in mount Veſuvius, there are felt at the ſame time earthquakes at Naples, and in the neighbourhood of the volcano; but theſe concuſſions have never ſhaken the Alps, nor been communicated to France, or other countries remote from Veſuvius. Sometimes they are felt at conſiderable diſtances, and ſhake a long tract of ground without any eruption or volcano appearing. We have inſtances of earthquakes which were felt at the ſame time in England, France, Germany, and even in Hungary, and theſe extend always a great deal more in length than in breadth; they ſhake a tract of ground with more or leſs violence in different places, in proportion as it is remote from the fire; and they are almoſt always accompanied with a dull noiſe like that of a heavy carriage rolling along with great rapidity.

Dr. Woodward gives us another theory of earthquakes. He endeavours to ſhow, that the ſubterraneous heat or fire, which is continually elevating

elevating water out of the abyſs to furniſh the earth with rain, dew, ſprings, and rivers, being ſtopped in any part of the earth, and ſo diverted from its ordinary courſe by ſome accidental glut or obſtruction in the pores or paſſages through which it uſed to aſcend to the ſurface, becomes by ſuch means preternaturally aſſembled in a greater quantity than uſual into one place, and therefore cauſeth a great rarefaction and intumeſcence of the water of the abyſs, putting it into great commotions and diſorders, and at the ſame time making the like effort on the earth; which being expanded upon the face of the abyſs, occaſions the agitation and concuſſion which we call an earthquake.

But Dr. Stukeley has introduced a new notion in the theory of earthquakes, and has endeavoured to prove that they are cauſed by electricity. He urges a variety of objections againſt the foregoing hypotheſis, which aſcribes earthquakes to ſubterraneous winds, fires, vapours, or any thing that occaſions an exploſion, and thus heaves up the ground. He thinks there is no evidence of the cavernous ſtructure of the earth, which this hypotheſis requires; but that, on the contrary, there is reaſon to believe that it is in a great meaſure ſolid. Earthquakes have alſo frequently happened without any eruption of fire, vapour, ſmoke, or ſmell, which he thinks is utterly inconſiſtent with the ſuppoſition of their being occaſioned by any ſubterraneous vapours; eſpecially in caſes where the ſhock is of conſiderable extent; beſides, this is a cauſe altogether inadequate to ſuch an effect; for a ſubterraneous power capable of moving a ſurface of earth only thirty miles in diameter, muſt be lodged at leaſt fifteen or twenty miles below the ſurface, and move an inverted cone of ſolid earth, whoſe baſe is thirty miles in diameter, and its axis fifteen or twenty miles, which he judges to be abſolutely impoſſible; how much more inconceivable, then, that any ſuch power could produce the earthquake of 1755, which was felt in various parts of Europe and Africa, and the Atlantic Ocean; or that of Aſia Minor, A.D. 17, by which thirteen great cities were deſtroyed in one night, and which ſhook a maſs of earth three hundred miles in diameter, in order to which the moving power, if it had been internal fire or vapour, muſt have been lodged two hundred miles below the ſurface! Farther, in earthquakes the effect is inſtantaneous; whereas the operation of elaſtic vapour and the diſcharge of it muſt be gradual, and require a long ſpace of time; and, if they were owing to exploſions, they muſt alter the ſurface of the country where they happened, deſtroy the fountains and ſprings, and change the courſe of its rivers, which is contradicted by hiſtory and obſervation. To all which it is added, that the ſtrokes which ſhips receive during an earthquake muſt be occaſioned by ſomething that could commu-

nicate motion of a much greater velocity than any heaving of the earth under the ſea by the elaſticity of generated vapours, which would only produce a gradual ſwell, and not an impulſe of the water, reſembling a thump againſt the bottom of a ſhip or ſtriking againſt a rock. Dr. Stukeley, finding the common hypotheſis inſufficient, was led to conclude that earthquakes were proper electrical ſhocks; and a particular ſurvey of the phenomena, that either precede or attend them, confirmed this opinion: he obſerved that the weather was uſually dry and warm for ſome time before an earthquake happened, and that the ſurface of the ground is thus previouſly diſpoſed for that kind of electrical vibration in which it conſiſts; whilſt at the ſame time, in ſome places where earthquakes have happened, the internal parts, at a ſmall depth below the ſurface, are moiſt and boggy; and thence he infers, that they reach very little below the ſurface. He adds, that the ſouthern regions are more ſubject to earthquakes than the northern, on account of the greater warmth and dryneſs of the earth and air, which are qualities ſo neceſſary to electricity. It was alſo obſerved, that, before the earthquakes at London in 1749, all vegetables were remarkably forward; and electricity is well known to quicken vegetation. They were likewiſe preceded by frequent and ſingular appearances of the aurora borealis and auſtralis, and by a variety of other meteors which indicate an electrical ſtate of the atmoſphere. Dr. Stukeley apprehends, that, in this ſtate of the earth and air, nothing more is neceſſary to produce an earthquake than the approach of a non-electric cloud to any part of the earth, when in an highly-electrified ſtate, and the diſcharge of its contents upon it; and that, as the diſcharge from an excited tube occaſions a commotion in the human body, ſo the ſhock, produced by the diſcharge between the cloud and many miles in compaſs of ſolid earth, muſt be an earthquake, and the ſnap from the contact be the noiſe attending it. He ſuppoſes that a large black cloud, which ſuddenly covered the hemiſphere a little before the earthquake of 1749, might have occaſioned the ſhock, by the diſcharge of a ſhower. The noiſe, it has been obſerved, uſually precedes the ſhock; whereas, if the concuſſion depended upon a ſubterraneous eruption, it muſt have been quite the contrary. The flames and ſulphureous ſmells which ſometimes attend earthquakes are more eaſily accounted for, as Dr. Stukeley thinks, from the ſuppoſition of their being electrical phenomena than on any other hypotheſis. The ſudden extenſive agitation, both of land and water, occaſioned by earthquakes, can only be effected by electricity. The little damage generally done by earthquakes, and the nature of the impulſe which they give to ſhips, already taken notice of, ſuggeſt an argument, that they are owing not to any convulſion in the bowels of the earth, but to an uniform vibration along

along its ſurface, occaſioned by an electrical ſnap; and that they are electrical phenomena, Dr. Stukeley farther infers, from their chiefly affecting the ſea-coaſt, or places near rivers; we may add alſo, eminences; and finally from the effects which they produce on weak conſtitutions, ſuch as pains in the back, head-achs, cholics, &c. ſimilar to thoſe occaſioned ſometimes by electrification. After all, he does not preſume to ſay, how the earth and atmoſphere are put into that electrical and vibratory ſtate, which prepares them to give or receive that ſnap, and ſhock, which is called an earthquake; but this he thinks as difficult to account for as magnetiſm, gravitation, muſcular motion, and many other ſecrets in nature. Several circumſtances have been remarked by other writers, which confirm the theory that ſuppoſes earthquakes to be electrical phenomena. Signior Beccaria, whoſe name often occurs in the hiſtory of electricity, agrees with Dr. Stukeley, in ſuppoſing, that earthquakes are electrical phenomena; but he imagines that the electric matter which occaſions them is lodged deep in the bowels of the earth; and if in this ſituation its equilibrium ſhould by any means be deſtroyed, ſo that the beſt method of reſtoring it ſhall be by the fluids burſting its way into the air, and traverſing ſeveral miles of the atmoſphere to come to the place where it is wanted, it may eaſily be conceived, that violent concuſſions may be given to the earth, by the ſudden paſſages of this powerful agent; and that the electric fluid is ſometimes collected in the bowels of the earth, he thinks probable from the appearance of *ignes fatui* in mines, which ſometimes happens, and is very probably an electrical phenomenon. This ingenious philoſopher obſerves, that, if two pieces of glaſs, incloſed in a thin piece of metal, be held in the hand, while a large ſhock is ſent through them, a ſtrong concuſſion or vibration will be felt, which ſometimes breaks them to pieces. Mr. Henley, another excellent electrician, has diſcovered a method of increaſing the effect of the exploſion upon glaſs, ſo as to afford a very natural idea of an earthquake. Between the ends of two wires, laid on a piece of glaſs, with their extremities pointing to each other and about an inch diſtant, through which the diſcharge is to be made, he places a thick piece of ivory upon the glaſs, and on the ivory a weight at pleaſure, from one-fourth of an ounce to ſix pounds; the glaſs is broken by an exploſion into innumerable fragments, and ſome of it is reduced into an impalpable powder; the weight is ſhaken by the exploſion, and ſometimes thrown off from the ivory. In this experiment, if the glaſs is very thick, ſo that the force of the exploſion is not ſufficient to break it, it will be found marked with the moſt lively priſmatic colours. The appearance of an earthquake may be alſo repreſented by cauſing the exploſion of a battery to paſs over the ſurface of any ſubſtances on which

ſmall ſticks or cards are placed, which will never fail to be ſhaken, and often be thrown down, by the exploſion; or, by making a diſcharge over the ſurface of water, in which caſe the report will be much louder than when the diſcharge is made through the air; and a hand plunged deep into the water will feel the concuſſion; and we may add, that the ſpark which paſſes over the ſurface of the water in this experiment bears a great reſemblance to thoſe balls of fire that have ſometimes been ſeen over the ſurface of the ſea or land in the time of an earthquake. Dr. Prieſtley contrived various methods of exhibiting the phenomena of earthquakes. He made the electric flaſh to paſs over wet boards ſwimming in water, over either of theſe ſeparately, or over both at once, on which pillars, &c. were erected; and thus, while the board repreſented the earth, and the water the ſea, the phenomena of both during an earthquake were exhibited at the ſame time. Dr. Prieſtley, the ingenious hiſtorian of electricity, after having largely recited the obſervations of Dr. Stukeley and Signior Beccaria, does not abſolutely decide which of theſe two philoſophers has advanced the more probable opinion concerning the ſeat of the electric matter which occaſions earthquakes; but he thinks a more probable general hypotheſis than either of them may be formed out of them both. Suppoſe, ſays he, the electric matter to be ſome way or other accumulated on one part of the ſurface of the earth, and, on account of the dryneſs of the ſeaſon, not eaſily to diffuſe itſelf; it may, as Signor Beccaria ſuppoſes, force itſelf away into the higher regions of the air, forming clouds in its paſſage out of the vapours which float in the atmoſphere, and occaſion a ſudden ſhower, which may farther promote the paſſage of the fluid. The whole ſurface, thus unloaded, will receive a concuſſion, like any other conducting ſubſtance, on parting with, or receiving, a quantity of the electric fluid; the ruſhing noiſe will likewiſe ſweep over the whole extent of the country; and, upon this ſuppoſition alſo, the fluid, in its diſcharge from the country, will naturally follow the courſe of the rivers, and alſo take the advantage of any eminences to facilitate its aſcent into the higher regions of the air. See farther on this ſubject, Phil. Tranſ. vol. xli. page 641, &c. Beccaria Lettre dell'Electriciſmo, page 216, 362, &c. or Prieſtley's Hiſtory of Electricity, Period. x. ſect. 12.

How far theſe arguments and obſervations are ſufficient to explode the former theory of earthquakes, and to ſolve the various and complicated effects of their deſtructive operation, muſt be left to the determination of the attentive reader, after he has maturely contemplated the following authentic narration of ſome of the moſt fatal earthquakes that ever excited terror and trepidation in the minds of men.

The

The earthquake which happened in Sicily in the year 1692-3, as related by Mr. Hartop, F. Burgos, and Vin. Bonajutus, is one of the moſt fatal, and exhibits the moſt lamentable cataſtrophe of the kind recorded in hiſtory. It extended over the whole iſland; and even Naples and Malta were affected by the ſhock. It was one of the ſecond kind mentioned by Ariſtotle and Pliny, viz. a perpendicular pulſation or ſuccuſſion. The motion was ſo rapid and violent, that no body could ſtand upon their legs; thoſe who lay on the ground were toſſed from ſide to ſide as on a rolling billow, and high walls leaped from their foundations many yards diſtant. The miſchief it did is amazing; almoſt all the buildings in the country were thrown down. Fifty-four cities and towns, beſides an incredible number of villages, were either deſtroyed or greatly damaged. We ſhall only inſtance the fate of Catania, one of the moſt famous, ancient, and flouriſhing, cities in the kingdom, the reſidence of ſeveral monarchs, and an univerſity. This once famous, now unhappy, Catania, to uſe the words of F. Burgos, had the greateſt ſhare in the tragedy. F. Anton. Serrovita, being on his way thither, and at the diſtance of a few miles, obſerved a black cloud, like night, hovering over the city; and there aroſe from the mouth of Mont Gibello great ſpires of flame, which ſpread all around. The ſea, all of a ſudden, began to roar, and riſe in billows; and there was a noiſe as if all the artillery in the world had been at once diſcharged. The birds flew about aſtoniſhed; the cattle in the fields ran crying, &c. His and his companions' horſes ſtopped ſhort, trembling; ſo that they were forced to alight. They were no ſooner off, but they were lifted from the ground above two palms; when, caſting their eyes towards Catania, they with amazement ſaw nothing but a thick cloud of duſt in the air. This was the ſcene of their calamity; for of the magnificent Catania there was not the leaſt footſtep to be ſeen. S. Bonajutus aſſures us, that, of 18,914 inhabitants, 18,000 periſhed therein. The ſame author, from a computation of the inhabitants, before and after the earthquake, in the ſeveral cities and towns, finds that near 60,000 periſhed out of 254,900.

Jamaica is remarkable for earthquakes. The inhabitants, Dr. Sloane informs us, expect one every year. This author gives us the hiſtory of one in 1687; and another horrible one in 1692 is deſcribed by ſeveral anonymous authors. In two minutes time this ſhook down and drowned nine-tenths of the town of Port Royal. The houſes ſunk outright, 30 or 40 fathoms deep. The earth, opening, ſwallowed up people; and they roſe in other ſtreets, ſome in the middle of the harbour; and yet many were ſaved, though there were 2000 people loſt, and 1000 acres of land ſunk. All the houſes were thrown down throughout the iſland.

One Hopkins had his plantation removed half a mile from its place. Of all wells, from one fathom to ſix or ſeven, the water flew out at the top with a vehement motion. While the houſes on one ſide of the ſtreet were ſwallowed up, on the other they were thrown on heaps; and the ſand in the ſtreet roſe like waves in the ſea, lifting up every body that ſtood on it, and immediately dropping down into pits; and at the ſame inſtant a flood of water, breaking in, rolled them over and over; ſome catching hold of beams and rafters, &c. Ships and ſloops in the harbour were overſet and loſt; the Swan frigate, particularly, was thrown over by the motion of the ſea and ſinking of the wharf, and was driven over the tops of many houſes. The calamity was attended with a hollow rumbling noiſe like thunder. In leſs than a minute, three quarters of the houſes and the ground they ſtood on, with the inhabitants, were all ſunk quite under water; and the little part left behind was no better than a heap of rubbiſh. The ſhake was ſo violent, that it threw people down on their knees or their faces as they were running about for ſhelter. The ground heaved and ſwelled like a rolling ſea; and ſeveral houſes, ſtill ſtanding, were ſhuffled and moved ſome yards out of their places. A whole ſtreet is ſaid to be twice as broad now as before; and in many places, the earth would crack, and open and ſhut quick and faſt. Of which openings, two or three hundred might be ſeen at a time; in ſome whereof, the people were ſwallowed up; others, the earth cloſing, were caught by the middle, and preſſed to death; as to others, the heads only appeared. The larger openings ſwallowed up houſes; and out of ſome would iſſue whole rivers of waters, ſpouting up a great height into the air, and threatening a deluge to that part the earthquake ſpared. The whole was attended with ſtenches and offenſive ſmells, the noiſe of falling mountains at a diſtance, &c. and the ſky in a minute's time was turned dull and reddiſh like a glowing oven. Yet, as great a ſufferer as Port Royal was, more houſes were left ſtanding therein than on the whole iſland beſide. Scarcely a planting-houſe or ſugar-work was left ſtanding in all Jamaica. A great part of them were ſwallowed up, houſes, people, trees, and all at once; in lieu of which, afterwards appeared great pools of water, which, when dried up, left nothing but ſand, without any mark that ever tree or plant had been thereon. About twelve miles from the ſea the earth gaped, and ſpouted out with a prodigious force vaſt quantities of water into the air; yet the greateſt violences were among the mountains and rocks; and it is a general opinion, that the nearer the mountains the greater was the ſhake, and that the cauſe thereof lay there. Moſt of the rivers were ſtopped up for twenty-four hours, by the falling of the mountains, till, ſwelling up, they made themſelves new tracks and channels, tearing up in their paſſage, trees, &c.

After

After the great ſhake, many of thoſe people who eſcaped got on-board ſhips in the harbour, where many continued above two months; the ſhakes all that time being ſo violent, and coming ſo thick, ſometimes two or three in an hour, accompanied with frightful noiſes like a ruſtling wind, or a hollow rumbling thunder, with brimſtone blaſts, that they durſt not come aſhore. The conſequence of the earthquake was a general ſickneſs, from the noiſome vapours belched forth, which ſwept away above 3000 perſons of thoſe who were left.

After the detail of theſe horrible convulſions, the reader will have but little curioſity left for the phenomena of the earthquake at Lima in 1687, deſcribed by Alvarez de Toledo, wherein above 5000 perſons were deſtroyed; this being of the vibratory kind, ſo that the bells in the church rang of themſelves; or that at Batavia, in 1699, by Witzen; that in the north of England, in 1703, by Mr. Thoreſby; thoſe in New England, in 1663 and 1670, by Dr. Matthew; that of Italy in 1742; that of Lima and the port of Calais in Peru, in 1746, which laſted fifteen minutes, and demoliſhed moſt of the buildings in the city, and deſtroyed moſt of the inhabitants, and ſwallowed up ſeveral ſhips then in the port; that of London, in 1749; thoſe in 1750, felt in many parts of England; that of 1777, felt in the north of England; or that at Liſbon, in 1755, though this deſerves a more particular account than many others of much leſs conſiderable extent and duration.

The three preceding years had been remarkably dry, inſomuch that ſome ſprings of water were totally loſt; and the predominant winds were eaſt and north-eaſt, accompanied with various, though very ſmall, motions and tremblings of the earth. The ſpring of the year 1755 was very rainy and wet; the weather on the day preceding the earthquake, which happened on the 1ſt of November, was clear and uncommonly warm for the ſeaſon, and had continued clear and rather warmer than uſual for ſeveral days before. The day of the earthquake broke with a ſerene ſky, the wind continuing at eaſt; but about nine o'clock the ſun began to grow dim; and ſoon after was heard a rumbling noiſe, like that of carriages, which increaſed to ſuch a degree as to equal that of the loudeſt cannon; upon which the firſt ſhock was felt, which was immediately ſucceeded by a ſecond and a third, the whole duration of which was about eight minutes; about twelve o'clock another ſhock was felt. During the firſt ſhock, the greateſt part of the public edifices and other buildings of the city were thrown down; and not leſs than ſixty thouſand of its inhabitants buried in the ruins. The earth opened in fiſſures in ſeveral parts, and ſeveral light flames of fire were obſerved to iſſue from the ſides of the mountains, reſembling thoſe of kindled charcoal.

Subterraneous

Subterraneous rumblings were alſo felt, attended with a diſcharge of great quantities of ſmoke. The water in the ſea roſe ſeveral times; and in a few minutes made three fluxes and refluxes, riſing above the greateſt ſpring-tides no leſs than fifteen Engliſh feet. The ſhock was ſo violent fifty leagues off at ſea, as greatly to injure the deck of a ſhip, and to lead the captain to apprehend, that he had miſtaken his reckoning and ſtruck on a rock. The ſhock was alſo felt about the ſame time at Oporto, by which the whole city was ſhaken, ſeveral chimneys, ſtones, and croſſes, were thrown down, and ſome buildings opened at top; and the ſwelling in the river was ſo conſiderable, that two large ſhips, which were juſt got over the bar, were driven back into the harbour. The ſame ſhock was equally violent at Madrid, Seville, and Cadiz; in this laſt place the ſea roſe in a wave at leaſt ſixty feet higher than uſual, daſhed againſt the rocks on the weſt part of the town, and againſt the walls, with ſuch violence as to beat in the breaſt-work and a great part of the walls, ſo that ſeveral perſons were drowned by it. The day when the earthquake happened at Cadiz was as clear and ſerene as the fineſt ſummer-day in England. Many other cities, both in Spain and Portugal, were conſiderably damaged. The effects of this earthquake, in violently agitating the waters, were perceived in many parts of England, Scotland, and Ireland; and the ſhock not only reached to Swiſſerland, Holland, and other parts of Europe, but it was communicated to Africa, and deſtroyed ſeveral cities on the coaſt of Barbary; and it was alſo felt about the ſame time in the iſland of Madeira, where the water roſe full fifteen feet perpendicular above high-water mark.

The laſt terrible earthquake of which we have an account happened in Sicily and Calabria in the year 1782. It began about ſix o'clock in the morning of the 5th of February, and the ſhocks continued to be felt with more or leſs violence for near two months. The commotions firſt broke out at Mount Caulone, one of the Apennines, which traverſes through all Italy. The undulations were obſerved to be in every direction; but the vertical ones were the moſt fatal. The towns and villages in Calabria, that were either totally or partly deſtroyed by it, were very numerous: among the principal ones were Franc Villa, Batatico, Monteleone, Vallelonga, Francia, Mileto, Soriano, Areta, Roſſano, Palma, Cinquefronde, Sinopoli, St. Euphemia, Scilla, Reggio, Beva, Meſſina, Oppido, Bagnara, Cozenza, Catanzara, Maide, Caſtiglione, &c. The face of the whole country became entirely changed; the courſes of many ſprings and rivers were either totally abſorbed, or turned into new directions; and ſeveral water-mills were left dry, without the leaſt veſtiges of the channels by which they had been driven. A conſiderable

tract

tract of country was entirely ſwallowed up by the ſea; and that which was before covered with water became dry land. Whole flocks of ſheep, and herds of cattle, were ſwallowed up as they were grazing; the earth opened and ſhut, exhibiting chaſms of the moſt horrible depth, vomiting forth ſulphureous flame and vapour. Upwards of twenty-ſix thouſand ſouls were either precipitated into the bowels of the earth, or mangled by the fall of buildings, and buried in the ruins! By this no leſs fatal than recent example of the phenomena of earthquakes, it ſhould ſeem that the cauſe or ſeat of them lies far below the ſurface of the earth, or depths of the ocean.

Of the TIDES.

The Tides are two periodical motions of the waters of the ſea, called alſo the flux and reflux, or the ebb and flow. When the Moon is in the firſt and third quarter, i. e. when ſhe is new and full, the tides are high and ſwift, and are called *ſpring-tides*—when ſhe is in the ſecond and laſt quarter, the tides are lower and ſlower, and are called *neap-tides*.

In the phenomena of the tides, the ſea is obſerved to flow, for certain hours, from ſouth towards north; in which motion, or flux, which laſts about ſix hours, the ſea gradually ſwells; ſo that, entering the mouths of rivers, it drives back the river-waters toward their heads, or ſprings. After a continual flux of ſix hours, the ſea ſeems to reſt for about a quarter of an hour; after which it begins to ebb, or retire back again from north to ſouth, for ſix hours more; in which time, the water ſinking, the rivers reſume their natural courſe. Then, after a ſeeming pauſe of a quarter of an hour, the ſea again begins to flow, as before; and thus alternately. Thus does the ſea ebb twice a-day, and flow as often; but not in the ſame hours thereof. The period of a flux and reflux is twelve hours forty-eight minutes, ſo that the tides return later and later each day, by forty-eight minutes, or three quarters of an hour and three minutes. Now twelve hours forty-eight minutes is a lunar day; i. e. the Moon paſſes the Earth's meridian later and later each day by forty-eight minutes. So that the ſea flows as often as the Moon paſſes the two meridians of the world, namely, that above and that below the horizon; and ebbs as often as ſhe paſſes the horizon, both the eaſtern and weſtern points thereof. This farther agreement we likewiſe obſerve between the Moon and the ſea, that the tides, though conſtant, are not equal; but are greateſt when the Moon is in conjunction or oppoſition, and leaſt when in quartile thereto. But thoſe tides are the greateſt which happen in the new and full Moon, at the time

of the equinoxes. And these same effects are observed throughout most of the coasts of Europe; only that the tides are so much the less, and happen later, as the coasts are the more northerly.

These phenomena of the tides are admirably accounted for from the principles of gravitation. All that is requisite to their solution is, that the Earth and Moon, and every particle thereof, mutually gravitate towards each other; the reasonableness of which assumption is every way apparent. Indeed, the sagacious Kepler, long ago, conjectured this to be the cause of the tides. "If, (says he,) the Earth ceases to attract its waters towards itself, all the water in the ocean would rise and flow into the Moon: the sphere of the Moon's attraction extends to our Earth, and draws up the water." Thus thought Kepler, in his Introd. ad. Theor. Mart. This surmise, for it was then no more, is now abundantly verified in the theory first amply deduced by Dr. Halley from the Newtonian principles. However, we may observe, with M. de la Lande, (Astronomie, vol. iv. Paris, 1781.) that several of the ancients, and among others, Pliny, Ptolomy, and Macrobius, were acquainted with the influence of the Sun and Moon upon the tides. And Pliny says expressly, that the cause of the ebb and flow is in the Sun, which attracts the waters of the ocean; and adds, that the waters rise in proportion to the proximity of the Moon to the Earth.

To illustrate the foregoing observations, let N E S Q, in the annexed plate, *fig.* 1. represent the Earth, covered with water A B D F; N S the axis of the earth, E Q the equator, T R the tropic of Cancer, *t r* the tropic of Capricorn, M the Moon in her orbit, S the Sun in his. Now, since all bodies are endued with an attracting virtue, the Moon will attract all the water in the nearest hemisphere F A B, with degrees of force which are inversely as the squares of the distances from all parts; and therefore with the strongest force where the distance is least, viz. in the point A, directly under her: and, this attraction being in this hemisphere contrary to that of the Earth, the water in all parts from B to F, towards A, will have its gravity decreasing, and be highest of all at the part A; and consequently must there stand higher than at the point F, where, being more attracted by the Earth, it must be heavier and nearer to the centre, as is evident from the laws of hydrostatics. Again, in the hemisphere F D B, the attraction of the Moon conspires with that of the Earth; but, decreasing as the squares of the distances increase, the joint force of attraction will every where decrease from F and B towards D, the point opposite to the Moon; where again the waters will be lightest, and therefore stand highest to preserve the equilibrium. Whence it appears, that

 by

by this ſum and difference of the Moon's and Earth's attraction there will neceſſarily enſue a protuberance or ſwelling of the waters, which we call tides of flood, in the two points A and D directly under the Moon. Alſo in the two points F and B, as the waters are there moſt attracted, ſo they will be heavieſt, and conſequently riſe to the leaſt height from the Earth's ſurface, whence they are called tides of ebb, or the ebbing of the water. If to the power of the Moon we add that of the Sun, we ſhall have the tides conſiderably augmented at the conjunction in S, or oppoſition in H, that is, at the new and full Moons, which are called the ſpring-tides; as thoſe which happen when the Sun is at O or P are called neap-tides, the waters at A and D being then loweſt, becauſe the attraction of the Moon is then counterbalanced by that of the Sun. It is farther to be obſerved, that of the two tides of flood, at A and D, that at A is greateſt to any place T in the northern latitude, when the Moon is in the northern ſigns, and above the horizon: for the point A is then nearer the zenith of the place G than the oppoſite point D is to the ſame place at R twelve hours afterwards; and conſequently, the height of the tide T G is greater than that of the oppoſite tide R *g*. The contrary of this happens when the Moon is in the ſouthern ſigns.

That there are two tides of flood, and two of ebb, ſucceeding each other alternately at about the interval of ſix hours, is obvious from the figure: and that they happen later each day near an hour, is owing to their exact correſpondence to the motion of the Moon, which daily culminates ſo much later. That they happen not when the Moon is in the meridian, but about three hours after, is owing to the force of the Moon being then greater than when in the meridian of any place; as the heat of the day is greater at three o'clock than at twelve; and the heat of the ſummer is greater in Auguſt than at the 21ſt of June. Laſtly, that the greateſt ſpring-tides happen not at the 21ſt of March and 23d of September, but in February and October, is becauſe, the Sun being neareſt the Earth in December, his influence is then ſtrongeſt, and ſo muſt quicken the time of the greateſt vernal tides; and, being weakeſt in June, the time of the autumnal tides will neceſſarily be retarded. The ſum of what has been ſaid is this: if N O P Q, *fig.* 2. be the ſurface of the Earth, T its centre, I F K G L H C E a circle repreſenting the ſpherical ſurface of the waters covering the earth, and affected only by the attractive power of the earth: upon placing an attracting body at S, the waters will no longer continue their ſpherical figure, but be immediately drawn into the ſpheroidical figure A C B D, in ſuch manner as to be depreſſed at C and D to M and K, and elevated from L and I to A

and

and B; and the elevation A L or B I is double the depreſſion C M or D K. That, if S be the Sun, then A P—O K=A L×K D=2,5 inches; or $11\frac{1}{2}$ feet, if S be the Moon. That at the points E, F, G, H, which are called the octants,) the water is neither elevated nor depreſſed. That if any other body be placed at O, as the Moon, in the ſame right line T S; then, by the joint influence of both S and O, the elevation at A and B will be increaſed, and the depreſſion at C and D likewiſe. Laſtly, if S be in the ſituation *S*, or vertical to the point D, it is plain its action to raiſe the water D will be directly contrary to that of the Moon in depreſſing it there; wherefore the depreſſion will not be ſo great as before; for the ſame reaſon the elevation at A and B will be diminiſhed, being now only as the difference of the two forces, whereas before they were as the ſum.

We ſhall now conſider the phenomena of the tides which remain; and firſt, it is evident, that if P N be the axis of the Earth, and Q O the diameter of the equator, then the Moon ſituated at O, over one of the poles, would accumulate the water over each pole, and the ſpheroid would be ſo poſited as to have its longeſt axis A B coinciding with the axis of the earth P N. In this poſition of the ſpheroid, it is plain, there could be no ſuch thing as a tide in any part of the ocean over all the earth; for every ſection of the ſpheroid, parallel to the equator, would be a circle; conſequently, in any parallel of latitude, the water would be at an equal diſtance from the earth's ſurface every moment of the diurnal revolution, or natural day. Suppoſe the Moon were removed from the direction of the earth's axis, and poſited at S, *fig.* 3. then will the axis of the aqueous ſpheroid A B be turned towards S, and make an angle with the earth's axis, as A T P or B T N. Then we obſerve, that ſince C, D, are the places of loweſt water, that parallel I K which paſſes through the point I on one ſide the equator, and L M which paſſes through M on the other, will divide the Earth into three zones, in two of which, viz. E N K and L P M, there will be but one tide each day, of the ſame kind; for inſtance, in the parallel E F, a perſon at F will have high water, and at E low water for twelve hours after. Again, in all the zone I K M L, there will be two tides of the ſame kind each day, as is evident from the figure. Theſe limits, or the arch Q I or O M, is the complement of the Moon's declination from the equator. If the Moon at S, *fig.* 4. be over the equator, the longer axis of the ſpheroid A B will now coincide with the plane of the equator Q O, and the ſhorter axis C D with the axis of the earth N P. Here it is obvious, that, in this ſituation of the ſpheroid, the waters in the parts A B, with reſpect to thoſe at C D, will give the greateſt difference of high and low water poſſible to all parts of the

the Earth; and that there is no place but thoſe two at the poles N, P, but what has two tides of flood and two of ebb every twenty-four hours. And this difference of the flux and reflux will decreaſe from the equator to the poles.

It has been already obſerved, that the greateſt elevation of the waters is not when the luminary is in the meridian, but about three hours after, becauſe the motion communicated to the waters during the arrival of the meridian is not immediately deſtroyed, but remains for ſome time, and receives a farther augmentation from that which is impreſſed for about three hours after. For the ſame reaſon, we obſerve, the greateſt and leaſt tides happen not on the day of the ſyzygy, or quadrature, but on the third or fourth after; the ſum or difference of the forces of the luminaries not being till then at a maximum. Let S F E G, *fig.* 5, be the orbit of the Moon about the Earth Q N O P; but, as this is not circular, but elliptical, the centre, of the Earth T will not be always at an equal diſtance from the Moon; but the Moon will be ſometimes neareſt the Earth, as when at S, and ſometimes fartheſt off, as at E. The point S is called the perigæum, or perigee; and the point E the apogæum, or apogee. The power of the Moon in her perigee is to that in the apogee nearly as $T E^3$ to $T S^3$; and conſequently the greateſt tides will be on the day of the perigee, or rather a few days after, for the reaſons above-mentioned.

Such would the tides regularly be, if the Earth were all over covered with ſea very deep, ſo that the water might follow the influence of the Sun and Moon; but, by reaſon of the ſhoalneſs of ſome places, and the narrowneſs of the ſtreights in others, by which the tides are propagated, there ariſes a great diverſity in the effect, not to be accounted for without an exact knowledge of all the circumſtances of the ſeveral places where they happen; as the poſition of the land, the breadth and depth of the channels, direction of the winds, &c.

For a very ſlow and imperceptible motion of the whole body of water, where it is (for example) two miles deep, will ſuffice to raiſe its ſurface ten or twelve feet in a tide's time; whereas, if the ſame quantity of water were to be conveyed through a channel forty fathoms deep, it would require a very great ſtream to effect it in ſo large inlets as are the channel of England and the German ocean; whence the tide is found to ſet ſtrongeſt in thoſe places where the ſea grows narroweſt, the ſame quantity of water being, in that caſe, to paſs through a ſmaller paſſage. This is moſt evident in the ſtreights between Portland and Cape la Hogue in

Normandy, where the tide runs like a ſluice; and would be yet more between Dover and Calais, if the tide coming round the iſland did not check it. This force, being once impreſſed upon the water, continues to carry it above the level of the ordinary height in the ocean, particularly where the water meets a direct obſtacle, as it does in St. Maloes; and where it enters into a long channel, which, running far into the land, grows very ſtraight at its extremity, as it does into the Severn ſea at Chepſtow and Briſtol. This ſhoalneſs of the ſea, and the intercurrent continents, are the reaſons that in the open ocean the tides riſe but to very ſmall heights in proportion to what they do in wide-mouthed rivers, opening in the direction of the ſtream of the tide, as it is obſerved upon all the weſtern coaſts of Europe and Africa, from Ireland to the Cape of Good Hope; in all which a ſouth-weſt Moon makes high water; and the ſame is reported to hold in the weſt of America. So that tides happen to different places at all diſtances of the Moon from the meridian, and conſequently at all hours of the lunar day.

It is to be conſidered that, in order to allow the tides their full motion, the ocean, in which they are produced, ought to be extended from eaſt to weſt ninety degrees at leaſt. Becauſe the places, where the Moon raiſes moſt and moſt depreſſes the water, are at that diſtance from each other. Hence it appears, that it is only in the great oceans that ſuch tides can be produced, and why in the larger Pacific ocean they exceed thoſe in the Atlantic ocean. Hence alſo it is obvious, why the tides are not ſo great in the torrid zone, between Africa and America, where the ocean is narrower, as in the temperate zones on either ſide; and we may hence alſo underſtand, why the tides are ſo ſmall in iſlands that are very far diſtant from the ſhores. It is manifeſt that, in the Atlantic ocean, the water cannot riſe on one ſhore but by deſcending on the other; ſo that, at the intermediate diſtant iſlands, it muſt continue at a mean height betwixt its elevation on one and on the other ſhore. But when tides paſs over ſhoals, and through ſtreights, into bays of the ſea, their motion becomes more various and complicated, and their height depends on many circumſtances.

The tide that is produced on the weſtern coaſts of Europe, in the Atlantic, correſponds to the ſituation of the Moon already deſcribed. Thus it is high-water on the coaſts of Spain, Portugal, and the weſt of Ireland, about the third hour after the Moon has paſſed the meridian; and thence it flows into the adjacent channels, as it finds the eaſieſt paſſage. One current from it, for example, runs up by the ſouth of England, another comes in by the north of Scotland; they take a conſiderable time to

move

move all this way, and it is high-water ſooneſt at thoſe places to which they firſt come, and it begins to fall at thoſe places whilſt they are ſtill going on to others that are farther in their courſe. As they return, they are not able to raiſe the tide, becauſe the water runs faſter off than it returns, till, by a new tide propagated from the open ocean, the return of the current is ſtopped, and the water begins to riſe again. The tide, propagated by the Moon, in the German ocean, when ſhe is three hours paſt the meridian, takes twelve hours to come from thence to London-bridge; ſo that, when it is high-water there, a new tide is already come to its height in the ocean; and, in ſome intermediate place, it muſt be low-water at the ſame time. Conſequently, when the Moon has north declination, and we ſhould expect the tide at London to be the greateſt when the Moon is above the horizon, we find it is leaſt; and the contrary when ſhe has ſouth declination. At ſeveral places it is high-water three hours before the Moon comes to the meridian; but that tide which the Moon puſhes, as it were, before her, is only the tide oppoſite to that which was raiſed by her when ſhe was nine hours paſt the meridian.

It would be endleſs to recount all particular ſolutions which are eaſy corollaries from this doctrine; as, why the lakes and ſeas, ſuch as the Caſpian ſea and the Mediterranean ſea, the Black ſea and Baltic, have no ſenſible tides: for lakes are generally ſo ſmall, that when the Moon is vertical ſhe attracts every part of them alike, and therefore no part of the water can be raiſed higher than another; and, having no communication with the ocean, it can neither increaſe nor diminiſh their water, in order to riſe or fall; and ſeas that communicate by ſuch narrow inlets, and are of ſo immenſe an extent, cannot, in a few hours time, receive and empty water enough to raiſe or ſink their ſurface any thing ſenſibly. To demonſtrate the excellency of this doctrine, the example of the tides to the port of Batſha, in the kingdom of Tonquin in the Eaſt Indies, in 20 degrees 50 minutes north latitude, which are ſo extraordinary and different from all others we have yet heard of, may ſuffice. The day in which the Moon paſſes the equinoctial, the water ſtagnates there without any motion; as the Moon removes from the equinoctial, the water begins to riſe and fall once a-day; and it is high-water at the ſetting of the Moon, and low-water at her riſing. This daily tide increaſes for about ſeven or eight days, and then decreaſes for as many days by the ſame degrees, till this motion ceaſes, when the Moon has returned to the equinoctial. When ſhe has paſſed the equinoctial, and declines toward the ſouth pole, the water riſes and falls again as before; but it is high-water now at the riſing, and low-water at the ſetting, of the Moon. Sir Iſaac Newton, in order to account for this extraordinary tide, conſi-

ders that there are two inlets to this port of Batſha, one from the Chineſe ocean, betwixt the continent and the Manillas, the other from the Indian ocean, betwixt the continent and Borneo. This leads him to propoſe, as a ſolution of this phenomenon, that a tide may arrive at Batſha, through one of theſe inlets, at the third hour of the Moon, and another through the other inlet, ſix hours after, at the ninth hour of the Moon. For, while the tides are equal, the one flowing in as the other ebbs out, the water muſt ſtagnate; now they are equal when the Moon is in the equinoctial; but, as ſoon as the Moon begins to decline on the ſame tide of the equator with Batſha, it has been ſhown that the diurnal tide muſt exceed the nocturnal, ſo that two greater and two leſs tides muſt arrive at Batſha by turns. The difference of theſe will produce an agitation of the water, which will riſe to its greateſt height at the mean time betwixt the two greateſt tides, and fall loweſt at a mean time betwixt the two leaſt tides; ſo that it will be high-water about the ſixth hour at the ſetting of the Moon, and low-water at her riſing. When the Moon has got to the other ſide of the equinoctial, the nocturnal tide will exceed the diurnal; and, therefore, the high-water will be at the riſing, and low-water at the ſetting, of the Moon. The ſame principles will ſerve to account for other extraordinary tides, which, we are told, are obſerved in places whoſe ſituation expoſes them to ſuch irregularities, and which appear to admit of no other ſolution.

When the time of high-water at any place is, in general, mentioned, it is to be underſtood on the days of the ſyzygies, or days of new and full Moon; when the Sun and Moon paſs the meridian of the place at the ſame time. Among pilots, it is cuſtomary to reckon the time of flood, or high-water, by the point of the compaſs the Moon bears on, allowing three quarters of an hour for each point, at that time; thus, on the full and change days, in places where it is flood at noon, the tide is ſaid to flow north and ſouth, or at twelve o'clock; in other places, on the ſame days, where the Moon bears 1, 2, 3, 4, or more, points to the eaſt or weſt of the meridian, when it is high-water, the tide is ſaid to flow on ſuch point; thus, if the Moon bears S. E. at flood, it is ſaid to flow S. E. and N. W. or three hours *before* the meridian, that is, at nine o'clock; if it bears S. W. it flows S. W. and N. E. or at three hours *after* the meridian; and in like manner for other times of the Moon's bearing. The times of high-water in any place fall about the ſame hours after a period of about fifteen days, or between one ſpring-tide and another; but, during that period, the times of high-water fall each day later by about forty-eight minutes. From theſe calculations, aſſiſted by the obſervations of a number of different perſons, there have been collected,

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on moſt of the ſea-coaſts of Europe, and many other places, the times when it is high-water on the days of the new and full moon; of which the following exhibits a correct and uſeful Table.

		H.	M.
Abbevrak, in France -	Engliſh channel -	4	30
Aberdeen, in Scotland -	German ocean -	0	45
Aldborough, England -	Ditto -	9	45
Iſle of Alderney, ditto -	Engliſh channel -	12	00
River Amazon's mouth, America	Atlantic ocean -	6	00
Iſle of Ameyland, Dutchland	German ocean -	7	30
Amſterdam, ditto -	Ditto -	3	00
St. Andrew's, Scotland -	Ditto -	2	15
Iſle of Anholt, Denmark -	Sound -	0	00
Antwerp, Flanders -	River Schelde -	6	00
Archangel, Ruſſia -	White ſea -	6	00
Iſle of Arran, Ireland -	St. George's channel	11	00
R. Aſhley, Carolina -	Atlantic ocean -	0	45
St. Auguſtine, Florida -	Ditto -	4	30
Baltimore, Ireland -	Weſtern ocean -	4	30
Cape Barfleur, France -	Engliſh channel -	7	30
Iſle de Bas, ditto -	Ditto -	3	45
Bayonne, ditto -	Bay of Biſcay -	3	30
Beachy Head, England -	Engliſh channel -	0	00
North Bear, South Bear, } Labrador -	Hudſon's Bay -	12	00
Belfaſt, Ireland -	Iriſh ſea -	10	00
Belliſle, France -	Bay of Biſcay -	3	30
Iſle Bermudas, Bahama Iſles -	Atlantic ocean -	7	00
Berwick, England -	German ocean -	2	30
Iſle du Bic, Acadia -	River St. Lawrence -	2	00
Blackney, England -	German ocean -	6	00
Cape Blanco, Negroland -	Atlantic ocean -	9	45
Blanchart Race, France -	Engliſh channel -	0	00
Port Louis, ditto -	Bay of Biſcay -	3	00
Cape Bojador, Negroland -	Atlantic ocean -	0	00
Bourdeaux, France -	Bay of Biſcay -	3	00
Boulogne, ditto -	Engliſh channel -	10	30
Bremen, Germany -	River Weſer -	6	00
Breeſound, Dutchland -	German ocean -	4	30
Breſt, France -	Bay of Biſcay -	3	45
Bridlington Bay, England -	German ocean -	3	45
Brill, Dutchland -	Ditto - -	1	30

		H.	M.
Briſtol, England -	St. George's channel -	6	45
Buchanneſs, Scotland -	German ocean -	3	00
Button's Iſles, North Britain	Hudſon's ſtraights	6	50
Cadiz, Spain -	Atlantic ocean -	4	30
Caen, France -	Engliſh channel -	9	00
Calais, ditto -	Ditto -	11	30
Iſle of Caldy, England -	St. George's channel	5	15
Camfer, Dutchland -	German ocean -	1	30
Iſle of Canaria, Canaries -	Atlantic ocean -	3	00
Cape Cantin, Barbary -	Ditto -	0	00
Caſkets, Iſle of Guernſey -	Engliſh channel -	8	15
Caithneſs point, Scotland -	Weſtern ocean -	9	00
Charles town, Carolina -	Aſhley river -	3	00
Iſle of Charles, Labrador -	Hudſon's ſtraights -	10	15
Chignectow, Nova Scotia -	Bay of Fundy -	0	45
Cherbourg, France -	Engliſh channel -	7	30
Cape and R. Churchill, N. Wales	Hudſon's bay -	7	20
Cape Clear, Ireland -	Weſtern ocean -	4	30
Concarneau, France -	Bay of Biſcay -	3	00
Conquet, ditto -	Engliſh channel -	2	15
Iſle of Coquet, England	German ocean -	3	00
Corke, Ireland -	St. George's channel	6	30
Cape Corſe, Guinea -	Ethiopian ſea -	3	30
Cromer, England -	German ocean -	7	00
Dartmouth, ditto -	Engliſh channel -	6	30
St. David's Head, Wales	St. George's channel	6	00
Dieppe, France -	Engliſh channel -	10	30
Dort, Dutchland -	German ocean -	3	00
Dover, England -	Engliſh channel -	11	30
Downs, ditto -	German ocean -	1	15
Dublin, Ireland -	Iriſh ſea -	9	15
Dunbar, Scotland -	German ocean -	2	30
Dundee, ditto -	Ditto -	2	15
Dungarvan, Ireland -	Atlantic ocean -	4	30
Dungeneſs, England -	Engliſh channel -	9	45
Dunkirk, France -	German ocean -	0	00
Dunnoſe, Iſle of Wight -	Engliſh channel -	9	45
Edinburgh, Scotland -	German ocean -	4	30
Edyſtone, England -	Engliſh channel -	5	30
R. Elbe mouth, Germany	German ocean -	0	00
Embden, ditto -	Ditto -	0	00
Enchuyſen, Dutchland -	Zuyder ſea -	0	00

Eſtaples,

		H.	M.
Eſtaples, France -	Engliſh channel -	11	00
Falmouth, England -	Ditto -	5	30
Flamborough-head, ditto -	German ocean -	4	00
Cape Florida, Florida -	Gulf of Mexico -	7	30
Fluſhing, Dutchland -	German ocean -	0	45
Iſle of Fly, ditto -	Ditto -	7	30
North Foreland, England -	Ditto -	9	45
South ditto, ditto -	Engliſh channel -	9	45
Foulneſs, ditto -	German ocean -	6	45
Foye, ditto -	Engliſh channel -	5	15
R. Garonne, France -	Bay of Biſcay -	3	00
Gaſpey bay, Arcadia -	Gulf St. Lawrence -	1	30
Gibraltar, Spain -	Mediterranean ſea -	0	00
Cape of Good Hope, Caffers	Indian ocean -	3	00
Granville, France -	Engliſh channel -	7	00
Graveline, ditto -	Ditto - -	0	00
Graveſend, England -	R. Thames -	1	30
Groine, or Cape Corunna, Spain	Bay of Biſcay -	3	00
Iſle of Guernſey, England	Engliſh channel -	1	30
Hallifax, Nova Scotia -	Weſtern ocean -	7	30
Hamburgh, Germany -	River Elbe -	6	00
Haarlem, Dutchland -	German ocean -	9	00
Hartlepool, England -	Ditto -	3	00
Harwich, ditto -	Ditto -	11	15
Havre de Grace, France -	Engliſh channel -	9	00
Cape Henry, Virginia -	Atlantic ocean -	11	15
Holyhead, Wales -	Iriſh ſea -	1	30
Honfleur, France -	River Seine -	9	00
Hull, England -	River Humber -	6	00
R. Humber entrance, ditto	German ocean -	5	13
Ice Cove, North Main -	Hudſon's ſtraights -	10	00
Fort St. John's, Newfoundland	Atlantic ocean -	6	00
St. John de Eus, France	Bay of Biſcay -	3	30
Port St. Julian, Patagonia	South Atlantic ocean	4	45
Kentiſh Knock, England -	German ocean -	0	00
Iſle of Kilduin, Lapland -	North ocean -	7	30
Kinſale, Ireland -	Atlantic ocean -	5	15
Land's End, England -	St. George's channel	7	30
Leith, Scotland -	German ocean -	4	30
Leoſtoffe, England -	Ditto -	9	45
Liverpool, ditto -	Iriſh ſea -	11	15
Iſle of Lewis, N. Port, Scotland	Weſtern ocean -	6	30

Lime,

		H.	M.
Lime, England -	Engliſh channel -	7	00
Liſbon, Portugal -	River Tagus -	2	15
Lizard, England	Engliſh channel -	7	30
London, ditto -	R. Thames -	3	00
North London, New England	Weſtern ocean -	1	30
Long iſland, ditto -	Ditto -	3	00
Longſand-Head, England	German ocean -	10	30
Iſle of Lundy, ditto -	St. George's channel	5	15
Lynn, ditto -	German ocean -	6	00
Iſle of Madeira, Canaries -	Atlantic ocean -	12	04
R. Maes mouth, Dutchland	German channel -	1	30
St. Maloe's, France -	Engliſh channel -	6	00
Iſle of Man, weſt end, England	Iriſh ſea -	9	00
Margate, ditto - -	Engliſh channel -	11	15
Milford, Wales -	St. George's channel	5	15
Mount's Bay, England -	Engliſh channel -	4	30
Nantes, France -	Bay of Biſcay -	3	00
Naze, Norway -	Weſtern ocean -	11	15
Needles, England -	Engliſh channel -	10	15
Newcaſtle, ditto -	German ocean -	3	15
Nieuport, Flanders -	Ditto -	12	00
Nore, England -	River Thames -	0	00
North Cape, Lapland -	Northern coaſt -	3	00
Orfordneſs, England -	German ocean -	9	45
Orkney iſles, limits, Scotland	Weſtern ocean -	3	00
Oſtend, Flanders -	German ocean -	12	00
Placentia, Newfoundland	Atlantic ocean -	9	00
Plymouth, England -	Engliſh channel -	6	00
Portland, ditto -	Ditto -	8	15
Portſmouth, ditto -	Ditto -	11	15
Quebec, Canada -	River St. Lawrence	7	30
Iſle of Rhee, France -	Bay of Biſcay -	3	00
Rochefort, ditto -	Ditto -	4	15
Rochelle, ditto -	Ditto -	3	45
Rocheſter, England -	River Medway -	0	45
Rotterdam, Dutchland -	German ocean -	3	00
Rouen, France -	River Seine -	1	15
Rye, England -	Engliſh channel	11	15
Sandwich, ditto -	Downs -	11	30
Scarborough head, ditto -	German ocean	3	45
Scilly iſles, ditto -	St. George's channel	3	45
R. Senegal, Negroland -	Atlantic ocean	10	30

R. Severn,

Severn, R. England -	St. George's channel -	6	00
Seine, R. France -	Engliſh channel -	9	00
Sheerneſs, England -	River Thames -	0	00
Sierra Leona, Guinea -	Atlantic ocean -	8	15
Shoreham, England -	Engliſh channel -	10	30
Iſle of Shetland, limits, Scotland	Weſtern ocean -	3	00
Iſle of Sky, ditto -	Ditto -	5	30
Southampton, England -	Engliſh channel -	0	00
Spurn, ditto -	German ocean -	5	15
Start-Point, ditto -	Engliſh channel -	6	45
Stockton, ditto -	German ocean -	5	15
Strongford Bay, Ireland -	Iriſh ſea -	10	30
Sunderland, England -	German ocean -	3	30
Swin, ditto -	Entrance of the Thames	12	00
Samarin Town, Sokotra -	Indian ocean -	9	00
Tees, R. mouth, England -	German ocean -	3	00
Iſle of Teneriffe, Canaries	Atlantic ocean -	3	00
Iſle of Texel, Dutchland -	German ocean -	7	30
Thames, R. mouth, England	Ditto -	1	30
Tinmouth, ditto -	Ditto -	3	00
Topſham, ditto -	Engliſh channel -	6	00
Torbay, ditto -	Ditto -	5	15
Iſle of Torey, Ireland -	Weſtern ocean -	5	30
St. Valery, France -	Engliſh channel -	10	30
Vannes, ditto -	Bay of Biſcay -	3	45
Iſle of Uſhant, France -	Engliſh channel -	3	30
Waterford, Ireland -	St. George's channel	6	30
Weymouth, England -	Engliſh channel -	7	00
Whitby, ditto -	German ocean -	3	00
Iſle of Wight, N. S. E. & W. end	Engliſh channel -	0	00
Winchelſea, England -	Ditto -	0	45
Wintertonneſs, ditto -	German ocean -	9	00
Yarmouth, ditto -	Ditto -	9	45
York Fort, New Wales -	Hudſon's bay -	9	10
New York, America -	Atlantic ocean -	3	00
Youghall, Ireland -	St. George's channel	4	30

By the foregoing Table, the times of high-water at all the places contained in it may be found for ever. The firſt columns contain the names of all the places reſpectively; the ſecond the coaſts of the ſea by which they are bounded: and the figure-column the hour and minute when it is *high-water* at each of thoſe places on the days of every New

and Full Moon, which will happen conſtantly the ſame for ever, becauſe the Moon *ſouths*, or comes to the meridian of the ſame places, every firſt and ſixteenth day, i. e. at every firſt and third quarter, when ſhe is new and full, and conſequently the tides muſt return at the ſame intervals of time; therefore, to know the time of high-water on any given day, find the time of the Moon's ſouthing, and then add the time which the Moon has paſſed the meridian at the full and change days, to make high-water at that place; and the ſum will be the time of high-water on the given day. For example, at what time was it high-water at Portſmouth, on the 21ſt of October, 1789? Moon ſouths at 2h. 39m. to which add 3; and the ſum 5h. 39m. ſhows that it was high-water at thirty-nine minutes paſt five o'clock in the afternoon. And ſo for any other place in the Table.

This theory of tides has been extended ſo far, as to eſtimate the tides, or elevation of the waters of the Moon, produced by the attraction of the Earth; thus, let us ſuppoſe the quantity of matter (Q) in the Earth to be to that in the Moon (q) as forty to one, that is, $Q : q :: 40 : 1$; and let us firſt ſuppoſe the Earth and Moon of equal bulk, and repreſented by A I K, *fig.* 6. and B D E, and the force (F) of the Earth, at the ſurface of the Moon B, will be to the force (f) of the Moon at the ſurface of the Earth A, directly as the maſſes of matter in each (becauſe of the equal diſtances T B and L A); that is, $F : f :: Q : q :: 40 : 1$. Again, let L B be to L C as the diameter of the Earth to that of the Moon, which is as 365 to 100, then will the force at B be to the force at C as L B to L C, which let be as F to f, then $F : f :: 365 : 100$, whence $F = \frac{256f}{100}$; and above we have $F = 40f$, therefore $4000f = 365f$; and ſo $f : f :: 365 : 4000 :: 1 : 11$ nearly; that is, the power of the Earth to raiſe the water at the Moon C is to that of the Moon at the Earth A as eleven to one, very nearly. If the Moon can raiſe the water here 10 feet, the Earth can raiſe the water there to the height of 110 feet; but, becauſe the Moon always turns about her axis in the ſame time as ſhe revolves about the Earth, the waters (if any there be) will be raiſed on this and the oppoſite ſide, and always continue over the ſame part of the Moon's ſurface, ſo that there can be no different heights of water there, and conſequently no tides, except what ſmall ones may happen on account of the Sun's attraction, and her various inequalities of motion, and diſtance from the Earth.

Of

Of the WINDS.

The Wind, *ventus*, is a ſenſible agitation of the air, whereby a large quantity thereof flows in a current or ſtream out of one place, or region, into another. The winds are divided into *perennial*, *ſtated*, and *variable*. They are alſo divided into *general* and *particular*. Winds *perennial*, or *conſtant*, are ſuch as always blow the ſame way: of theſe we have a very notable one between the two tropics, blowing conſtantly from eaſt to weſt, called the *general trade-wind*. Winds *ſtated*, or *periodical*, are ſuch as conſtantly return at certain times: ſuch are the ſea and land breezes, blowing from ſea to land in the evening, and from land to ſea in the morning; ſuch alſo are the *ſhifting* or particular *trade-winds*, which, for certain months of the year blow one way, and the reſt of the year the contrary way. Winds *variable*, or *erratic*, are ſuch as blow now this now that way; and are now up, now huſhed, without any rule or regularity either as to time or place: ſuch are all the winds obſerved in the inland parts of England, &c. though ſeveral of theſe claim their certain times of the day; thus, the weſt wind is moſt frequent about noon; the ſouth wind in the night; the north in the morning, &c. Wind *general*, is ſuch a one, as at the ſame time blows the ſame way, over a very large tract of ground, almoſt all the year: ſuch only is the general trade-wind. But even this has its interruption; for at land it is ſcarcely ſenſible at all, as being broken by the interpoſition of mountains, valleys, &c. at ſea, near the ſhore, it is diſturbed by vapours, exhalations, and particular winds blowing from landward; ſo that it is chiefly conſidered as general only at mid-ſea; and even there it is liable to be diſturbed by clouds driving from other quarters. Winds *particular*, include all others, excepting the general trade-winds. Thoſe peculiar to one little canton, or part, are called *topical* or *provincial winds*: ſuch is the north wind on the weſtern ſide of the Alps, which does not blow above one or two leagues lengthwiſe, and much leſs in breadth: ſuch alſo is the pontias in France, &c.

Some philoſophers, as Des Cartes, Rohault, &c. account for the general wind from the diurnal rotation of the earth; and from this general wind derive all the particular ones. The atmoſphere, ſay they, inveſting the earth, and moving round it, that part will perform its circuit ſooneſt which has the ſmalleſt circle to deſcribe; the air, therefore, near the equator, will require a ſomewhat longer time to perform its courſe in, from weſt to eaſt, than that nearer the poles. Thus, as the earth turns eaſtward, the particles of the air near the equinoctial, being exceedingly

ceedingly light, are left behind; ſo that, in reſpect of the Earth's ſurface, they move eaſtward, and become a conſtant eaſterly wind. This opinion ſeems confirmed by this, that theſe winds are found only between the tropics, in thoſe parallels of latitude where the diurnal motion is ſwifteſt. But the conſtant calms in the Atlantic ſea near the equator, the weſterly winds near the coaſt of Guinea, and the periodical weſterly monſoons under the equator in the Indian ſeas, declare the inſufficiency of this hypotheſis. Beſides, the air, being kept cloſe to the earth by the principle of gravity, would, in time, acquire the ſame degree of velocity that the earth's ſurface moves with, as well in reſpect of the diurnal rotation as of the annual about the Sun, which is about thirty times ſwifter. Dr. Halley, therefore ſubſtitutes another cauſe, capable of producing a like conſtant effect, not liable to the ſame objections, but agreeable to the known properties of the elements of water and air, and the laws of the motion of fluid bodies. Such a one is the action of the Sun's beams upon the air and water, as he paſſes every day over the ocean, conſidered together with the quality of the ſoil and the ſituation of the adjoining continents.

According to the laws of ſtatics, the air which is leſs rarefied, or expanded by heat, and conſequently is more ponderous, muſt have a motion towards thoſe parts thereof which are more rarefied, and leſs ponderous, to bring it to an equilibrium; alſo, the preſence of the Sun continually ſhifting to the weſtward, that part to which the air tends, by reaſon of the rarefaction made by his greateſt meridian heat, is, with him, carried weſtward; and, conſequently, the tendency of the whole body of the lower air is that way. Thus a general eaſterly wind is formed, which, being impreſſed on the air of a vaſt ocean, the parts impel one the other, and ſo keep moving till the next return of the Sun, whereby ſo much of the motion as was loſt is again reſtored; and thus the eaſterly wind is made perpetual. From the ſame principle it follows, that this eaſterly wind ſhould, on the north ſide of the equator, be to the northward of the eaſt, and in ſouth latitudes to the ſouthward thereof; for near the line the air is much more rarefied than at a greater diſtance from it, becauſe the Sun is twice in a year vertical there, and at no time diſtant above twenty-three degrees and a half; at which diſtance the heat, being as the ſine of the angle of incidence, is but little ſhort of that of the perpendicular ray; whereas, under the tropics, though the Sun ſtays longer vertical, yet he is a long time forty-ſeven degrees off, which is a kind of winter, wherein the air ſo cools, as that the ſummer heat cannot warm it to the ſame degree with that under the equator. Wherefore, the air towards the north and ſouth being leſs rarefied than that in the middle, it follows, that from both ſides it ought to tend towards the equator.

 This

This motion, compounded with the former eafterly wind, accounts for all the phenomena of the general trade-winds, which, if the whole furface of the globe were fea, would undoubtedly blow quite round the world, as they are found to do in the Atlantic and Ethiopic oceans. But feeing that fo great continents do interpofe, and break the continuity of the ocean, regard muft be had to the nature of the foil, and the pofition of the high mountains, which are the two principal caufes of the variations of the wind from the former general rule; for, if a country lying near the Sun prove to be flat, fandy, and low land, fuch as the deferts of Lybia are ufually reported to be, the heat occafioned by the reflexion of the Sun's beams, and the retention thereof in the fand, is incredible to thofe who have not felt it; whereby the air being extremely rarefied, it is neceffary that the cooler and more denfe air fhould run thitherwards to reftore the equilibrium. This is fuppofed to be the caufe why, near the coaft of Guinea, the wind always fets in upon the land, blowing wefterly inftead of eafterly, there being fufficient reafon to believe, that the inland parts of Africa are prodigioufly hot, fince the northern borders thereof were fo very intemperate, as to give the ancients caufe to conclude, that all beyond the tropics was uninhabitable by excefs of heat.

Mr. Clare, in his Motion of Fluids, p. 302. mentions a familar experiment, that ferves to illuftrate this matter, as well as the alternate courfe of land and fea breezes. Fill a large difh with cold water, and in the middle of it place a water-plate, filled with warm water: the firft will reprefent the ocean, the other an ifland, rarefying the air above it. Then, holding a wax-candle over the cold water, blow it out, and the fmoke will be feen, in a ftill place, to move toward the warm plate, and, rifing over, it will point the courfe of the air, and alfo of vapour, from fea to land. And if the ambient water be warmed, and the plate filled with cold water, and the fmoking wick of a candle held over the plate, the contrary will happen.

From the fame caufe it happens, that there are fo conftant calms in that fame part of the ocean, called the *rains*; for this tract being placed in the middle, between the wefterly winds blowing on the coaft of Guinea, and the eafterly trade-winds blowing to the weftward thereof, the tendency of the air here is indifferent to either, and fo ftands in equilibrio between both; and the weight of the incumbent atmofphere being diminifhed by the continual contrary winds blowing from hence, is the reafon that the air here holds not the copious vapour it receives, but lets it fall in fo frequent rains. But as the cold and denfe air, by reafon

of its greater gravity, preſſes upon the hot and rarefied, it is demonſtrable, that this latter muſt aſcend in a continued ſtream, as faſt as it rarefies; and that, being aſcended, it muſt diſperſe itſelf, to preſerve the equilibrium; that is, by a contrary current, the upper air muſt move from thoſe parts where the greateſt heat is; ſo, by a kind of circulation, the north-eaſt trade-wind below will be attended with a ſouth-weſterly wind above; and the ſouth-eaſt, with a north-weſt wind above.

That this is more than a bare conjecture, the almoſt inſtantaneous change of the wind to the oppoſite point, which is frequently found in paſſing the limits of the trade-winds, ſeems ſtrongly to aſſure us; but that which above all confirms this hypotheſis, is the phenomenon of the monſoons, by this means moſt eaſily ſolved, and without it hardly explicable. Suppoſing, therefore, ſuch a circulation as above, it is to be conſidered that to the northward of the Indian ocean there is every where land, within the uſual limits of the latitude of 30°; viz. Arabia, Perſia, India, &c. which, for the ſame reaſon as the Mediterranean parts of Africa, are ſubject to inſufferable heats, when the Sun is to the north, paſſing nearly vertical; but yet are temperate enough when the Sun is removed towards the other tropic, becauſe of a ridge of mountains at ſome diſtance within the land, ſaid to be frequently, in winter, covered with ſnow, over which the air, as it paſſes, muſt needs be much chilled. Hence it happens, that the air coming, according to the general rule, out of the north-eaſt, to the Indian ſea, is ſometimes hotter, ſometimes colder, than that which, by this circulation, is returned out of the ſouth-weſt; and, by conſequence, ſometimes the under current, or wind, is from the north-eaſt, ſometimes from the ſouth-weſt. That this has no other cauſe, is clear from the times wherein theſe winds ſet, viz. in April: when the Sun begins to warm theſe countries to the north, the ſouth-weſt monſoons begin, and blow, during the heats, till October, when the Sun being retired, and all things growing cooler northward, and the heat increaſing to the ſouth, the north-eaſt winds enter, and blow all the winter, till April again. And it is, undoubtedly, from the ſame principle, that to the ſouthward of the equator, in part of the Indian ocean, the north-weſt winds ſucceed the ſouth-eaſt, when the Sun draws near the tropic of Capricorn. Phil. Tranſact. No. 183. or Abridg. vol. ii. page 139.

Some philoſophers, diſſatisfied with Dr. Halley's theory above recited, or not thinking it ſufficient for explaining the various phenomena of the wind, have had recourſe to another cauſe, viz. the gravitation of the Earth and its atmoſphere towards the Sun and Moon. They allege that, though

 we

we cannot discover aërial tides, of ebb or flow, by means of the barometer, because columns of air of unequal height, but different density, may have the same pressure or weight; yet the protuberance in the atmosphere, which is continually following the Moon, must, they say, of course produce a motion in all parts, and so produce a wind more or less to every place, which, conspiring with, or counteracted by, the winds arising from other causes, makes them greater or less. Several dissertations to this purpose were published, on occasion of the subject proposed by the Academy of Sciences at Berlin for the year 1746. M. Muschenbroeck, however, will not allow that the attraction of the Moon is the cause of the general wind; because the east wind does not follow the motion of the Moon about the Earth; for in that case there would be more than twenty-four changes, to which it would be subject in the course of a year, instead of two. Mr. Henry Eeles, apprehending that the Sun's rarefying of the air cannot simply be the cause of all the regular and irregular motions which we find in the atmosphere, ascribes them to another cause, viz. the ascent and descent of vapour and exhalation, attended by the electrical fire or fluid; and on this principle he has endeavoured to explain at large the general phenomena of the weather and barometer.

The industry of the above-mentioned, and that of some of the later writers, have brought the theory of the production and motion of winds to somewhat of a mathematical demonstration, which is thus defined: If the spring of the air be weakened in any place more than in the adjoining places, a wind will blow through the place where the diminution is. For, since the air endeavours, by its elastic force, to expand itself every way; if that force be less in one place than in another, the effort of the more against the less elastic will be greater than the effort of the latter against the former. The less elastic air, therefore, will resist with less force than it is urged by the more elastic; consequently, the less elastic will be driven out of its place, and the more elastic will succeed. If, now, the excess of the spring of the more elastic above that of the less elastic air, be such as to occasion a little alteration in the baroscope; the motion both of the air expelled, and that which succeeds it, will become sensible, i. e. there will be a wind. Hence, since the spring of the air increases as the compressing weight increases, and compressed air is denser than air less compressed; all winds blow into rarer air, out of a place filled with a denser. Wherefore, since a denser air is specifically heavier than a rarer, an extraordinary lightness of the air in any place must be attended with extraordinary winds, or storms.

Now,

Now, an extraordinary fall of the Mercury in the barometer ſhowing an extraordinary lightneſs of the atmoſphere, it is no wonder if that foretels ſtorms. For, if the air be ſuddenly condenſed in any place, its ſpring will be ſuddenly diminiſhed: hence, if this diminution be great enough to affect the barometer, there will a wind blow through the condenſed air. But, ſince the air cannot be ſuddenly condenſed unleſs it have before been much rarefied, there will a wind blow through the air, as it cools, after having been violently heated. In like manner, if air be ſuddenly rarefied, its ſpring is ſuddenly increaſed: wherefore, it will flow through the contiguous air, not acted on by the rarefying force. A wind, therefore, will blow out of a place, in which the air is ſuddenly rarefied; and on this principle, in all probability, it is, that, ſince the Sun's power in rarefying the air, is notorious, it muſt neceſſarily have a great influence on the generation of winds; which likewiſe penetrate the very bowels of the earth, ſince moſt caves and chaſms are found to emit wind, either more or leſs. M. Muſchenbroeck has enumerated a variety of cauſes that produce winds, exiſting in the bowels of the earth, on its ſurface, in the atmoſphere, and above it. See Intr. ad Phil. Nat. vol. ii. p. 1116, &c.

The riſing and changing of the winds are determined experimentally, by means of weather-cocks, placed on the tops of houſes, &c. But theſe only indicate what paſſes about their own height, or near the ſurface of the earth: Wolfius aſſures us, from obſervations of ſeveral years, that the higher winds, which drive the clouds, are different from the lower ones, which move the weather-cocks; and Dr. Derham obſerves ſomething not unlike this, Phyſ. Theol. lib. i. cap. 2. This author alſo relates, upon comparing ſeveral ſeries of obſervations made of the winds in divers countries, viz. England, Ireland, Swiſſerland, Italy, France, New England, &c. that the winds in thoſe ſeveral places ſeldom agree; but, when they do, it is commonly when they are ſtrong, and of long continuance in the ſame quarter; and more, he thinks, in the northerly and eaſterly than in any other points. Alſo, that a ſtrong wind in one place is oftentimes a weak one in another, or moderate, according as the places are nearer or more remote. Phil. Tranſ. No. 267 and 321.

Philoſophers have uſed various methods for determining the volocity of the wind, which is very different at different times. The method uſed by Dr. Derham was that of letting light downy feathers fly in the wind, and accurately obſerving the diſtance to which they were carried in any number of half-ſeconds. This method he preferred to that of Dr. Hooke's mola alata, or pneumatica, (ſee Phil. Tranſ. No. 24. and Birch's Hiſtory of the Royal Society, vol. iv. p. 225.) He tells us, that he thus

thus measured the velocity of the wind in the great storm of August 1705, and by many experiments found that it moved at the rate of thirty-three feet per half-second, or of forty-five miles per hour: whence he concludes, that the most vehement wind (as that of November 1703) does not fly at the rate of above fifty or sixty miles per hour, and that at a medium the velocity of wind is at the rate of twelve or fifteen miles per hour. Phil. Transf. No. 313. or Abr. vol. iv. page 411. Mr. Brice observes, that experiments with feathers are subject to uncertainty; as they seldom or never describe a straight line, but describe a sort of spirals, moving to the right and left, and rising to very different altitudes in their progress. He therefore considers the motion of a cloud, or its shadow, over the surface of the earth, as a much more accurate measure of the velocity of the wind. In this way he found, that the wind, in a considerable storm, moved at the rate of 62·9 miles per hour; and that, when it blew a fresh gale, it moved in the same time about twenty-one miles; and that, in a small breeze, the wind moved at the rate of 9·9 miles per hour. Phil. Transf. vol. lvi. page 226.

A TABLE of the different Velocities and Forces of the WINDS.

Velocity of the Wind.		Perpendicular Force on one Square Foot in Avoirdupois Pounds.	Common Appellations of the Forces of Winds.
Miles in one Hour.	=Feet in one Second.		
1	1·47	·005	Hardly perceptible.
2	2·93	·020	Just perceptible.
3	4·40	·044	
4	5·87	·079	Gentle pleasant wind.
5	7·33	·123	
10	14·67	·492	Pleasant brisk gale.
15	22·00	1·107	
20	29·34	1·968	Very brisk.
25	36·67	3·075	
30	44·01	4·429	High wind.
35	51·34	6·027	
40	58·68	7·873	Very high.
45	66·01	9·963	
50	75·35	12·300	A storm or tempest.
60	88·02	17·715	A great storm.
80	117·36	31·490	A hurricane.
100	146·70	49·200	A hurricane that tears up trees, and carries buildings, &c. before it.

The force of the wind is as the ſquare of its velocity; as Mr. Ferguſon has ſhown by experiments on the whirling-table; and in moderate velocities this will hold very nearly. It is obſerved, with regard to this table, that the evidence for thoſe numbers, where the velocity of the wind exceeds fifty miles an hour, does not ſeem of equal authority with that of thoſe of fifty miles or under: Phil. Tranſ. vol. li. page 165. Dr. Hales found (Statical Eſſ. vol. ii. page 326.) that the air ruſhed out of a pair of ſmith's bellows at the rate of 68·73 feet in a ſecond of time, when compreſſed with a force equal to the weight of one inch perpendicular depth of mercury, lying on the whole upper ſurface of the bellows. The velocity of the air, as it paſſed out of the trunk of his ventilators, was found to be at the rate of three thouſand feet in a minute; which is at the rate of thirty-four miles in an hour. Dr. Hales ſays, that the velocity with which impelled air paſſes out at any orifice, may be determined by hanging a light valve over the noſe of a bellows, by pliant leather hinges, which will be much agitated and lifted up from a perpendicular to a more than horizontal poſition by the force of the ruſhing air. There is another more accurate way, he ſays, of eſtimating the velocity of air, viz. by holding the orifice of an inverted glaſs ſiphon full of water, oppoſite to the ſtream of air, whereby the water will be depreſſed in one leg, and raiſed in the other, in proportion to the force with which the water is impelled by the air.

As to the qualities and effects of the wind, it is to be obſerved, that a wind blowing from the ſea is always moiſt: in ſummer, it is cold; and in winter, warm, unleſs the ſea be frozen up. This is demonſtrated thus: there is a vapour continually riſing out of all water, (as appears even hence, that a quantity of water, being left a little while in an open veſſel, is found ſenſibly diminiſhed,) but eſpecially if it be expoſed to the Sun's rays; in which caſe the evaporation is beyond all expectation. By this means, the air incumbent on the ſea becomes impregnated with a quantity of vapours. But the winds, blowing from off the ſea, ſweep theſe vapours along with them; and conſequently they are always moiſt. Again, water in ſummer, &c. conceives leſs heat than terreſtrial bodies, expoſed to the ſame rays of the Sun, do; but, in winter, ſea-water is warmer than the earth covered with froſt and ſnow, &c. Wherefore, as the air contiguous to any body is found to partake of its heat and cold, the air contiguous to ſea-water will be warmer in winter, and colder in ſummer, than that contiguous to the earth. Or thus; vapours raiſed from water by the Sun's warmth in winter, are warmer than the air they riſe in, (as appears from the vapours condenſing, and becoming viſible, almoſt as ſoon as they are got out into air.) Freſh quantities of vapours, therefore,

therefore, continually warming the atmosphere over the sea, will raise its heat beyond that of air over the land. Again, the Sun's rays reflected from the earth into the air, in summer, are much more than those from the water into air; the air, therefore, over the earth, warmed by the reflection of more rays than that over water, is warmer. Hence, sea-winds make thick, cloudy, hazy, weather.

Winds blowing from the continent are always dry; in summer, warm; and cold in winter. For there is much less vapour arising from the earth than from water; and therefore the air over the continent will be impregnated with much fewer vapours. Add, that the vapours, or exhalations, raised by a great degree of heat out of the earth, are much finer, and less sensible, than those from water. The wind, therefore, blowing over the continent, carries but little vapour with it, and is therefore dry. Farther, the earth in summer is warmer than water exposed to the same rays of the Sun. Hence, as the air partakes of the heat of contiguous bodies, that over the earth in summer will be warmer than that over the water. After the like manner it is shown, that the land-winds are cold in winter. Hence, we see why land-winds make clear, cold, weather. Our northerly and southerly winds, however, which are commonly esteemed the causes of cold and warm weather, Dr. Derham observes, are really rather the effect of the cold or warmth of the atmosphere. Hence it is, that we frequently see a warm southerly wind, on a sudden, changed to the north, by the fall of snow or hail; and, that in a cold, frosty, morning, we see the wind north, which afterwards wheels about toward the southerly quarter, when the Sun has well warmed the air; and again, in the cold evening, turns northerly or easterly.

The utility of winds has been universally acknowledged. The ancient Persians, Phœnicians, Greeks, and Romans, sacrificed and erected temples to the winds; as we learn from Vossius, Theolog. Gentil. lib. iii. part i. cap. 1. Besides their use in moving bellows, mills, and other machines, applied in various ways to the service of mankind, and the benefits resulting from them to navigation and trade, they serve to purify and refresh the air, to convey the heat or cold of one region to another, to produce a regular circulation of vapours from the ocean to countries remote from it, and to supply, by wafting them in their progress against hills, &c. springs and rivers.

Wind has been, by many authors, made the basis of many different diseases: among others, Dr. Reyn has given it as his opinion, in a Treatise on the Gout (De Arthritid.) that flatuses, or wind inclosed between

tween the periosteum and the bone, are the true cause of that disease, and accordingly, that all the methods of cure ought to tend to the expelling of that wind. He supposes this wind to be of a dry, cold, and malignant, nature, conveyed by the arteries to the place affected, where, forcibly separating that sensible membrane, the periosteum, and distending it, the pain must needs be very great. He is also of opinion, that head-achs, palpitations of the heart, tooth-ach, pleurisy, convulsions, cholics, and many other diseases, are originally owing to the same cause, and only differ in regard to the place affected, and to the various motions and determinations of the wind. The moveableness of the pain in gouty persons from one part to another, he looks upon as a proof of this, and thinks that the curing of the gout by burning moxa, or the cotton of the mugwort leaves, upon it, is owing to its giving way to the wind in the part to evaporate itself. That these winds are cold appears from the shivering fits which generally precede a paroxysm of the gout; and, that the shiverings in the beginning of fevers, and before all fits of agues, are owing to the same cause, is supposed by this author a natural conclusion from the former observations.

The winds, according to this author, and Fienus, are a sort of halituous spirits, raised by the improper degree of our native heat, or out of our meat and drink; or, finally, out of an abundance of black choler. Their differences, he says, principally proceed from the various ferments, producing in us a variety of humours; which, acting upon one another, do in their effervescences create winds of various effects, and denominate diseases from the places which are the scenes of their action. It is on this account that the acupunctura, or pricking with long needles, among the Chinese, is of use: the Japanese, and other neighbouring nations, having no other cure for most diseases than the pricking with the needle, and the burning of the moxa on the part.

The husbandman often suffers extremely by high winds, in many different respects. Plantations of trees, at a small distance from the barns and houses, are the best safeguard against their suffering by winds; but they must not be planted so near as that their fall, if it should happen, would endanger them. Yews grow very slowly, otherwise they are the best of all trees for this defensive plantation. Trees suffer by winds, being either broken or blown down by them; but this may be in a great measure prevented by cutting off part of the heads and branches of them in places where they stand most exposed. Hops are the most subject to be injured by winds of any crop; but this may be in a great measure prevented by a high pale or very thick thorn-hedge; this will both keep off

the ſpring-wind, which nips the young buds, and be a great ſafeguard againſt other winds that would tear the plants from their poles. The poles ſhould always be very firm in the ground; and the beſt ſecurity to be added to this is a row of tall trees all round the ground. Winds attended with rain do great injury to the corn, by laying it flat to the ground. The beſt method of preventing this, is to keep up good encloſures; and, if the accident happens, the corn ſhould be cut immediately, for it never grows at all afterwards. It ſhould be left on the ground, in this caſe, ſome time after the cutting, to harden the grain in the ear.

Many valuable obſervations on the winds, as they relate to navigation, have been made by ſkilful ſeamen, and particularly by Dr. Halley. It is found, that between the limits of 60 degrees, viz. from 30 degrees of north latitude to 30 degrees of ſouth latitude, there is a conſtant eaſt wind through the year, blowing in the Atlantic and Pacific oceans, called the trade-wind. Theſe trade-winds, near their northern limits, blow between the north and eaſt; and, near their ſouthern limits, they blow between the ſouth and eaſt; but their general motions are diſturbed on the continents and near their coaſts. In ſome parts of the Indian ocean there are periodical winds, which are called monſoons.

In the Atlantic ocean, near the coaſts of Africa, at about a hundred leagues from the ſhore, between the latitude of 28 degrees and 10 degrees north, ſeamen conſtantly meet with a freſh gale of wind blowing from the N. E. Thoſe bound to the Caribbee iſlands, acroſs the Atlantic ocean, find, as they approach the American ſide, that the ſaid N. E. wind becomes eaſterly, or ſeldom blows more than a point from the eaſt, either to the northward or ſouthward. Theſe trade-winds, on the American ſide, are extended to 30, 31, or even to 32, degrees of N. latitude; which is about 4 degrees farther than they extend to on the African ſide: alſo, to the ſouthward of the equator, the trade-winds extend three or four degrees farther to the coaſt of Braſil, on the American ſide, than they do near the Cape of Good Hope on the African ſide.

Between the latitudes of 4 degrees N. and 4 degrees S. the wind always blows between the ſouth and eaſt: on the African ſide the winds are neareſt the ſouth; and, on the American ſide, neareſt the eaſt. In theſe ſeas, Dr. Halley obſerved, that, when the wind was eaſtward, the weather was gloomy, dark, and rainy, with hard gales of wind; but, when the wind veered to the ſouthward, the weather generally became ſerene, with gentle breezes, next to a calm. Theſe winds are ſomewhat changed

by the ſeaſons of the year; for, when the Sun is far northward, the Braſil S. E. wind gets to the ſouth, and the N. E. wind to the eaſt; and, when the Sun is far ſouth, the S. E. wind gets to the eaſt, and the N. E. winds on this ſide of the equator veer more to the north.

Along the coaſt of Guinea, from Sierra Leona to the iſland of St. Thomas, under the equator, which is above five hundred leagues, the ſoutherly and ſouth-weſt winds blow perpetually; for, the S. E. trade-wind, having paſſed the equator, and approaching the Guinea coaſt within eighty or a hundred leagues, inclines toward the ſhore, and becomes ſouth, then S. E. and by degrees, as it comes near the land, it veers about to ſouth, S. S. W. and in with the land it is S.W. and ſometimes W. S. W. This tract is troubled with frequent calms, and violent ſudden guſts of wind, called tornadoes, blowing from all points of the horizon.

Between the fourth and tenth degrees of north latitude, and between the longitudes of Cape-Verd, and the eaſternmoſt of the Cape-Verd iſles, there is a tract of ſea ſubject to perpetual calms, attended with frequent thunder and lightning, and rains: ſhips, in ſailing theſe ſix degrees, are ſaid to have been ſometimes detained whole months.

The three laſt obſervations account for two circumſtances which mariners experience in ſailing from Europe to India, and in the Guinea trade. The firſt is, the difficulty which ſhips, in going to the ſouthward, eſpecially in the months of July and Auguſt, find in paſſing between the coaſts of Guinea and Braſil, although the breadth of this ſea is more than five hundred leagues. This happens, becauſe the S. E. winds at that time of the year, commonly extend ſome degrees beyond the ordinary limits of four degrees N. latitude; and, beſides, coming ſo much ſoutherly, as to be ſometimes ſouth, ſometimes a point or two to the weſt; it then only remains to ply to windward: and if, on the one ſide, they ſteer W. S.W. they get a wind more and more eaſterly; but then there is a danger of falling in with the Braſilian coaſt, or ſhoals; and, if they ſteer E. S. E. they fall into the neighbourhood of the coaſt of Guinea, from whence they cannot depart without running eaſterly as far as the iſland of St. Thomas; and, this is the conſtant practice of all the Guinea ſhips. Secondly, all ſhips departing from Guinea for Europe, their direct courſe is northward; but on this courſe they cannot go, becauſe, the coaſt bending nearly eaſt and weſt, the land is to the northward: therefore, as the winds on this coaſt are generally between the S. and W. S.W. they are obliged to ſteer S. S. E. or ſouth, and with theſe courſes they run off the ſhore; but, in ſo doing, they always find the winds more and more contrary;

trary; ſo that, when near the ſhore, they can lie ſouth; at a greater diſtance they can make no better than S. E. and afterwards E. S. E. with which courſes they commonly fetch the iſland of St. Thomas, and Cape Lopez, where, finding the winds to the eaſtward of the ſouth, they ſail weſterly with it, till coming to the latitude of four degrees ſouth, where they find the S. E. winds blowing perpetually. On account of theſe general winds, all thoſe that uſe the Weſt-India trade, even thoſe bound to Virginia, reckon it their beſt courſe to get as ſoon as they can to the ſouthward, that ſo they may be certain of a fair and freſh gale to run before it to the weſtward: and, for the ſame reaſon, thoſe homeward-bound from America endeavour to gain the latitude of thirty degrees, where they firſt find the winds begin to be variable; though the moſt ordinary winds in the north Atlantic ocean come from between the ſouth and weſt.

Between the ſouthern latitudes of ten and thirty degrees, in the Indian ocean, the general trade-wind, about the S. E. by S. is found to blow all the year long in the ſame manner as in the like latitude in the Ethiopic ocean; and, during the ſix months from May to December, theſe winds reach to within two degrees of the equator; but, during the other ſix months, from November to June, a N. W. wind blows in the tract lying between the third and tenth degrees of ſouthern latitude, in the meridian of the north end of Madagaſcar; and, between the ſecond and twelfth degrees of ſouth latitude, near the longitude of Sumatra and Java.

In the tract between Sumatra and the African coaſt, and from three degrees of ſouth latitude quite northward to the Aſiatic coaſts, including the Arabian ſea and the gulf of Bengal, the monſoons blow from September to April on the N. E. and from March to October on the S. W. In the former half-year the wind is more ſteady and gentle, and weather clearer, than in the latter ſix months; and the wind is more ſtrong and ſteady in the Arabian ſea than in the gulf of Bengal.

Between the iſland of Madagaſcar and the coaſt of Africa, and thence northward as far as the equator, there is a tract, wherein, from April to October, there is a conſtant freſh ſouth-ſouth-weſt wind; which to the northward changes into the weſt-ſouth-weſt wind; blowing at that time in the Arabian ſea.

To the eaſtward of Sumatra and Malacca on the north of the equator, and along the coaſts of Cambodia and China, quite through the Philippines as far as Japan, the monſoons blow northerly and ſoutherly; the

northern

northern ſetting in about October or November, and the ſouthern about May: the winds are not quite ſo certain as thoſe in the Arabian ſeas.

Between Sumatra and Java to the weſt, and New Guinea to the eaſt, the ſame northerly and ſoutherly winds are obſerved, but the firſt half-year monſoon inclines to the N. W. and the latter to the S. E. Theſe winds begin a month or ſix weeks after thoſe in the Chineſe ſeas ſet in, and are quite as variable. Theſe contrary winds do not ſhift from one point to its oppoſite all at once; in ſome places the time of the change is attended with calms, in others by variable winds; and it often happens, on the ſhores of Coromandel and China, towards the end of the monſoons, that there are moſt violent ſtorms, greatly reſembling the hurricanes in the Weſt-Indies; wherein the wind is ſo very ſtrong, that hardly any thing can reſiſt its force. All navigation in the Indian ocean muſt neceſſarily be regulated by theſe winds; for, if mariners ſhould delay their voyages till the contrary monſoon begins, they muſt either ſail back or go into harbour, and wait for the return of the trade-wind. See Phil. Tranſ. No. 183. or Abr. vol. ii. p. 133, &c. Robertſon's Elem. of Nav. book vi. ſect. 6.

The winds are divided, with reſpect to the points of the horizon from which they blow, into *cardinal* and *collateral*. Winds *cardinal* are thoſe blowing from the four cardinal points; eaſt, weſt, north, and ſouth. Winds *collateral* are the intermediate winds between any two cardinal winds; the number of theſe is infinite, as the points from which they blow are; but only a few of them are conſidered in practice, i. e. only a few of them have their diſtinguiſhing names. The ancient Greeks, at firſt, only uſed the four cardinal ones; at length they took in four more. Vitruvius gives us a table of twenty, beſides the cardinals, which were in uſe among the Romans. The moderns, as their navigation is much more perfect than that of the ancients, have given names to twenty-eight collateral winds, which they range into *primary* and *ſecondary*; and the ſecondary they ſubdivide into thoſe of the *firſt* and *ſecond* order. The Engliſh names of the primary collateral winds and points are compounded of the names of the cardinal ones, north and ſouth being ſtill prefixed. The names of the ſecondary collateral winds of the firſt order are compounded of the names of the cardinals and the adjacent primary one. Thoſe of the ſecond order are compounded of the names of the cardinal or the next adjacent primary and the next cardinal, with the addition of the word *by*. The Latins have diſtinct names for each; all which are expreſſed in the following Table.

Names of the WINDS, and Points of the COMPASS.		Distances of the Points, &c. from the North.	
English.	Latin and Greek.		
1. *NORTH.*	*Septentrio, or Boreas.*	0°	0′
2. North-by-east.	Hyperboreas. Hypaquilo. Gallicus.	11	15
3. North-north-east.	Aquilo.	22	30
4. North-east-by north.	Mesoboreas. Mesaquilo. Supernas.	33	45
5. North-east.	*Arctapeliotes. Borapeliotes. Græcus.*	45	
6. North-east by east.	Hypocæsias.	56	15
7. East-north-east.	Cæsias, Hellespontius.	67	30
8. East-by-north.	Mesocæsias. Carbas.	78	45
		From the East.	
9. *EAST.*	*Solanus, subsolanus, opelites.*	0°	0′
10. East-by-south.	Hypeurus, or hypereurus.	11	15
11. East-south-east.	Eurus, or volturnus.	22	30
12. South-east-by-east.	Meseurus.	33	45
13. South-east.	*Notapeliotes, euraster.*	45	
14. South-east-by-south	Hypophœnix.	56	15
15. South-south-east.	Phœnix, phœniciąs, leuco-notus, gangeticus.	67	30
16. South-by-east.	Mesophœnix.	78	45

Names of the WINDS, and Points of the COMPASS.		Distances of the Points, &c. from the South.	
English.	Latin and Greek.		
17. *SOUTH.*	*Auster, notus, meridies.*	0°	0′
18. South-by-west.	Hypolibonotus, alsanus.	11	15
19. South-south-west.	Libonotus, notolibycus, austro-africus.	22	30
20. South-west-by-south.	Mesolibonotus.	33	45
21. *South-West.*	*Noto-zephyrus.* *Noto-libycus.* *Africus.*	45	
22. South-west-by-west.	Hypolibs.. Hypafricus. Subvesperus.	56	15
23. West-south-west.	Libs.	67	30
24. West-by-south.	Mesolibs. Mesozephyrus.	78	45
		From the West.	
25. *WEST.*	*Zephyrus, favonius, occidens.*	0°	0′
26. West-by-north.	Hypargestes. Hypocorus.	11	15
27. West-north-west.	Argestes. Caurus, corus, iapix.	22	30
28. North-west-by-west.	Mesargestes. Mesocorus.	33	45
29. North-west.	*Zephyro-boreas, boro-libycus, olympias.*	45	
30. North-west-by-north.	Hypocircius. Hypothrascias. Scirem.	56	15
31. North-north-west.	Circius, thrascias.	67	30
32. North-by-west.	Mesocircius.	78	45

APPLI-

APPLICATION of all the foregoing PHENOMENA in NATURAL and METEOROLOGICAL ASTROLOGY.

Having deſcribed the nature and properties of meteorolic appearances, and explained the phenomena of eclipſes, comets, &c. with the motions and attractions of the Earth, Moon, and Sun, as they affect the tides, winds, and atmoſphere, we ſhall now conſider their influence, jointly with that of the other planets and ſtars, in producing the continual changes and mutations in the general affairs of ſtates and empires; and in the variations and changes of the weather, whereby plagues and peſtilences, droughts and inundations, and the conſequent calamities of ſickly and diſtreſsful times, are ſought out and predicted; for, all having the ſame primitive cauſe, namely, the attractive power and influence of the planetary ſyſtem upon the elementary and terreſtrial matter, they are alike definable from a contemplation of the occult properties of that celeſtial influx, which this department of the aſtrologic ſcience has, in all ages, been found to teach.

From what has been premiſed concerning the foregoing phenomena, it becomes evident, that whatever affects the ſtate of the air or atmoſphere muſt neceſſarily, in an adequate proportion, alter the ſtate of the weather; and that, by how much the more the elements are impregnated or charged with electrical matter, or that the motions of the winds are increaſed or diminiſhed, or that the clouds are ſurcharged with moiſt and diſcordant vapours, by ſo much the more will ſtormy, tempeſtuous, and unſettled, weather, be produced. So likewiſe, it is equally demonſtrable, that, as the temperature of the air, and the ſtate of the ambient and elementary matter, is from time to time varied and changed, or ſurcharged to a greater or leſs exceſs with any particular quality, ſo in a proportionate degree will the animal functions and ſpirits of men be raiſed or depreſſed, their minds agitated, and their paſſions inflamed; whence ariſe putrid and malignant complaints throughout whole provinces, and diſcord and malevolence among the different governments and orders of ſociety. And, ſeeing theſe things are ſo, that their cauſes are brought about by the attractions and mutations of the Sun, Moon, and Stars, in their different motions and poſitions, and in their conjunctions and oppoſitions, and various configurations among themſelves and with the Earth; and ſince we have ſeen that theſe motions and poſitions of the planets, and all their different aſpects, can be aſcertained for any ſeries of years to come; ſo, it is manifeſt, that, by knowing their influences and effects upon the air, earth, winds, and elements, and upon the conſti-

conſtitutions and paſſions of men, a preſage of times and ſeaſons, of famines, peſtilences, inundations, and of all great and univerſal calamities ariſing therefrom, is ſought out, and indiſputably eſtabliſhed.

This ſpeculation is therefore deſtined to be, the art of prognoſtication by the rules of *aſtronomy*. It is divided into two principal or diſtinct parts; the one whereof is called *general*, or *univerſal*, becauſe it relates to whole empires, nations, or provinces; and the other *local*, or *particular*, ſince it relates only to the *weather* applicable to particular and diſtinct climates; which, from the foregoing theory of eclipſes, tides, and winds, it is manifeſt, might be aſcertained with very great degrees of exactneſs.

In theſe conſiderations, two things are to be regarded, as the principal ground-work of the whole, namely, the *tendency* and *familiarity* of the twelve ſigns of the zodiac, and the planets and ſtars, to the temperature of the different *climates;* and the qualities produced in certain ſeaſons by the ecliptical conjunctions of the Sun and Moon, and by the revolutions and tranſits of the planets, with their riſings and ſtations. The firſt and greater cauſe hath reſpect unto whole regions, and ſhoweth the uncertainty of national glory and perfection, ſo liable to be diſturbed by wars and inteſtine broils, or deſtroyed by famine, peſtilence, earthquakes, or inundations. The ſecondary or inferior cauſe is produced in certain times, as in the contrariety of ſeaſons, and their mutations more or leſs in their different quarters; as heats or winds more vehement or remiſs, out of their proper and accuſtomed times, whereby plenty, or ſcarcity, or diſeaſes, are produced, as the cauſe and quality ſhall happen to be. Hence are diſcovered the ſympathies exiſting between the motions and configurations of the planets, and between the mutations and varieties of weather obſervable in the ſame ſeaſons of the year; and of the general good or evil attendant on mankind; all which are here acccounted for according to the principles of natural reaſon. For it is an undeniable fact, that every diſtinct property will have its diſtinct effect; and that the knowledge of theſe effects points out the property, whether it be good or evil. Thus we know that the property of the planets ruling particular ſeaſons, as the Moon does the tides, will conſtantly produce the ſame effect, when unimpeded with the property or influence of other attractive bodies; for then the effective property is changed, and can only be determined by contemplating the proper force and mixture of the different planets, according to their co-operation and power, or places in the zodiac.

In this ſpeculation, likewiſe, not only the natures and mixtures of the planets amongſt themſelves are to be obſerved, but alſo the mixtures of

thoſe

thoſe qualities which communicate their properties to the planets and ſigns: ſuch as the more powerful influences of the Sun and Moon, and the parallels of attraction made with the earth. But, when any of the planets act diſtinctly of themſelves, regard muſt ſolely be had to their own proper government and quality. Therefore, if the ſtar of Saturn rules alone, he cauſeth corruptions by cold, conſpiracies in ſtates, with diſcontents and ſedition. But the influx which properly ſeizeth men, engendering cold and crude matter, produces chronical diſeaſes and conſumptions, colloquations, rheumatiſms, cold moiſt diſtempers, agues, epidemic fevers, defluxions, &c. which will be the general or prevailing complaints in thoſe countries over which this planet bears rule, and where his parallels or aſpects *in mundo* are viſibly made. With reſpect to the political government of thoſe countries, it ſtirs up diſſentions amongſt kings and princes, begets violence and contention betwixt magiſtrates and rulers, and anarchy and confuſion amongſt the people; it forebodes war, ſorrow, and deſolation, and often terminates in the overthrow of ſtates, and in the death of princes. Among irrational animals, it moſtly ſeizeth thoſe of the domeſtic kind, producing the diſtemper in horſes and dogs, the rot in ſheep, and the murrain amongſt horned cattle. Its effect upon the atmoſphere will produce miſty, dark, cloſe, humid, lowering, corruſcuous, weather; or elſe turbulent, and violently intemperate; or extremely intenſe cold, durable froſts, and ſnow, as the clime and ſeaſon of the year ſhall chance to be. Hence will ariſe inundations of waters, ſhipwrecks, and diſtreſs at ſea, and drowning, or freezing to death on land. The fruits of the earth will be diminiſhed, and chiefly thoſe which are moſt needful for the ſuſtenance of man will totally fail, being ſtruck with blight, ſmut, blaſt, and mildew, or overcome with floods, rain, hail, ſnow, or froſts, ſo that the evil begets a paucity of the neceſſaries of life, and proceeds to famine.

If Jupiter *alone* be lord of the year, he influences all things to the greateſt good. Amongſt men will be a time of bleſſedneſs, vigour, and uninterrupted health; of long and happy days of tranquillity and peace. Thoſe things which are neceſſary for man's uſe and benefit are nouriſhed and augmented, and all nature tends both to mental and corporeal good. In political events, thoſe countries more immediately under his dominion and influx will be the moſt happy and proſperous, the affairs of ſtate will tend to the promotion of national wealth, magnanimity, and honour; the government will be mild, and the laws diſpenſed with juſtice and moderation; there will be mutual agreement between kings and princes, and an univerſal diſpoſition to peace; alliances will be formed for the proſperity of the people, and trade and commerce will flouriſh under

them. The increaſe amongſt irrational animals, of the domeſtic and uſeful kind, will be great, and men will be enriched thereby, particularly ſuch as deal in ſheep and black cattle. The conſtitution of the air will be mild and healthful, tempered with gentle winds and refreſhing ſhowers, whereby the fruits of the earth will be repleniſhed, and ſeed-time and harveſt, and heat and cold, ſucceed each other in their proper and accuſtomed ſeaſons. The elements, participating in a more equal mixture of their qualities, will be leſs diſturbed; lakes and rivers ſwell only to a moderate height, ſo as to encreaſe fertility and vegetation.—The reſtleſs ocean, now unſullied by turbid ſtorms and winds, affords ſafe paſſage to the richly-freighted ſhips from every quarter of the globe. In ſhort, under the unimpeded influence of this benign ſtar, the productions of the earth will be poured forth in abundance, and all things contribute their ſtore for the health and proſperity of man.

Mars, having *alone* the dominion of the year, produces thoſe evils reſulting ſpontaneouſly from his nature, which are intemperate heat and drought. Mankind will hence be ſeized with violent corruptions of the blood, apolexies, and ſudden deaths. Spotted and ſcarlet fevers will abound principally in thoſe countries over which he preſides, and where his mundane aſpects moſt forcibly pervade the earth; for, there will his noxious influence prove moſt fatal. Political affairs, under this influx, are marked with violence and oppreſſion. Wars break out between contending princes, and fire and ſword deſolate the country, and level all before them. Inteſtine broils, inſurrections, treaſon, and murder, ſtain the land with innocent blood, and complete the ſad catalogue of human misfortunes. The brute-creation, and particularly thoſe appropriated for the food and ſervice of man, will be grievouſly afflicted; epidemic diſorders will break out amongſt them, and the heat and drought will prove extremely fatal to horſes. The fruits of the earth will be burnt up, fodder and graſs for cattle every where deſtroyed, and all vegetation in a manner ſuſpended. Rivers, lakes, and ponds, will be dried up, the ſprings of the earth exhauſted; and, at the riſing of the *dog-ſtar*, nature, as it were, will ſicken, and reſpiration be difficult and faint; dogs will run mad, and epidemic contagion ſpread throughout whole empires. The ſea, in a manner ſtagnated with calms, will put navigation and commerce almoſt to a ſtand, whereby a dearth of corn, and other neceſſaries of life, will be felt in many countries, and pave the way to the ſevereſt ravages of peſtilence and plague.

The *ſole* rule and government of Venus will draw our attention from this waſte and barren wild to a ſcene more grateful and pleaſing. Under

her mild and gentle ſway, all nature inclines to moderation and delight. The influx which ſeizeth men will diſpoſe them to cultivate the bleſſings of peace, and conciliate the jarring intereſts of contending ſtates. Fruitfulneſs and fecundity will bleſs the land; the minds of men will be ſoftened by the all-ſubduing charms of the ſmiling fair, whoſe benignant influences harmonize ſociety, and preſage the golden æra of felicitous and happy marriages, harbingers of joy, of children, and delight. Political affairs will now grow mild and peaceful; and the minds of monarchs more inclined to negociations for family-alliances, and the chains of wedlock, than to enforce the ſavage rage of war, and painful ſhackles of impriſonment or ſlavery. All animated nature will increaſe and multiply, and the creatures which do not fly the dominion of man will be healthful and profitable. The ſtate of the air will be prolific and ſerene, tempered with refreſhing ſhowers and ſalubrious winds, producing heavy and luxuriant crops of all the fruits of the earth. Ships ſail briſkly and ſafely at ſea, and the produce of different climes are wafted from ſhore to ſhore, trebling their value. The ſprings and rivers murmur through the groves, pouring over their moſſy banks the beverage of fatneſs on the verdant plains, ſmiling in all the variegated dreſs of blooming ſpring. The alternate ſeaſons will ſucceed, without turbulent or violent exceſs; and the delicious fruits and ripened corn, gathered into the garner in plenty and perfection, will influence the minds of men, while ſitting in ſafety and peace under their own vine and their own fig-tree, to pour out, to a bountiful and gracious PROVIDENCE, the unbounded effuſions of pious and grateful hearts.

When Mercury hath alone the dominion, and not allured to the quality of other bodies by the force of attraction, or the mutability of his own nature, he quickens the minds of men, and diſpoſes to induſtry and invention. The conſtitution of the air under him will be active and unſettled, frequently changing in the ſpace only of a few hours; and, by reaſon of his proximity to the Sun, when in his ſwifteſt motion, he occaſions drought, and diſturbs the ambient by generating winds and vapours, thunder, lightning, corruſcations, and dark lowering clouds; and on this account he induceth corruption in animals and plants, particularly ſuch as are moſt uſeful and profitable to man. In matters of ſtate-policy and government, he infuſes artifice and cunning into the conduct of princes, gives ſagacity to miniſters and diſpatch to the deliberations of council; he promotes the liberal arts, and forwards the improvement of ſcience, diſpoſing all men to ſobriety, perſeverance, and labour. In voyages and navigation, the influx of this planet is not very propitious, ſince it occaſions ſudden and violent ſtorms, and perpetual changes of the wind.

wind. Lakes and rivers, under this dominion, ſwell on a ſudden to immoderate heights; break down their banks, and carry away their bridges; inundate the country for miles round, and lay whole towns under water; theſe again, as ſuddenly ſubſide, and droughts frequently enſue. Hence the diſeaſes engendered will be quotidian agues, violent colds and coughs, eruptions of blood, aſthmas, and conſumptions. In the occidental quadrants he diminiſheth the waters, and in the oriental he increaſeth them. Under this influence, therefore, when it acts alone, men will experience a mediocrity of good and evil; the fruits of the earth will in general be ſufficient, but vary much in quality and value, according to the mutation of the weather, and as the blights and rains ſhall have been more or leſs general or partial. Peace will for the moſt part prevail under this governance; ſince the animoſities of princes will be more likely to cool by negociation, than be inflamed or exhauſted by the devaſtations of war.

Thus each planet, according to its nature, quality, and force, produceth theſe things, when left to its own proper action and effect, unmixed with the influx of other bodies, and the beams and copulations of the luminaries unoppoſing or correſponding thereto. But, when one ſtar is mixed with another by aſpect, or by familiarity in ſigns, then the effect will happen according to the mixture and temperament ariſing from the communication of thoſe mixtures, which being as it were manifold and infinite, from the number and diverſities of other ſtars and aſpects, they can only be aſcertained by attentive calculations, founded on mathematical precepts. And, in our judgment of events which appertain to certain diſtricts, we ought moſt attentively to weigh the *familiarities* of thoſe planets which bring up the event; for, if the planets are benefics, and conformed to the region, upon which the effect falls, and are not overcome by contraries, they more powerfully produce the benefit according to their proper nature, as, on the contrary, they are of leſs advantage, if any impediment happens in the familiarity, or their influence be overcome by oppoſing aſpects. So again, if the ruling ſtars of the events are malefics, and have familarity with the regions on which the accident falls, or are overcome by contraries, they do leſs harm; but, if they have no familiarity with thoſe countries, nor are overcome by them that have familiarity therewith, they do much greater harm. As to their effects upon the diſeaſes of men, they are ſeized by more univerſal affections, having the ſeeds thereof in their nativities, and receive, by ſympathy in their conſtitutions, and more ſenſible operation of theſe general accidents. Theſe conſiderations form the grand outline of this department of aſtrology; from which particulars are alone deducible.

Seeing

Seeing, therefore, that this ſpeculation comprizes two different and diſtinct ſubjects, namely, the general ſtate of the weather; and, ſecondly, the mutations and revolutions of countries and empires: it will be proper to conſider them upon the baſis already laid down, under their reſpective and particular heads; and, firſt,

Of the WEATHER.

As it is in the air or atmoſphere that all plants and animals live and breathe, and as that appears to be the great principle of moſt animal and vegetable productions, alterations, &c. there does not ſeem any thing, in all philoſophy, of more immediate concernment to us, than the ſtate of the *weather*. In effect, all living things are only aſſemblages or bundles of veſſels, whoſe juices are kept moving by the preſſure of the atmoſphere; and which, by that motion, maintain life. So that any alterations in the rarity or denſity, the heat, purity, &c. of that, muſt neceſſarily be attended with proportionable ones in theſe. What great, yet regular, alterations, a little change of weather makes in a tube filled with mercury, or ſpirit of wine, or in a piece of ſtring, &c. every body knows, in the common inſtance of barometers, thermometers, hygrometers, &c. and it is owing partly to our inattention, and partly to our unequal intemperate courſe of living, that we do not feel as great and as regular ones in the tubes, chords, and fibres, of our own bodies. It is certain, a great part of the brute creation have a ſenſibility, and ſagacity, this way, beyond mankind; and yet, without any means or diſpoſition thereto, more than we; except that their veſſels, fibres, &c. being, in other reſpects, in one equable habitude, the ſame or a proportionable cauſe from without has always a like or proportionable effect on them; that is, their veſſels are regular barometers, &c. affected only from one external principle, viz. the diſpoſition of the atmoſphere; whereas ours are acted on by divers from within, as well as without: ſome of which check, impede, and prevent, the action of others. But to aſcertain the limits of theſe various affections requires a theory of the weather founded on aſtrological and mechanical principles.

To obtain a proper knowledge of the weather for any given year, it is requiſite exactly to obſerve the ingreſs of the Sun into the firſt point of Aries, Cancer, Libra, and Capricorn, at the change or commencement of the four different quarters of the year; together with the conjunctions or oppoſitions of the luminaries next preceding the ſame ingreſſes. Then to the time of the ingreſs erect the ſcheme of heaven, and obſerve whether the places of the luminaries, at the time of their conjunc-

tion or oppoſition, happen in a moiſt, dry, or cold, manſion; and of what planets they are aſpected, and likewiſe if the ruling planets be conjoined in ſuch a manſion with the lord of the ſign of that conjunction or oppoſition, and the lord of the aſcendant; as alſo the *almuten*, or general lord of the figure, not neglecting the fixed ſtars of the firſt, ſecond, and third, magnitude, their riſing, ſetting, and culminating, with planets of the ſame nature, or having conveniency of aſpect or radiation. Alſo, diligently conſider the lord of the eclipſe, or ruling planet of the great conjunction next preceding, if any do immediately precede; which, being truly noted, obſerve carefully what planet or fixed ſtar he ſhall be corporally conjoined with, or apply to, next after the conjunction or oppoſition of the Sun and Moon; for according to the nature thereof will the ſeaſon generally be inclined. If Saturn therefore be well diſpoſed in an angle, and in a moiſt aſteriſm, without impediment, or applying to another planet at the time of the Sun's ingreſs, it preſages temperate and ſeaſonable ſhowers, and filleth the heaven with obſcure clouds, eſpecially in that lunation wherein he hath the chief dominion. But if, on the contrary, he be impedited, or evilly diſpoſed, it portends turbulent ſtorms of wind and rain, and cold, denſe, and thick, clouds, eſpecially if Venus, or Mercury be in moiſt ſigns, and behold him from an angle: for, in that caſe, there will be much rain. Jupiter, in ſuch a poſition, produceth winds and rain, with reddiſh clouds; Mars engenders yellow clouds, thunder, corruſcations, and rain, eſpecially in thoſe times and places proper and convenient, and the rather if Jupiter and Mercury give any teſtimony thereto. The Sun, irradiated in that manner, produces red clouds and a great deal of wet. The Moon, applying to Venus, and aſſuming the above prerogatives, brings gentle rain; but, if the Moon applies to Mercury, or if Mercury be lord and ruler of the figure with Jupiter, it portends ſhowers and violent winds, and cloudy air; yet ſometimes more violent, and ſometimes more remiſs, according to the ſigns, aſteriſm, manſions of the Moon, and the conjunctions of the other ſtars, either fixed or erratic. And here note, that, if the ruling planet be oriental, his effects will appear in the end; if occidental, in the beginning, whether it be in a revolution, ſolar ingreſs, or a lunation.

A ſcheme of the heavens, erected for the Sun's entrance into the firſt ſcruple of Aries, will, with the help of the Moon's principal aſpects and configurations with the Sun and other planets at her ſeveral changes, determine the general ſtate of the weather for that quarter. But, in this ſpecies of prediction, we muſt never loſe ſight of the influence and attraction of the earth, nor of the force and peculiarity of each climate reſpectively, as heretofore laid down in our conſideration of tides, winds, earth-

earthquake, &c. becauſe theſe peculiarities ariſe entirely from the particular ſituation of different climates or countries with reſpect to the Sun, and would have their weather fixed and certain, the ſame as their increaſe or decreaſe of day or night, were it not for the attractive and expulſive force of the other celeſtial bodies, which are inceſſantly varying that of the Sun and of one another, according to their different poſitions and aſpects. Hence it is neceſſary, before we attempt to give jugdment of the weather in any particular country or climate, to be well informed of its particular ſituation with reſpect to land and ſea, mountains and vallies, iſlands and continents, caverns and lakes, as well as of its geographical poſition, with reſpect to the tropics, equinoctial, ecliptic, &c. for, as every different climate is differently affected by the Sun's influence upon it, as well as by the quality of its own proper ſoil or component parts, ſo will the action of the other celeſtial bodies thereupon be more powerful or remiſs, as their nature and quality ſhall be found to agree with or oppoſe the ſtate and temperature of thoſe climates, and the Sun's influence at thoſe times upon them. Hence we ſee clearly the extreme difficulty of calculating the weather for England, Ireland, or any of the iſlands, which, being ſurrounded by the ſea, are ſubject to much greater variations of weather than any of the continents or great oceans. The cauſe is apparent. In England, we find almoſt every ſlight configuration of the Sun and Moon, and the riſing and ſetting of particular ſtars, will change the ſtate of the atmoſphere almoſt inſtantaneouſly; and, from the proximity of the ſea every way round us, and the conſequent moiſt vapours inceſſantly drawn up into the air by the attraction of theſe bodies, we become ſubject to wet, cloudy, corruſcuous, weather, which extends not to any of the ſurrounding coaſts, but is peculiar only to the iſland over which theſe vapours are engendered. And, hence it is we ſo often ſee ſhowers, which, though accompanied with violent thunder, lightning, wind, and hail, are frequently not heard of at a few miles diſtance; and that when, in one county, there has been a drought, and the land and corn almoſt dried and parched up, in the next adjoining county they ſhall be viſited with frequent ſhowers, and the fruits of the earth be luxuriant and flouriſhing. This fact muſt be within every man's obſervation who reſides in England, and the cauſe is entirely peculiar to the country. The moiſt vapours of the contiguous ocean are drawn up into the clouds one hour; and, by the oppoſing influence of ſome planet or ſtar then riſing or culminating, are driven down the next; whence it is obvious, that all attempts to foretel ſuch mutations and changes as theſe are abſurd and futile. The object of this part of Aſtrology means only to aſcertain thoſe great and powerful operations of the ſtars, which ſhall be felt generally throughout whole provinces; that having their cauſe in the principal con-

conjunctions, oppositions, or quadratures, of the superior bodies, will raise tempests over a whole continent; pervade the bowels of the earth in porous and subterraneous countries, and produce earthquakes; that shall clothe the whole face of nature with fleecy snow or hoary frost; or, from humidity and heat, shall either parch the land, while its fainting inhabitants gasp for breath, or putrefy its air with pestilential qualities, which sends them by thousands to the grave.

The next thing to be considered in relation to the weather, is the conjunctions and aspects of the planets. The conjunction of Saturn and Jupiter, which ought accurately to be observed, produces its effects in the mutation of the air many days before and after, in regard of the tardiness of their motions. This conjunction happening in hot and dry mansions, or with fixed stars of that nature, generally produces driness; increaseth heat in summer, and mitigates the cold in winter; but in moist signs it portends rain and inundations. Yet this is diligently to be noted, that the effects produced by this conjunction will be of the nature of the ruling planet; for, if Saturn claims principal dominion in the place of the conjunction, and is elevated above Jupiter in respect of latitude, it denotes many diseases, and much evil in general; but the contrary, if Jupiter prevails. So likewise these two ponderous planets being in opposition, quartile, trine, or sextile, is a sign of continuance of seasons; but for the most part they bring forth impetuous storms of rain and hail; particularly happening in the spring time, in moist asterisms, they produce turbulent air; in summer, hail and thunder; in autumn, winds and wet; in winter, obscure and thick clouds, and dark air. Saturn and Mars in conjunction, quartile, or opposition, and Jupiter giving testimony, usually presage winds and rain, hail, thunder, lightnings, and corruscations, according to the seasons of the year; for, in the spring it portends wind, rain, and thunder; in summer, hail and thunder; in autumn, violent rain; and in winter, diminution of cold. But above all, observe the ruling planet, and, according to his nature judge. Saturn and the Sun in conjunction, quartile, or opposition, is *apertio potarum*, especially if it happens in a moist constellation; for then, in the spring time, it threatens dark and heavy clouds; in summer, hail, thunder, and remission of heat; in autumn, rain and cold; in winter, frost, snow, and cloudy weather. Saturn and Venus in conjunction, quartile, or opposition, generally produce cold rain and showers; in spring, they bring forth rain and cold; in summer, sudden and hasty showers; in autumn, cold rain, (as, in spring or winter, snow or cold rain.) Saturn and Mercury in conjunction, quartile, or opposition, in dry signs and mansions, bring forth driness; in moist signs, rain; in the airy, winds; in the earthy, cold

cold air and drineſs; particularly in the ſpring, it produces wind and rain; in ſummer, wind and ſhowers; in autumn, wind and clouds; and, in winter, wind and ſnow. Saturn and the Moon, in conjunction, quartile, or oppoſition, affect the air according to that part of the aſteriſm wherein they are conjoined or aſpected. In the moiſt ſigns, it portends clouds and coldneſs; in the airy, and in Sagittarius and Capricorn, it increaſeth cold, eſpecially when the Moon is of full light; and, when ſhe is void of courſe, it brings forth drineſs; but, in dry ſigns, it begetteth ſharp air; and a froſty ſeaſon, if it be in winter; generally the Moon and Saturn ſtir up thick clouds and gentle ſhowers. In the ſpring it is a ſign of a turbid and moiſt air; in ſummer, moiſture, with remiſſion of heat, and ſometimes hail, if there be any aſpect of Mars or Mercury; in autumn, it preſages a cloudy air; in winter, clouds and ſnow, with vehement cold.

Jupiter and Mars, in conjunction, quartile, or oppoſition, change the quality of the air, according to the nature of the ſigns and ſtars to which they are conjoined or otherwiſe aſpected. In hot and dry manſions, it cauſeth great heat; in the moiſt ſigns, thunder and rain; but, particularly in the ſpring time, it produceth winds and turbulent air; in ſummer, heat, and thunder and lightning; in autumn, tempeſtuous and windy air; and, in winter, remiſſion of cold and temperature of air. But, in this conjunction, we muſt obſerve the ruling planet; for, if Jupiter ſhall rule and be elevated above Mars, it ſignifies much good and felicity, plenty of fruit, and ſuch things as ſerve for the ſuſtenance of mankind, according to his benevolent nature; but, Mars ruling, produceth many diſeaſes, drineſs, houſe-burnings, and the like. Alſo, Jupiter and Mars, with tempeſtuous ſtars, as Arcturus, the Eagle, Tail of the Dolphin, light ſtar of the Crown, &c. ſtir up wind and hail, and in ſummer alſo thunder; in winter, he inclineth the air to warmth, eſpecially if Jupiter be then ſtationary. Jupiter and the Sun, in conjunction, quartile, or oppoſition, bring forth wholeſome winds and ſerenity; particularly, in ſpring and autumn, they ſignify winds; in ſummer, thunder, and, in winter, remiſſion of cold. Jupiter and Venus, in conjunction, quartile, or oppoſition, do generally produce ſerenity and temperature of air; in the moiſt ſigns they promiſe gentle ſhowers; in other ſigns, fair weather, wholeſome winds, and fertility of all things. Jupiter and Mercury, in conjunction, quartile, or oppoſition, ſtir up the winds, and ſometimes there is *apertio portarum* to winds and rain; in the fiery ſigns they bring drineſs and warm winds; in the airy ſigns, fair weather, but winds in all ſeaſons of the year; particularly, in the ſpring and autumn, they portend hail, and in winter ſnow. Jupiter and the Moon in conjunction, quartile, or oppo-

ſition, produce gentle winds, ſerenity, and temperature of the air; yet they alter the weather, according to the quality of the ſign and aſteriſm which they poſſeſs; but at all times they generally denote a mild and temperate ſeaſon.

Mars and the Sun, in conjunction, quartile, or oppoſition, in the fiery ſigns, portend heat and drineſs; in the watery, hail, thunder, and lightning; in the airy, clouds; and, in the earthy, violent winds; in the ſpring and autumn, they excite dry winds; in ſummer, great heat, lightning, and thunder; and, in winter, remiſſion of cold. Mars and Venus, in conjunction, quartile, or oppoſition, are *apertio portarum* to much rain, if it happen in moiſt ſigns, eſpecially in ſpring and autumn; in ſummer it engendereth ſhowers; in winter, remiſſion of cold, yet oftentimes ſnow when Saturn beholds them. Mars and Mercury, in conjunction, quartile, or oppoſition, in winter and ſpring, foretel ſnow; in ſummer, thunder and hail; in autumn, hail and great winds; and, in fiery and dry ſigns, they preſage warmth and exceſſive drineſs. Mars and the Moon, in conjunction, quartile, or oppoſition, in moiſt ſigns, demonſtrate rain; in fiery, drineſs, red clouds, and ſometimes rain; in ſummer, lightning, hail, and corruſcations. Mars, entering new ſigns, very often changeth the air; ſo Mars, paſſing by *Suculæ*, or *Hyades*, cauſeth clouds and moiſture. Mars in Cancer, with north latitude, in autumn and winter, bringeth warm weather, with wind and and rain, and ſharp diſeaſes, if Mars ſhall aſpect Saturn, Venus, or Mercury. Mars paſſing by the Pleiades maketh a cloudy ſeaſon, and, being accompanied with ſtars of a tempeſtuous nature, as Arcturus, the Eagle, bright ſtar of the Crown, Bull's eye, Tail of the Dolphin, Procyon, Fidicula, Scorpion's Heart, Virgin's Spike, &c. riſing or ſetting with them, ſignifies a turbulent, windy, and oftentimes a ſultry and unwholeſome, air.

The Sun and Venus in conjunction commonly produce moiſture; in ſpring and autumn, rain; in ſummer, ſhowers and thunder; in winter, rain. The Sun and Mercury in conjunction, in the airy ſigns produce winds, in the watery ſigns rain, in the fiery drineſs and warm winds, (hurtful to mankind.) The Sun and Moon, in conjunction, quartile, or oppoſition, in moiſt ſigns, portend rain; in fiery ſigns, fair weather, but generally it alters the air according to the nature of the ruling planet and the nature of the ſeaſon. The conjunction, ſemi-ſextile, and ſextile, of Venus and Mercury, infer ſtore of winds, and wet; and, in winter, ſnow; provided they be almoſt equal in motion; Venus in the firſt decade of Cancer preſageth rain; alſo, her being with the *Pleiades Hyades*, and the *Aſſelli*, prenotes a moiſt ſeaſon.

In the revolution of the year, if Mars ſhall be in his own ſign, it portends much rain; if he be in the houſe of Saturn, it ſhews but little; in others, but a mediocrity. In the revolution of the year, when Venus, Mercury, and the Moon, are found in moiſt manſions, it portends much rain. At the ingreſs of the Sun in tropical ſigns, if Venus ſhall aſpect the Moon from a moiſt place, it is a token of much rain, or, if Mars from Scorpio ſhall aſpect Venus, it portends likewiſe rain. When the Sun is in Aries or Taurus, if Venus be then retrograde, the ſpring will be moiſt. The Sun in the terms of Mars increaſeth the heat in ſummer, and drineſs of the ſprings in winter. In the conjunction or oppoſition preceding the entrance of the Sun into Aries, and alſo in the ingreſs itſelf, if the Moon behold Saturn, and both be in moiſt ſigns, it is the preſage of thick clouds, or ſoft and gentle ſhowers continuing long; but, if Venus or Mercury behold Saturn, then the rain will be more vehement, and of long continuance.

If, in the autumnal quarter, more retrograde planets be with the Sun than in the other ſeaſons, which in the winter following will become direct, it is a ſign of great drineſs. When the Sun enters the eighteenth degree of Scorpio, if Mercury be in a moiſt place, it is a ſign of rain; and obſerve alſo the planet that is then *almuten* of the figure erected for that moment, and pronounce judgment according to his nature and poſition. Venus in winter, direct and oriental of the Sun, ſignifies but little rain in the beginning of winter, and more ſtore towards the end. When Venus applies to Mars in Scorpio, it brings rain immediately. When the Sun, Moon, Venus, and Mercury, are all conjoined together, it argues continual ſhowers that day, if the Moon beholds them from ſome other place, or if ſhe be in oppoſition to them. When at the time of the conjunction or oppoſition of the luminaries, Venus ſhall be in an angle, it is a certain ſign of rain; the lord of the aſcendant in a watery ſign begetteth rain.

To determine judgment of the particular ſtate of the air, we muſt conſider theſe ſix things: firſt, at the time of the conjunction, quartile, or oppoſition, of the luminaries, to obſerve the planet that is lord or *almuten*; for, according to his quality and nature, will the ſeaſon be inclined. Secondly, to conſider the ſign which the ſaid lord poſſeſſeth, with his nature and quality. Thirdly, to obſerve the ſign aſcending, the nature, and of what manſion of the Moon it is in. Fourthly, the places of the planets, both in the zodiac and the celeſtial houſes, whether they be in angles or elſewhere. Fifthly, to obſerve, next after the conjunction, oppoſition, or quartile, what planet the Moon is firſt conjoined with in aſpect.

aſpect. And, laſtly, to conſider to which of the planets, or fixed ſtars, the lord is firſt joined, or of whom he is beheld. Theſe things being well conſidered, judgment may be given as follows: namely, if the lord of the conjunction, quartile, or oppoſition, be of a moiſt nature, and the planets in moiſt places, and the ſaid lord alſo be joined to ſtars or planets of a moiſt nature, and the Moon after ſeparation ſhall conjoin or have aſpect with a moiſt planet, the nature of the time will be wet and rainy; if all incline to drineſs, it will be dry; if to warmth, pronounce hot weather; if to cold, cold weather. The nature of the time will then chiefly be moved, when the Moon, after conjunction, quartile, or oppoſition, ſhall be conjoined by body or any ſtrong aſpect to the ſignificator. And, when the Moon comes to the ſign aſcending of the conjunction, quartile, or oppoſition, the time will be changed according to the quality and nature of the ſign and aſteriſm.

Daily experience ſhews, that the weather is much varied by the ſituation of the winds; for, according to their different bearing is the ſeaſon much inclined, ſometimes to hail, rain, and ſnow, and again to fair weather; wherefore I ſhall ſtate thoſe aſpects which are found to attract, raiſe, vary, or alter, the poſition of the winds, as they alternately riſe or ſet in parallels to the different bearings of the earth. Beſides theſe, there are the lateral and collateral winds blowing between theſe points, which partake more or leſs of the quality of the foregoing, as they approach or recede from them. In the figure of the Sun's ingreſs into any of the cardinal ſigns, or conjunction or oppoſition of the luminaries preceding, or monthly lunation, obſerve carefully what planet is predominant in the figure; and their poſitions one to another mutually, as before ſtated, will give a near conjecture of the wind.

Saturn is the mover of the eaſtern winds, Jupiter of the northern, Mars of the weſt and ſouth, Venus of the ſouthern, and Mercury according as he ſhall be conjoined with others; the Sun and Moon of the weſtern winds. The quality of the winds, and their bearing, is alſo known from their poſitions in the figure; for, the planets with latitude and ſouth declination, from the mid-heaven, move the ſouthern winds to blow. From the *imum cæli*, with latitude and northern declination, the northern winds; the oriental planets move the eaſtern winds, but the occidental the weſtern winds; and, when they are weak, they attract or cauſe the intermediate winds to blow.

Alſo the ſituation and quality of the winds are gathered from the latitude of the Moon, as ſhe inclines to the north or ſouth; ſo the ſigns do

alſo

alſo demonſtrate the winds: for Aries, Leo, and Sagittary, excite the north-weſt winds; Taurus, Virgo, and Capricorn, the ſouth-eaſt; Gemini, Libra, and Aquaries, the north-eaſt; Cancer, Scorpio, and Piſces, the ſouth-weſt. Likewiſe, from the application of Mercury to the other planets, we may in ſome meaſure prognoſticate the quality of the winds; for, if Mercury apply to Saturn, it produces great winds, clouds, and rain; if to Jupiter, mild winds; if to Mars, warm winds; if to Mars and the Sun, warm and hurtful winds; if to Venus, cold winds.

Alſo the riſing, culminating, and ſetting, of the fixed ſtars, with the Sun, Moon, and other planets, alter the ſtate of the winds in the following manner: Regulus, or the Lion's Heart, ſetting with the Sun, excites the weſt winds to blow many days together. The riſing of Pleiades with the Sun moveth the eaſt wind. The ſetting of Arcturus ſtirreth up the ſouthern winds. The ſetting of Pleiades with the Sun excites the north-eaſt wind. The riſing of the Dolphin with the Sun alſo produceth wind. The riſing or ſetting of Arcturus, (the head of the former twin,) the ſouthern belly of Piſces, the ſtar of the Triangle, with the Sun, Saturn, Jupiter, Mars, or Mercury, begetteth winds. The ſetting of Hyades troubleth both ſea and land, eſpecially when Mars and Mercury give teſtimony. If, at the time of the matutine ſetting of the Dolphin, there be ſhowers, there will be none at the riſing of Arcturus. The riſing of the Haedi produces rain. The matutine riſing of the greater Dog begetteth heat, troubleth the ſeas, and changeth all things.

The great Ptolomy, from many years obſervation, deduced the following effects from the fixed ſtars riſing with the Sun. Orion's Girdle, riſing with the Sun, maketh a turbid air. The ſetting of the Crown preſageth tempeſts. Syrius and Aquilo, riſing in the evening, produce tempeſts. The ſetting of Regulus cauſeth the north wind, and ſometimes alſo rain. The ſetting of the Dolphin produces wind and ſnow. The ſetting of Vindemiator moveth the north-eaſt wind. The riſing of the Ram's-Horn brings forth rain and ſnow. The veſpertine riſing of Arcturus portends tempeſts. The riſing of the Pleiades maketh the weſt wind to blow. The veſpertine ſetting of Syrius produceth the ſouth and north-north-eaſt winds. The matutine ſetting of the Hyades preſageth rain and the ſouth wind. The veſpertine ſetting of the Pleiades moves the ſouth wind, terminating in the weſt. The riſing of the Succulæ brings rain. The riſing of Orion maketh the weſt wind to blow. The matutine ſetting of Arcturus promiſeth good weather. The matutine ſetting of the Eagle cauſeth great heat and the ſouth wind. The matutine riſing of Regulus moveth Aquilo. The matutine ſetting of

Arcturus presageth showers. The matutine setting of the Succulæ begetteth rain, snow, and winds.

The Sun, rising with the Asselli, troubles the air with thunder, lightning, showers, and the like. The Sun rising with the Eagle produceth snow, as also with the tail of the Goat and head of Medusa. His rising with Aldebaran and the stars of Orion moveth wind, rain, thunder, and lightning. When he riseth with the cloudy stars in Leo, with Orion, with the tail of Leo, the light star of Hydra, the Crown, or the stars in the forehead of the Scorpion, it portends a cloudy season. The Sun setting with the Harp presageth a cold and moist time; with the Pleiades, it begets wind and rain; with Regulus, showers, thunder, and lightning; with the Greater Dog, a fair warm time, with thunder and lightning; with Orion and Aldebaran, a turbid, windy, and wet, air; with Acarnar and the stars of Jupiter, a serene and temperate season; with the stars of the nature of Saturn, he produceth cold rain or snow; with the Stars of Venus, rain and moisture; with the stars of Mars, thunder and lightning. Saturn, with the Head of Medusa, begetteth cold and moisture; with the Pleiades, he troubleth the air, and engenders clouds, rain, and snow; with the stars of Orion he produceth wind and showers; with Arcturus, wind and rain; with the Virgin's Spike, showers and thunder; with the Dolphin, bright star of the Crown, Goat's Tail, or the Harp, it causeth a moist and cloudy time, sometimes snow and rain; with Presepe, and the Hyades, it begetteth winds, clouds, rain, and thunder; with the Lion's Heart, it produceth thunder and rain, and instability of weather; with the Greater Dog, it signifies winds, rain, thunder, and lightning.

Jupiter, rising with Regulus, brings fair weather in winter, and mitigates the cold, and increaseth the heat in summer; with the Neck of the Lion it raiseth the winds, and with Acarnar it promiseth serenity. Mars rising with the Goat's Tail foretelleth a moist time; with the stars in the Scorpion's Forehead it denotes cold rain or snow; with Arcturus, vehement winds, rain, thunder, and lightning; with the Eagle, rain, snow, and great coldness; with the stars of Orion, Hyades, Regulus, and the Dogs, it signifies great heat. Mercury with the Pleiades begetteth winds and rain; with the Eagle, snow or rain; with the stars of Orion, Hyades, Regulus, and the Dogs, it produceth winds, showers, thunder, and lightning; with the Goat's Tail, cold winds, snow, or showers; with the back and neck of the Lion, moistness with winds; with the Lion's Tail, Spica Virgo, the Harp, &c. it portends a sudden change to wind and rain.

The

The rising and setting of these stars and constellations might be known, and their effects in some degree pre-determined, by the sudden alterations and changes we perceive in the atmosphere; from which, by diligent observation, and repeated experience, we may derive pretty accurate rules how to judge of the weather, so as to regulate our conduct in the prosecution of journeys, or the management of business, particularly such as relates to gardening and husbandry.

The air, in which we breathe, being co-mixt with inflammable vapours, at which time it is hotter than ordinary, and unapt for respiration, shews the approach of thunder and lightning.—When the ringing of bells, or other sounds, are heard loud and faint, with discordant particles, and by intervals, it shews the air to be dilated and disturbed, presages either wind or rain, and sometimes both.—A sharp and cold wind after rain foreshews more to come, the exhalation or vapour not being spent in the former shower.—Winds, that continue long in any one of the cardinal points, will cause the weather to continue the same, whether it be fair or foul; but, if it shifts often in changing its place, it presageth rain quickly after to ensue; but, in times of frost, it is a sign that the weather is about to break.—Whirlwinds predict approaching storms of rain and hail; these winds are known by raising the dust or any light materials, and they are oftentimes forerunners of great tempests, for it is a windy exhalation driven obliquely upon the horizontal plane, and forced down by the coldness or moisture of the lower region; this repercussion of the air causeth chimneys to smoke which do not at other times, and foreshews great winds.—Sometimes whirlwinds are caused by the meeting of one another, and so raising light particles of matter, as it were in contention with each other, hurls them to and fro at the pleasure of the prevailing power; and such as these usually presage tempests, and may be known by the clouds moving several ways at once, from the same cause above as below.—When the air is dilated or rarefied, it is a sign of much heat, or else produces rain, which might be known by the stench of sewers, foul places, or things corrupted, which are more offensive than at other times.—When the clouds be dark, deep, and lowering, it is a sign of rain, and sometimes of tempestuous weather, or of violent storms of thunder and lighting.—If there be more thunder than lightning, it argues a stress of wind from that part whence it thundered, and also of rain.—When it lightens and no clap of thunder succeeds, it is a sign in summer of much heat, and sometimes of rain.—When it lightens only from the north-west, it betokens rain the next day.—Lightning from the north presages winds, and oftentimes great tempests.—If from the south or west it lightens, expect both wind and rain from those parts.

—Morning

—Morning thunder produces winds; but mid-day, or in the evening, ſtorms of rain and wind.—If the lightning appears very pale, it argues the air to be full of electric fluid; if red or fiery, it foreſhews winds and tempeſts.—When the flaſhes of lightning continue long before they vaniſh, they denote the ſtorm to be general throughout a whole province. —Thunder and lightning in winter in hot climates is uſual, and hath the ſame effects; but in theſe northern climates it is held ominous, and ſeldom occurs without being the forerunners of much miſchief.—Many ſcattering clouds wandering in the air, and moving ſwiftly, argue wind or rain; if from the north or ſouth, it denotes an approaching ſtorm; but, if the rack rides both ways, it foreſhews a tempeſt.—If the rack in the forenoon rides in the air from the eaſtward, it argues rain at night; but, if from the weſt, it foreſhews a cloudy morning, and rain; and at any time of the day, when the ſun-beams and wind meet, it may cauſe the ſame effect by virtue of his rays.—When the clouds ſeem piled upon heaps like fleeces of wool, it preſages wet weather to be near at hand.— If the clouds fly low in ſummer, it is a ſign of rain; and in winter it foreſhews ſnow and cold weather will enſue.—When the clouds ſeem white and jagged, as if rent aſunder, gathering together in a body, their forces uniting, they foretel a ſtorm; the nature of the exhalation is apparently turbulent by the form and colour.—Hollow and mumuring winds preſage ſtormy weather, for it ſhews the air to be moiſt and dilated, and cannot find paſſage, but is oppoſed or hindered in its motion by hills, trees, and hollow places, which it gets into, and then evacuates with a roaring noiſe.—The air, being a ſubtile body, infuſes itſelf into the pores of timber, boards, &c. and denotes rain, by being converted into drops of water, or a moiſture on the ſurface, which makes doors and boards ſwell, wainſcots crack, &c. for ſome time before the rain comes on.—Paper againſt wet weather will grow weak, damp, and ſwell; the reaſon is the ſame with the laſt; but in writing paper it will ſooneſt be perceived, and more certainly predict the weather, becauſe it is ſized with a thin ſubſtance of a gummy nature, which, with the wateriſhneſs of the air, diſſolves and grows moiſt, giving way for the ink to ſoak into the paper, which the ſize in dry weather will not permit.—When the clouds ſeem overcharged, and collect in white ſpirals or towers, expect then rain, hail, or ſnow, according to the ſeaſon of the year.—After a ſtorm of hail, expect froſt to follow the next day.—Miſts deſcending from the tops of hills, and ſettling in the valleys, is a ſign of a fair day, eſpecially in ſummer time, and is then an argument of heat; for, they are exhalations raiſed by the fervour of the Sun, which by the air in the evening are converted into miſts and dews, as a neceſſary proviſion for nature to cool the earth, and refreſh her fruits, whereby to enable them that they

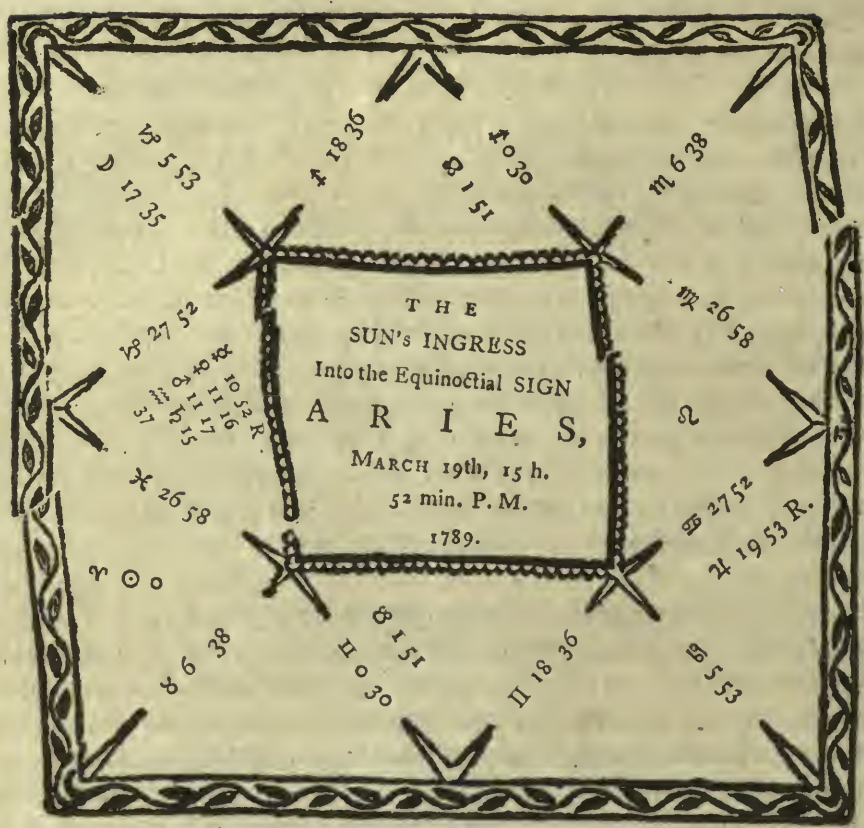
may

may endure the next day's heat. White mists are the same, but more watersh, and inclining to rain; and if they ascend it presageth rain, and argues that the middle region of the air is temperate, the lowest watersh, and the vapours warm.—If in calm and serene weather the rack be observed to ride apace, expect winds from that quarter; for it is evident that the exhalations in the clouds are converted into wind or rain, and will descend; but, if the clouds ascend, it shews the storm is past, and has happened at some little distance.—A thick or dark sky, lasting for some time in a morning, without either Sun or rain, becomes fair towards the middle of the day, but soon after turns to wet rainy weather. A change in the *warmth* of the weather is generally followed by a change in the wind. Hence it is common to see a warm southerly wind suddenly changed to the north by the fall of snow or hail; or to see the wind in a cold frosty morning, after the Sun has well warmed the earth and air, wheel from the north towards the south; and again to the north or east in the cold evening.

Most *vegetables* expand their down and flowers in fair sun-shiny weather; but close them previous to cold weather or rain. This is remarkably visible in the down of dandelion, and eminently distinguished in the flowers of pimpernel*; the opening and shutting of which serve as the husbandman's weather-glass, whereby he foretels the weather of the ensuing day with astonishing exactness. The rule is, if the blossoms are close shut up, it betokens rain and foul weather; if they be expanded and spread abroad, the weather will be settled and serene. The stalks of trefoil swell against rain, and become more upright and erect; and the same may be observed, though not so sensibly, in the stalks of almost every other plant.

Now, by way of example to the reader, I shall here give the figure of the Sun's ingress into the equinoctial sign Aries, which commenced the vernal or spring quarter in the year 1789, together with the aspects of the Sun, Moon, and planets, throughout that quarter; which will be sufficient to enable any attentive reader to perform this part of the science with satisfaction and pleasure for any length of time to come.

* See these curious properties, amongst a thousand others peculiar to the herbary creation, more particularly described in my Notes and Illustrations to the improved edition of Culpeper's English Physician and Complete Herbal, now publishing in 4to. with upwards of four hundred engravings of the different British plants, coloured to nature.



Such was the poſition of the heavens at the time of the Sun's entrance into the firſt point of Aries, being the commencement of the ſpring or vernal quarter of 1789, which happened that year on the 19th of March, at 15 h. 52 m. or, according to civil time, at fifty two minutes paſt three o'clock in the morning of the 20th day, for which the above ſcheme is accurately calculated.

In drawing judgment of the ſtate and temperature of the weather from this figure, we muſt not only conſider the aſpects and configurations of the luminaries and planets, but note the quality of the ſigns and triplicities wherein they are poſited, and what will be the chief or predominant influence of the ſuperiors. After which, the aſpects muſt be regularly ſet down in ſucceſſion till the commencement of the next enſuing quarter, when a figure of that ingreſs muſt alſo be calculated, and conſidered in the ſame manner as the preceding, together with the place of the Sun and quality of the ſeaſon; by which means we ſhall find the weather

weather will be pretty accurately aſcertained, for any length of time that the calculation is made.

At the commencement of the ſpring quarter, we find the cold ponderous planet Saturn juſt departed from an almoſt abſolute rule and government in the watery ſign Piſces, and in no aſpect either with Jupiter or the Sun. This is a demonſtrable proof of the intenſe coldneſs of the preceding quarter; for, ſince Saturn is of a hardening aſtringent nature, the waters muſt be congealed, and a cold durable froſt evidently diſtinguiſhed the commencement of the year 1789. But the caſe was materially different towards the approach of the vernal equinox, when the Sun entered into the ſign Aries; at which time the cold influence of Saturn was mitigated by a trine aſpect of Jupiter, and by the encreaſing ſtrength of the beams of Sol. Nevertheleſs, ſince there are five planets configurated in watery ſigns, and the influx of Saturn not entirely abated, and alſo, ſince we find the preceding provential Full Moon in a watery ſign, we ſafely concluded that the ſpring quarter muſt for the firſt part be cold and wet; the wind, leaning moſtly to the north and eaſt, occaſioned ſleet, and ſnow or hail intermingled with rain; towards the middle, weſterly gales of wind, and ſtorms of rain and hail; but moderate towards the end, with the wind moſtly down to the ſouthern point of the compaſs. The following aſpects, particularly of the Sun and Moon, will ſhew the preciſe variations and general inclinations of the weather on each of thoſe days.

ASPECTS of the PLANETS operating on the WEATHER, from the 17th of March to the 29th of June, 1789.

The Moon's laſt aſpect, previous to the following, was comixt with Saturn, a cold aſtringent planet, in a watery ſign.

March								
17,	□	☽	♄	Moon	in ♐	Saturn	in ♓	*Theſe quartiles will produce cold and moiſt weather, ſnow, ſleet, and rain.*
18,	□	☉	☽	Sun	in ♓	Moon	in ♐	
19,	☍	♂	♀	Mars	in ♓	Venus	in ♓	*Mars having ſo great rule in theſe conjunctions, which though made in a watery ſign, yet he will abate the watery element, and make the day particularly fine, but cold.*
	☍	♂	☿	Mars	in ♓	Mercury	in ♓	
	☍	♀	☿	Venus	in ♓	Mercury	in ♓	
	✱	☽	♀	Moon	in ♍	Venus	in ♓	
	✱	☽	♂	Moon	in ♍	Mars	in ♓	
	✱	☽	☿	Moon	in ♍	Mercury	in ♓	
20,	☌	☽	♃	Moon	in ♍	Jupiter	in ♋	
21,	✱	☉	☽	Moon	in ♒	Sun	in ♈	

23, ☿

March			
23,	☿ Stationary		*Cold and cloudy.*
24,	☌ ♄ ♀ Saturn in ♓	Venus in ♓	*Cold sharp winds, and thick atmosphere.*
	☌ ☽ ♂ Moon in ♓	Mars in ♓	
	♂ in perihelion		
	☿ in ♉		
25,	☌ ☽ ♄ Moon in ♓	Saturn in ♓	*Thick dark clouds, with wind and snow.*
	☌ ☽ ♀ Moon in ♓	Venus in ♓	
	△ ☽ ♃ Moon in ♓	Jupiter in ♋	
26,	☌ ♄ ♂ in ♓		*Condensed air, but no rain.*
	☌ ☉ ☽ in ♈		
27,	△ ♃ ♀ Jupiter in ♋	Venus in ♓	*Cold weather with winds and showers.*
	□ ☽ ♃ Moon in ♈	Jupiter in ♋	
29,	✱ ☽ ☿ Moon in ♉	Mercury in ♓	*Cold and cloudy.*
30,	☽ in apogee		*Pleasant and fine weather for the season.*
	✱ ☽ ♃ Moon in ♉	Jupiter in ♋	
	✱ ☽ ♂ Moon in ♉	Mars in ♓	
	✱ ☽ ♀ Moon in ♉	Venus in ♓	
	✱ ☽ ♄ Moon in ♉	Saturn in ♓	
31,	△ ♃ ♂ Jupiter in ♋	Mars in ♓	*Unsettled, but for the most part fine.*
	✱ ☉ ☽ Sun in ♈	Moon in ♊	
April			
1,	□ ☽ ☿ Moon in ♊	Mercury in ♓	*Wind and turbulent air, with hasty showers of rain.*
	□ ☽ ♄ Moon in ♊	Saturn in ♓	
	□ ☽ ♂ Moon in ♊	Mars in ♓	
	△ ♃ ♂ Jupiter in ♋	Mars in ♓	
2,	♊ ☽ ♀ Moon in ♊	Venus in ♓	
3,	△ ☽ ♄ Moon in ♋	Saturn in ♓	
	△ ☽ ☿ Moon in ♋	Mercury in ♓	*According to the mixture of these stars, there will be dark clouds and sleet.*
	☌ ♃ Moon in ♋	Jupiter in ♋	
	△ ☽ ♂ Moon in ♋	Mars in ♓	
	□ ☉ ☽ Sun in ♈	Moon in ♋	
4,	△ ☽ ♀ Moon in ♋	Venus in ♓	*Some rain and wind.*
	☌ ♄ ☿ Saturn in ♓	Mercury in ♓	
5,	△ ☉ ☽ Sun in ♈	Moon in ♌	*Fine dry rarefied air.*
7,	☍ ☽ ♄ Moon in ♍	Saturn in ♓	*Turbulent cold winds, with rain.*
	△ ♃ ☿ Jupiter in ♋	Mercury in ♓	
	✱ ☽ ♃ Moon in ♍	Jupiter in ♋	
	☍ ☽ ☿ Moon in ♍	Mercury in ♓	
8,	☍ ☽ ♂ Moon in ♍	Mars in ♓	*Gentle showers.*
9,	☍ ☉ ☽ Sun in ♈	Moon in ♎	*Fine pleasant weather.*
	☍ ☽ ♀ Moon in ♎	Venus in ♈	
	□ ☽ ♃ Moon in ♎	Jupiter in ♋	

11, △

April

11,	△ ☽ ♄ Moon in ♏ Saturn in ♐		*Cold rain.*
12,	△ ☽ ♃ Moon in ♏ Jupiter in ♋		*Much rain.*
	△ ☽ ☿ Moon in ♏ Mercury in ♐		
	△ ☽ ♂ Moon in ♏ Mars in ♐		
	☽ in Perigee		
13,	△ ☽ ♀ Moon in ♎ Venus in ♈		*Fine day.*
14,	△ ☉ ☽ Moon in ♎ Sun in ♈		*Warm breezes.*
	□ ☽ ♄ Moon in ♎ Saturn in ♐		
15,	□ ☽ ♂ Moon in ♎ Mars in ♐		*Pleasant weather.*
	□ ☽ ☿ Moon in ♎ Mercury in ♐		
16,	✱ ☽ ♄ Moon in ♒ Saturn in ♐		*Some dark clouds, but no rain.*
	☌ ☽ ♃ Moon in ♒ Jupiter in ♋		
	□ ☽ ♀ Moon in ♒ Venus in ♈		
17,	□ ☉ ☽ Sun in ♈ Moon in ♒		*Good weather for the season.*
	☌ ♂ ☿ Mars in ♐ Mercury in ♐		
	✱ ☽ ♂ Moon in ♒ Mars in ♐		
	✱ ☽ ☿ Moon in ♒ Mercury in ♐		
18,	✱ ☽ ♀ Moon in ♓ Venus in ♈		*Clear sky.*
19,	✱ ☉ ☽ Sun in ♈ Moon in ♓		*Warm weather.*
21,	☌ ☽ ♄ Moon in ♐ Saturn in ♐		*Some dark clouds, with showers.*
	△ ☽ ♃ Moon in ♐ Jupiter in ♋		
	□ ♃ ♀ Jupiter in ♋ Venus in ♈		
23,	☌ ☽ ♂ Moon in ♈ Mars in ♈		*A clear and pleasant day.*
	☌ ☽ ☿ Moon in ♈ Mercury in ♈		
24,	☌ ☽ ♀ Moon in ♈ Venus in ♈		*Gentle showers.*
	□ ☽ ♃ Moon in ♈ Jupiter in ♋		
25,	☌ ☉ ☽ Sun in ♉ Moon in ♉		*A pleasant day.*
26,	✱ ☽ ♄ Moon in ♉ Saturn in ♐		*Some dark clouds.*
	☽ in apogee		
	✱ ☽ ♃ Moon in ♉ Jupiter in ♋		
28,	□ ☽ ♄ Moon in ♊ Saturn in ♐		*Dull morning, but pleasant afternoon.*
	✱ ☽ ♂ Moon in ♊ Mars in ♈		
	✱ ☽ ☿ Moon in ♊ Mercury in ♈		
29,	□ ♃ ☿ Jupiter in ♋ Mercury in ♈		*Pleasant day.*
30,	✱ ☉ ☽ Sun in ♉ Moon in ♋		*Open free air.*
	✱ ☽ ♀ Moon in ♋ Venus in ♉		

May

1,	△ ☽ ♄ Moon in ♋ Saturn in ♐		*Some showers.*
	☌ ☽ ♃ ☽ and ♃ in ♋		
	□ ☽ ☿ Moon in ♋ Mercury in ♈		

May							
2,	□	☉ ☽	Sun in ♉	Moon in ♌			*Warm and pleasant weather.*
	△	☽ ♂	Moon in ♌	Venus in ♈			
	□	☽ ♀	Moon in ♌	Venus in ♉			
4,	△	☉ ☽	Sun in ♉	Moon in ♍			*Serene and pleasant weather.*
	△	☽ ♀	Moon in ♍	Venus in ♉			
	△	☽ ☿	Moon in ♍	Mercury in ♉			
5,	☍	☽ ♄	Moon in ♍	Saturn in ♑			*Some dark clouds.*
	*	☽ ♃	Moon in ♍	Jupiter in ♋			
7,	□	☽ ♃	Moon in ♎	Jupiter in ♋			*Warm showers.*
	☍	☽ ♂	Moon in ♎	Mars in ♈			
8,	☍	☽ ♂	Moon in ♏	Mercury in ♉			*Many showers.*
	☍	☽ ♀	Moon in ♏	Venus in ♉			
9,	☿	☉ ☽	Moon in ♏	Sun in ♉			*Windy and wet.*
		☽	in perigee				
	△	☽ ♄	Moon in ♏	Saturn in ♑			*Dark clouds with showers.*
	△	☽ ♃	Moon in ♏	Jupiter in ♋			
	♂	♀ ☿	Venus in ♉	Mercury in ♉			
10,	*	☉ ♄	Sun in ♉	Saturn in ♑			*Dull day.*
11,	□	☽ ♄	Moon in ♐	Saturn in ♑			*Condensed air.*
13,	△	☽ ♀	Moon in ♒	Venus in ♉			*Some clouds, but no rain.*
	△	☽ ☿	Moon in ♒	Mercury in ♉			
14,	△	☉ ☽	Sun in ♉	Moon in ♒			*Fine spring weather.*
	*	☽ ♄	Moon in ♒	Saturn in ♑			
	☍	☽ ♃	Moon in ♒	Jupiter in ♋			
	*	☽ ♂	Moon in ♊	Mars in ♈			
16,	□	♃ ♂	Jupiter in ♋	Mars in ♈			*According to the mixture of these rays, fine spring weather may be expected.*
	*	♃ ☿	Jupiter in ♋	Mercury in ♉			
	*	☉ ♃	Sun in ♉	Jupiter in ♋			
	*	♄ ♀	Saturn in ♑	Venus in ♉			
	♂	☉ ☿	Sun and ☿	in ♉			
19,	♂	☽ ♄	Moon in ♑	Saturn in ♑			*Many showers.*
	△	☽ ♃	Moon in ♑	Jupiter in ♋			
	*	☽ ♀	Moon in ♑	Venus in ♉			
	*	☉ ☽	Sun in ♉	Moon in ♑			
20,	*	☽ ☿	Moon in ♑	Mercury in ♉			*Turbulent winds.*
22,	♂	☽ ♂	Moon in ♈	Mars in ♈			*Fine warm weather.*
	□	☽ ♃	Moon in ♈	Jupiter in ♋			
24,	*	☽ ♄	Moon in ♉	Saturn in ♑			*Fine serene weather.*
	*	☽ ♃	Moon in ♉	Jupiter in ♋			
25,	♂	☽ ☿	Moon and ☿	in ♉			
	♂	☽ ♀	Moon and ♀	in ♉			
	♂	☉ ☽	Sun and Moon both	in ♉			

□ ☽ ♄

May									
26,	□	☽	♄	Moon	in ♊	Saturn	in	♑	*Some clouds.*
27,	*	☽	♄	Moon	in ♊	Mars	in	♈	*Fine day.*
28,	△	☽	♄	Moon	in ♋	Saturn	in	♑	*Some showers.*
	☌	☽	♃	Moon	in ♋	Jupiter	in	♋	
29,	*	☉	☽	Sun	in ♊	Moon	in	♌	*Warm weather, but unsettled, and perhaps thunder.*
	□	☽	♂	Moon	in ♌	Mars	in	♉	
	*	☽	♀	Moon	in ♌	Venus	in	♊	
30,	*	☽	☿	Moon	in ♌	Mercury	in	♊	*Pleasant day.*
31,	☌	☉	♀	Sun	in ♊	Venus	in	♊	*Very fine pleasant weather.*
	△	☽	♂	Moon	in ♌	Mars	in	♈	
	□	☽	♀	Moon	in ♍	Venus	in	♊	
	□	☉	☽	Sun	in ♊	Moon	in	♍	
June									
1,	☍	☽	♄	Moon	in ♍	Saturn	in	♑	*Some clouds, but mild and fair weather.*
	*	☽	♃	Moon	in ♏	Jupiter	in	♋	
	□	☽	☿	Moon	in ♍	Mercury	in	♊	
2,	△	☉	☽	Sun	in ♊	Moon	in	♎	*Pleasant warm weather.*
	△	☽	♀	Moon	in ♎	Venus	in	♊	
3,	□	☽	♃	Moon	in ♎	Jupiter	in	♋	*A good day.*
4,	☍	☽	♂	Moon	in ♏	Mars	in	♉	*Some thuuder, with storms of rain.*
	△	♃	☿	Moon	in ♏	Mercury	in	♋	
5,		☽		in perigee					*Dark clouds with rain.*
	△	☽	♄	Moon	in ♏	Saturn	in	♑	
6,	△	☽	♃	Moon	in ♏	Jupiter	in	♋	*Gentle showers.*
7,	☍	☉	☽	Sun	in ♊	Moon	in	♐	*Pleasant weather.*
	☍	☽	♀	Moon	in ♐	Venus	in	♊	
8,	☌	☽	♃	Moon	in ♐	Saturn	in	♑	*Fine day.*
9,	△	☽	♂	Moon	in ♑	Mars	in	♑	*Warm day.*
	☍	☽	☿	Moon	in ♑	Mercury	in	♋	
10,	*	☽	♄	Moon	in ♑	Saturn	in	♑	*Gentle breezes with some clouds.*
	☍	☽	♃	Moon	in ♑	Jupiter	in	♋	
	□	♄	☿	Saturn	in ♑	Mercury	in	♋	
11,	*	☽	☿	Mars	in ♉	Mercury	in	♋	
12,	△	☉	☽	Sun	in ♊	Moon	in	♒	*Very pleasant weather.*
	□	☽	♂	Moon	in ♒	Mars	in	♉	
	△	☽	♀	Moon	in ♒	Venus	in	♊	
13,	□	☉	♄	Sun	in ♊	Saturn	in	♑	*Some clouds.*
14,	*	☽	♂	Moon	in ♑	Mars	in	♉	*Some gentle showers.*
	△	☽		Moon	in ♑	Mercury	in	♋	

15, □

June								
15,	□	☉ ☽	Sun	in ♊	Moon	in ♓	*Some rain with dark clouds.*
	☌	☽ ♄	Moon	in ♓	Saturn	in ♓	
	△	☽ ♃	Moon	in ♓	Jupiter	in ♋	
17,	□	☽ ☿	Moon	in ♈	Mercury	in ♋	*Fine day.*
18,	△	♄ ☿	Saturn	in ♓	Mercury	in ♋	*Dull mornings, but fine days.*
	*	☉ ☽	Sun	in ♊	Moon	in ♈	
	□	♃ ☽	Moon	in ♈	Jupiter	in ♋	
	*	☽ ♀	Moon	in ♈	Venus	in ♊	
20,	☌	☽ ♂	Moon	in ♉	Mars	in ♉	*Some dark clouds, with storms of thunder and lightning.*
		☽	in apogee				
	*	☽ ♄	Moon	in ♉	Saturn	in ♓	
	*	☽ ♃	Moon	in ♉	Jupiter	in ♋	
	*	☽ ☿	Moon	in ♉	Mercury	in ♋	
22,	*	♄ ♂	Saturn	in ♓	Mars	in ♉	*Some gentle breezes, with clouds.*
	□	☽ ♄	Moon	in ♊	Saturn	in ♓	
23,	☌	☉ ☽	Sun	in ♊	Moon	in ♓	*Fine morning, with much dew in the evening.*
	☌	♀ ☿	Venus	in ♋	Mercury	in ♋	
24,	△	☽ ♄	Moon	in ♋	Saturn	in ♓	*Some gentle showers.*
	*	☽ ♂	Moon	in ♋	Mars	in ♉	
25,	☌	☽ ♃	Moon	in ♋	Jupiter	in ♋	*Some thunder and rain.*
	☌	☽ ☿	Moon	in ♋	Mercury	in ♋	
26,	□	☽ ♂	Moon	in ♌	Mars	in ♉	
27,	*	☉ ☽	Sun	in ♊	Moon	in ♌	*Fine weather.*
	*	☽ ♀	Moon	in ♌	Venus	in ♊	
28,	☍	☽ ♄	Moon	in ♍	Saturn	in ♓	*Some dark clouds.*
	△	☽ ♂	Moon	in ♍	Mars	in ♉	
	*	☽ ☿	Moon	in ♍	Mercury	in ♋	
29,		☉	in aphelio				*Pleasant weather.*
	□	☉ ☽	Sun	in ♋	Moon	in ♎	
	*	☽ ♃	Moon	in ♍	Jupiter	in ♋	
30,	□	☽ ♀	Moon	in ♎	Venus	in ♋	*Warm and pleasant weather.*
	*	♂ ☿	Mars	in ♉	Mercury	in ♋	
		☿	in aphelio				

By continuing these aspects, the disposition of the weather will be found throughout the year, paying due attention to the place and power of the Sun, and the aspects of the Moon, which are the principal regulators of the weather; the Sun for dry, settled, and serene; and the Moon for moist, wet, and showery. And as the aspects of the luminaries are on this account the most essential to be known, I shall here insert the following short but infallible rule how to find them for ever.

Having

Having the time given of the *first* New Moon in January, all other Aſpects of the Sun and Moon may be collected throughout the year, by adding to

	D.	h.	min.	ſec.
Jan. 1. the Moon being New or Full, her Age	00	00	00	00
For the Sextile Aſpect take —— ——	4	22	7	20
For the firſt Quartile —— ——	7	9	11	1
For the Trine Aſpect —— ——	9	20	14	41
Full Moon or Oppoſition —— ——	14	18	22	2
Full Moon's laſt Triangle —— ——	19	18	22	2
Second Quartile —— ——	22	3	33	2
Second Sextile Aſpect —— ——	24	14	26	42
For the next New or Full Moon ——	29	12	44	3

By theſe additions, all the aſpects the Sun and Moon make with each other may be found at any time, or for any number of years; and cannot fail to be extremely uſeful in all calculations of the weather; in doing which, let particular attention be paid to the qualities and affections of the ſigns wherein theſe aſpects are made, and judge of them according to the following rules, which, from obſervation and experience, are found pretty correct.

The ſign Aries always inclines to thunder and hail, becauſe of its equinoxial preſence; but the diviſions thereof cauſe ſomething more or leſs, according to the nature of fixed ſtars that are in Aries; for its fore-parts move ſhowers and winds; the middle parts are temperate; the latter parts are hot and peſtilential. Moreover, the northern parts are hot and corruptive; the ſouthern, freezing and cold. Taurus participates of both tempers, and is ſomewhat warm: the fore-parts, and chiefly about the Pleiades, produce earthquakes, clouds, and winds; the middle parts moiſter and cooler; the latter parts and about the Hyades are fiery, and cauſe lightning and thunder. Further, its northern parts are temperate; the ſouthern, diſorderly and moveable. Gemini is generally temperate: the firſt parts moiſt and hurtful, the middle parts temperate, the latter parts are mixed and diſorderly. Moreover the northern parts create earthquakes and wind; the ſouthern are dry and burning. Cancer is gentle and warm: the firſt parts and about the Præſepe are ſuffocating; the middle parts temperate; the laſt parts windy: the northern and ſouthern parts are each of them fiery and burning. Leo is wholly burning, ſuffocating, and peſtilential: the middle parts temperate, the laſt parts moiſt and hurtful: the northern parts are moveable and burning: the ſouth parts moiſt. Virgo is moiſt, and cauſeth thunder: the firſt

parts are more hot and hurtful, the middle parts temperate, the laſt parts watery. Moreover, the north parts move winds, but the ſouth are temperate. Libra is generally variable and mutable: the fore and middle parts are temperate, the latter parts are watery: the north parts are windy, and ſouth parts moiſt and plentiful. Scorpio cauſeth thunder, and is fiery: the fore-parts produce ſnow; the middle parts are temperate; and the laſt parts cauſe earthquakes: its north parts are hot; the ſouth parts moiſt. Sagittary produces winds; the fore-parts are moiſt, the middle temperate, the laſt parts cauſe earthquakes. The north parts are windy, the ſouth parts cauſe variety and moiſture. Capricorn is wholly moiſt: the fore-parts are burning and hurtful, the middle temperate, and the laſt ſtir up ſhowers: the north and ſouth parts are moiſt and hurtful. Aquaries is cold and watery: the firſt parts are moiſt, the middle temperate, and the laſt windy: the north parts are heating, and the ſouth cauſe ſnow. Piſces is moiſt and a cauſer of winds: the fore-parts are temperate, the middle moiſt, the laſt parts burning: the north parts ſtir up wind, and the ſouth parts are watery.

Of the REVOLUTIONS of KINGDOMS and STATES.

The ſignificators which take precedence in this department of the occult ſcience, and the governing aſpects, having already been amply explained, it will in this place be only neceſſary to lay down the general ground of its theory, and to offer ſome recent examples in juſtification of its practice, and in proof of its utility.

After the impreſſive influx of the planetary configurations, the univerſal and particular effects of comets, eclipſes, and great conjunctions, are next to be conſidered in this ſpeculation. Comets, indeed, rarely appear; but, whenever they do, ſome great and ſignal event has always been remarked to follow, and of the nature and quality of thoſe ſigns and manſions of the heavens where they form perfect aſpects with the earth; but which is moſt ſenſibly felt in thoſe countries or ſtates to which the nucleus or tail of the comet is at thoſe times apparently directed. There the particular effect becomes univerſal, and overſpreads that whole region with deſolation, diſorder, or famine, according to the ſtate and quality of the comet, and its poſition with regard to the Sun. The manifeſtation of its effect will be in proportion to its proximity to the earth; and the revolution or event will immediately follow. Hence we have ſeen recorded the unhappy deſolation of whole provinces, either deluged by inundations of water, engendered and ſent forth from the

nucleus

nucleus of the comet; or burnt up by its intemperate heat, in its recess from its perihelion, whereby the ambient becomes unapt for respiration, radical moisture is dried up, and all nature, as it were, sickens under it. Hence the depopulation of states, the extirpation of whole families, of discontents and insurrections amongst the people, and finally a change in the politics and government of the country.

The influence of Eclipses upon mundane affairs has been much questioned by some modern authors of no small weight in the literary scale; but I beg leave to remark, that the most perfect of human beings are at best but imperfect, and consequently subject to be swayed by prejudice, and to adopt false notions of whatever doctrines they oppose.—That such is the case with those authors who deny the force of eclipses, requires nothing more than unprejudiced enquiry and experimental observation to prove. The precision with which they are foretold, and the familiarity of their phenomena, seems to lessen their importance, and to take off from their external awfulness and grandeur; but their effect upon the ambient, and consequently upon the affairs of the world, will be ever found to remain the same.

The effects of eclipses arise not merely from the obscuration of light, but from their position, the quality of the signs wherein they fall, and of the significators with which they are conjoined. Hence their consideration is diverse, of which one is *local*, and by it we know over what countries eclipses will happen, and the stations of the impulsive planets acting with them, which will be either Saturn, Jupiter, or Mars, when stationary; for then they are significative. Another consideration is *temporal*, by which we know the time when the event presaged will happen, and how long its effect will continue. Another is *general*, as in what kind or quality the event will be comprehended. And lastly, *special*, by which is foreknown what the event shall be that will happen. To digest these several speculations, we must carefully consider the ecliptical place of the zodiac, and the countries or states which, according to that place, have familiarity with the Trigon; for those will unquestionably be most sensibly affected.

Those cities and countries which sympathize with the sign of the eclipse, either because the same horoscope corresponds to the time of their building and incorporating, or the irradiation of the luminaries in both cases to the same place; or the midheaven comes by direction to the same point of the geniture of the king, prince, or governor; then, whatever city or country be found in these familiarities, they will be first

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ſeized by the accident; and with greater or leſs violence, in proportion to the *quantity* of digits eclipſed over each place reſpectively. For eclipſes have no influence where they are inviſible, and act with the greateſt force where they are central and total; and therefore ſubterranean eclipſes have no effect or influence whatever, notwithſtanding what hath been written to the contrary by common aſtrologers, almanac-makers, and the like.

The ſecond conſideration is temporal, by which we know the time when the events ſhall happen, and how long they will continue. This we ſurvey after the following manner. In eclipſes which are made at the ſame time, ſeeing they do not fall every where alike, nor ſuſtain univerſally the ſame degrees of obſcuration, nor continue alike in point of time at any two given places, it is neceſſary to erect a figure under the elevation of the pole of that particular place for which its effect is to be calculated. By means of this, we exactly ſee the beginning, middle, and end, of the eclipſe, and the content of its duration; by which the time is known when the portended event will begin to happen. If the eclipſe be of the Sun, ſo many years are allowed for the event as the obſcuration meaſured hours; but, if an eclipſe of the Moon, inſtead of years ſo many months are to be accounted; becauſe of her proximity to the earth, and quicker influence. The beginning of the event and the general intention are known from the ſituation of the eclipſe with reſpect to the ecliptical line, and the angles of the figure. If the middle time of a ſolar eclipſe falls in or near the aſcending horizon, its effect will begin to appear, in that country over which it is elevated, in the firſt four months after its appearance; but its greateſt effect will happen in the firſt third-part of that given time. Should the middle time of the Sun's eclipſe fall in or near the midheaven, the event will not begin till the ſecond four-months; and the intention or grand effect will not take place till the ſecond third-part of the time given. And ſo likewiſe, if the middle of the eclipſe happens in or near the weſtern horizon, the effect will take place in the third four-months after, and its intention or greater force in the laſt third-part thereof. But, in eclipſes of the Moon, the time is equated differently; for, if they happen in or near the eaſtern horizon, their effect will fall upon the place over which they are elevated almoſt immediately; and, if in or near the meridian, within a week or ten days; or, if in or near the weſtern horizon, then their influence will be felt within a fortnight or twenty days after; and the general intention or moſt viſible influence will in each caſe almoſt inſtantaneouſly ſucceed.

From theſe conſiderations it will by conſequence follow, that the nearer any planet or ſtar, aſpect or familiarity, congreſs or conjunction, happens

happens to the ecliptic line, the more forcibly will this influence and effect be found to operate. So likewise the planets or stars, concerned in the influence of eclipses or other configurations, happening in an oriental quarter, bring a more immediate appearance of its effect; while an occidental position retards and keeps it off. After the same manner, by observing the ecliptical new and full Moons, and their quartile aspects, and how they unite with or behold the principal place or medium of the eclipse, the particular times in which the effects of eclipses will increase or diminish are sought out and discovered. According to which we find, that, when stars emerge, or are relieved from the obscuration of the Sunbeams, and increase in light and motion, their influence and power increases; but, when a planet is stationary, and slow of motion, they cause the greater intention of the accident. And hence it is that Saturn and Jupiter, being slower of motion than the rest of the planets, have much more influence and power upon the particles floating in the ambient, and consequently upon the minds and passions of men.

The third consideration is to define what kind or species will suffer under the effects; and this is judged from the form of the signs and their property; and from the quality of the stars, both fixed and wandering, that are posited in the sign where the eclipse happens, or in the angle preceding. The Almüten, or lord of the eclipse, is thus to be considered, and may be thus taken: of the wandering stars, which ever hath most affinity to the place of the eclipse and angles of the figure, and applies or recedes, according to vicinity and appearance; hath more respect to those that have familiarity of aspect, and is either lord of the houses, trigons, exaltations, or terms; such alone is to be constituted lord of the eclipse. But, if several planets are found nearly equal and alike in power, we elect him to the dominion which is most angular, or that hath greater familiarity of action. So far it is the rule with the planets. But of the fixed stars, we chuse the brightest of the first magnitude, which at the time of the eclipse hath commerce with the preceding angles, and is nearest to the ecliptical conjunction. We also prefer that which at the ecliptic hour is in a visible situation, either rising with, or culminating upon, the angle succeeding to the place of the eclipse. —By the quality of these, and the signs wherein they fall, are for the most part judged the kind and quality of the accident portended. If they fall in signs of human shape, the effects will fall on the human species; but, if they are not of human shape, but of terrestrial, or fourfooted, it is evident the misfortune will fall upon that species of animals. If the stars and constellations partake of their nature, which fly the dominion of man, evil will occur by their means; but, if the affinity be by

 those

thoſe which are ſubſervient to man's uſe, it argues the evil will ariſe through them, as a murrain, rot, or epidemic diſeaſe. Moreover, if the ruling places fall in or near the Eagle, or ſimilar conſtellations, the evil will fall on volatiles, and ſuch chiefly as are apt for the food and ſuſtenance of man; but, if they fall in or near the Dolphin, the effects will happen at ſea, and deſtruction is portended to the fleets and navies of that country over which the influence bears the greateſt rule. If they happen in tropical or equinoctial ſigns, the evil comes by intemperate ſeaſons, and by inundations of many waters. If in the midheaven, they threaten evil to the reigning powers of that country over which they preſide; and a viſible alteration either in its government or laws commonly happens. But the quantity or importance of the event is known from the greatneſs of the obſcuration, conſidered with regard to the ſignificators or ruling planets which have dominion with the eclipſe. For occidental configurations made to ſolar eclipſes, or oriental to lunar, diminiſh the effects; whereas, on the contrary, oriental aſpects made with ſolar eclipſes, and occidental with lunar, greatly augment them.

The fourth and laſt conſideration is, the knowledge and preſcience of the effect, whether good or evil; and this we know, from the virtue of the ſtars ruling or claiming dominion over the principal places of the figure; and, from the mixture which they have with each other, and with the influences of the eclipſes over which they have dominion. For the Sun and Moon, as it were, rule and govern the ſtars; becauſe they have a certain power and dominion over them. And the ſpeculation of the mixture of the ſtars, as they are ſubordinate to each other, manifeſts the quality of their effect; and hence it is that the effective power is deduced, whether good or bad, from the temperature of thoſe ſignificators which hold the dominion and produce the effect, agreeable to their own proper nature and quality, as hath been heretofore abundantly ſhewn.

To reduce what has been ſaid into practical obſervation, we will revert back to the foregoing ſcheme or figure of the heavens, erected for the Sun's entrance into Aries, in the ſpring of the year 1789. The ſigns and ſignificators in this horoſcope are to be conſidered in the ſame manner, and with the ſame quality and influence, as in a nativity; only their properties, inſtead of being applied to the faculties of an individual, are to be conſidered as the repreſentatives of Princes and States, and holding the reſpective influences over them, by virtue of their peculiar quality and affinity to thoſe quadrants and parts of the terreſtrial globe, as hath been reſpectively allotted them, and which is fully explained in the introductory part of this work.

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The ſcheme being erected for the meridian of London, of courſe its application applies moſt nearly to the affairs of this country; but in a ſecondary degree to our natural enemies and allies, and to the general affairs of the northern hemiſphere. For, if great exactneſs be wiſhed in any particular calculation, the ſcheme muſt in all ſuch caſes be erected for the preciſe latitude of the place or province to which the calculation more immediately appertains; and, where any ſtruggle exiſts, or event is foreboded, between any two particular ſtates or empires, the ſafeſt way is to erect a ſcheme for the meridian of each, and to examine them by the ſame rules as have been laid down for comparing a revolutional figure with the radix of a nativity.

In the figure before us, we find twenty-ſeven degrees fifty-two minutes of Capricorn aſcend the eaſtern horizon; with thirty minutes of Sagittarius upon the cuſp of the midheaven; which imports in a general view peace and honour to the government of Great Britain. Saturn we find is lord of the aſcendant, in conjunction with Mars, lord of the ninth and ſecond houſes; and Venus, lady of the third and eighth, in familiar congreſs with Mercury, lord of the fourth, fifth, and eighth, houſes. Theſe are configurations particularly intereſting and important; and, being in the watery ſign Piſces, they forebode amazing ſtruggles and contentions upon the continent; in which France, Germany, Ruſſia, and Turkey, will be moſt eſſentially concerned.

Now, if we examine the introductory part of this work, page 100, &c. we ſhall find Great Tartary, Sweden, Ruſſia, &c. under the ſign Aquaries; and that Muſcovy, Saxony, Turkey, &c. are under the ſign Capricorn; and are conſequently repreſented by the aſcendant of this figure, and by the ponderous planet Saturn. The countries under the ſign Scorpio and Aries, which are the houſes of Mars, are England, France, Germany, Poland, Denmark, &c. and therefore Mars becomes ſignificator of them, and, being in conjunction of Saturn, foreſhews violent debate and contention between them. Thoſe countries that are under Taurus and Libra are Ireland, Ruſſia, Poland, South of France, Auſtria, &c. and therefore under the planet Venus; and the places under Virgo and Gemini are Flanders, America, &c. with the cities of London, Paris, Verſailles, Lyons, &c. and Mercury, being lord of theſe ſigns, muſt of neceſſity more or leſs unite thoſe powers in this counſel of ſtate, held in the watery triplicity. And, as Jupiter diſpoſes of all of them, and is in his own exaltation in the ſign Cancer, and in the ſixth houſe, it repreſents in a moſt extraordinary and pleaſing manner the peculiar ſtate of Great Britain, which he diſpoſes to peace and amity with all the contending ſtates; particularly as Jupiter is in his eſſential dignities.

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The ſign Cancer, wherein Jupiter is poſited, is the ſign under which the city of Conſtantinople is ſeated, and therefore repreſents the Grand Signior; and, as Jupiter is poſited therein, it declares he will not be overthrown or conquered, though aſſailed on all ſides by powerful enemies; but, what is worſe, I find there will be occaſional inſurrections amongſt themſelves, which is declared by the Moon's approach to the oppoſition of Jupiter; but, as the Moon is diſpoſed of by Saturn, and in ſextile to her diſpoſitor, and her diſpoſitor beholding Jupiter with a good trine aſpect, it declares that the evil which hath been ſtirred up by the enemies of the preſent Signior ſhall be defeated and eventually done away by his ſucceſſor, who will commence his reign in the midſt of thoſe troubles, with the moſt vigorous preparations for war, though his inclination is for peace; which will be at length brought about by the aid and interpoſition of thoſe powers pointed out by Mercury, Venus, Mars, and Saturn, who are all in conjunction in the aſcendant, in the dignities of Jupiter, Mars, and Venus; and theſe three planets declare that Great Britain ſhall be the principal actor in bringing all animoſity to a concluſion between Sweden, France, Ruſſia, Denmark, and the Grand Turk. This appears to be the natural interpretation of the effect of theſe four planets in the aſcendant, in the vernal equinox; but, to know when theſe matters will come to paſs, we muſt have recourſe to new figures for the Sun's entrance into the next two tropical points, and the equinoctial ſign Libra, and muſt likewiſe obſerve the preceding full Moon, and the new Moon ſucceeding, according to the doctrine of the immortal Ptolomy, heretofore laid down; as well as to obſerve the dignities and debilities of the planets, whence particular judgment will ariſe the ſame as from the directions in a nativity, and afford pleaſure and ſatisfaction to the ſpeculative mind.

The ſignificators which repreſent the Court of France ſhew a diſpoſition to diſturb the peace of Great Britain, through the inſidious and ambitious views of a female, who takes the lead in ſtate-affairs. The active poſition of Venus and Mercury, conjoined in this ſcheme, denotes much reſtleſſneſs and inſtability in the counſels of that country, which ſeems diſtracted by the arbitrary will of the Gallic Queen, here repreſented by Venus, upheld and aſſiſted by light, volatile, time-ſerving, men, prenoted by Mercury, the creatures of the Queen, who, from motives of avarice, and views of ambition, will be forward to raiſe cabals; to oppoſe the common hopes and intereſts of the people; to plunge the nation into diſcord and contention, and eventually to bring about diſputes with their neighbours, or waſteful war among themſelves. Saturn, the ſignificator of the French King, being united in a friendly conjunction with Mars,

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the co-ſignificator of Great Britain, and diſpoſed of by Jupiter, the princely ſignificator of George the Third, ſhows that amity and concord will ſtill exiſt between the two powers, notwithſtanding their domeſtic broils, and the endeavours of reſtleſs ſpirits to ſtir up the minds of the people to rapine and war. Hence will probably follow great diſturbances amongſt the heads of the church, and lead to new diſcoveries in the annals of popiſh ſuperſtition and religious perſecution, which the people of that unhappy country ſeem inclined to ſhake off, with the ſhackles of ſlavery, miſery, and want. In fine, here is every proſpect, from the diſpoſition of the ſignificators in this ſcheme, that ſome very important event will happen in the politics of France, ſuch as may dethrone, or very nearly touch the life of, the king, and make victims of many great and illuſtrious men in church and ſtate, preparatory to a revolution or change in the affairs of that empire, which will at once aſtoniſh and ſurpriſe the ſurrounding nations.

England, I am happy to ſay, has every proſpect of harmony and peace; and, from the ſuperior ſtrength and elevation of her ſignificators, will give laws to her enemies, and peace and proſperity to her allies. She will be looked up to from the belligerent powers in the north, to interpoſe her potent arm to bring about a reſtoration of peace amongſt them, and to awe, with her thunder, thoſe who aſpire to extend their dominion by the ravages of war. In the internal management of her affairs, the preſent epoch will be glorious; and, ſave a few anxieties amongſt party men, and a temporary alarm for the ſcarcity of corn, which will be augmented by the uncommon continuance of wet weather, occaſioned by the long ſtations of the Moon and other ſignificators in the watery trigon, I do not ſee any probability of the peace and harmony of Great Britain being diſturbed by the preſent contentions between other ſtates; but, on the contrary, ſhe will act as a mediator between them, and will advance in glory and renown over every part of the habitable globe.*

Having ſaid thus much upon the vernal ſcheme or figure of the heavens, for the year 1789, I ſhall in this place call the attention of my reader to that remarkable æra in the Britiſh hiſtory, which gave independence to America, and reared up a new empire, that ſhall ſoon or late give laws to the whole world. The revolution carries with it ſomething ſo remarkable, and the event is ſo important in this country, that I ſhall make no apology for introducing the ſcheme of the heavens for the ſpring and

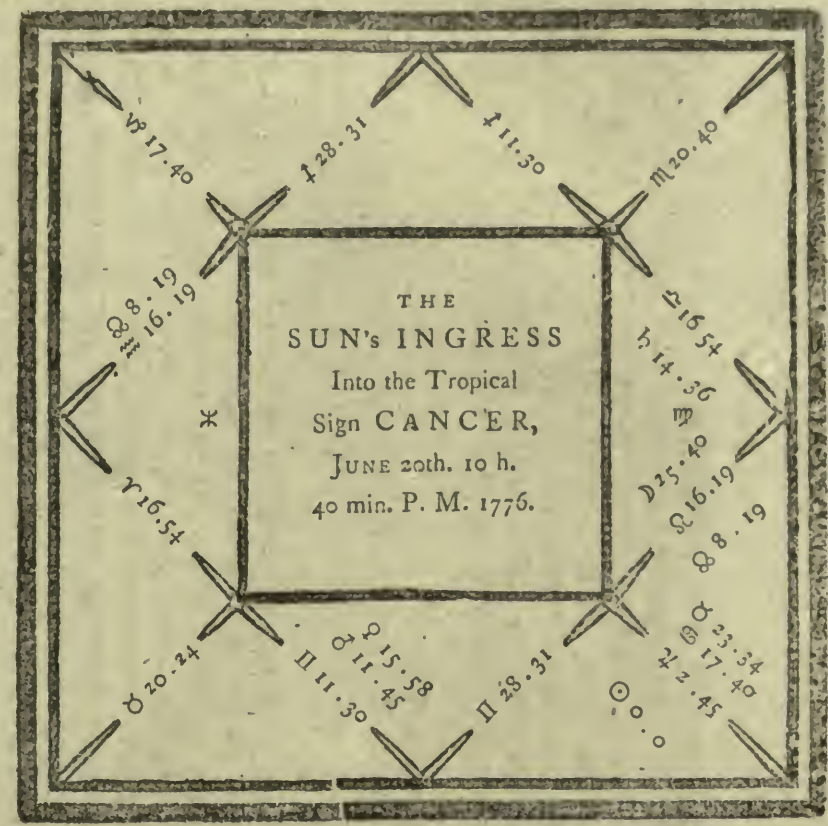
* Let the reader compare the foregoing remarks with the events that have happened, particularly in France, ſince the firſt editions of this work were publiſhed; and I truſt I ſhall obtain credit for other matters which I have predicted, but which are as yet in the womb of time. *Note to the edition of* 1792.

ſummer quarters of the year 1776, when this revolution happened, and for examining and explaining the ſame, according to the rules I have ſo amply laid down for that purpoſe. The Sun's revolutional ingreſs into the ſign Aries in the year 1776, under which the independence of America was eſtabliſhed, and the face of the heavens at the ſummer ſolſtice, may be ſeen in the annexed figures, which were calculated with great accuracy and preciſion for this purpoſe.

In the vernal equinox, we find Jupiter is lord of the aſcendant, and in his detriment. Mars we find in Aries, which is the aſcendant of England, ſtrong and powerful in his own houſe, but under the earth. The Moon, who repreſents the common people, we find under affliction, being combuſt of the Sun; and Mars, being combuſt alſo, foreſhows that poor England, though her internal ſtrength is great and permanent, yet ſhe will this year be accidentally afflicted and depreſſed; more eſpecially as we find Mars going to an oppoſition of Saturn, and Saturn uncommonly ſtrong in the midheaven, in his exaltation, and beheld by the two fortunes Jupiter and Venus; and conſequently ſuperior to Mars in power and dignity, who is under the earth, and combuſt of the Sun, though located in his own houſe; which in this caſe ſerves however to ſhow the permanency and ſtability of Great Britain during the whole of this trying conflict.

In this figure the planet Saturn is the ſignificator of America, and Mars repreſents the people of Britain; as may very eaſily be ſeen by taking down the dignities of Saturn and Mars, according to the Table in page 120 of this work. That Saturn hath the ſuperiority of power, and that Mars and Saturn are inimical in their nature to each other, are facts too evident to be denied; and, as the aſpect which is about to be formed between them is a malevolent one, namely, a partile oppoſition, it declares the event ſhall be ſuch as to cauſe a total and eternal ſeparation of the two countries from each other; and that the congreſs, which is repreſented by Saturn, will eſtabliſh an independent and complete revolution, which ſhall be built upon a firm and durable foundation; and the increaſing ſtrength and durability of the new ſtate is repreſented by Saturn in his exaltation, ſupported by the benefic rays of the two fortunes. And ſince there is a remarkable reception between the two planets Saturn and Venus, i. e. Venus in the houſe of Saturn, and Saturn in the houſe of Venus; ſupported by a propitious trine aſpect of Venus and Jupiter, while Jupiter and Saturn, and Saturn and Venus, with the three preceding planets, occupy and poſſeſs the whole expanſe of the heavens; it is hence declared, that whatever is effected under this revolution of the Sun's ingreſs into Aries by the Americans, ſhall not only be permanent and durable, but ſhall be ſupported by thoſe three grand pillars of ſtate, wiſdom, ſtrength, and

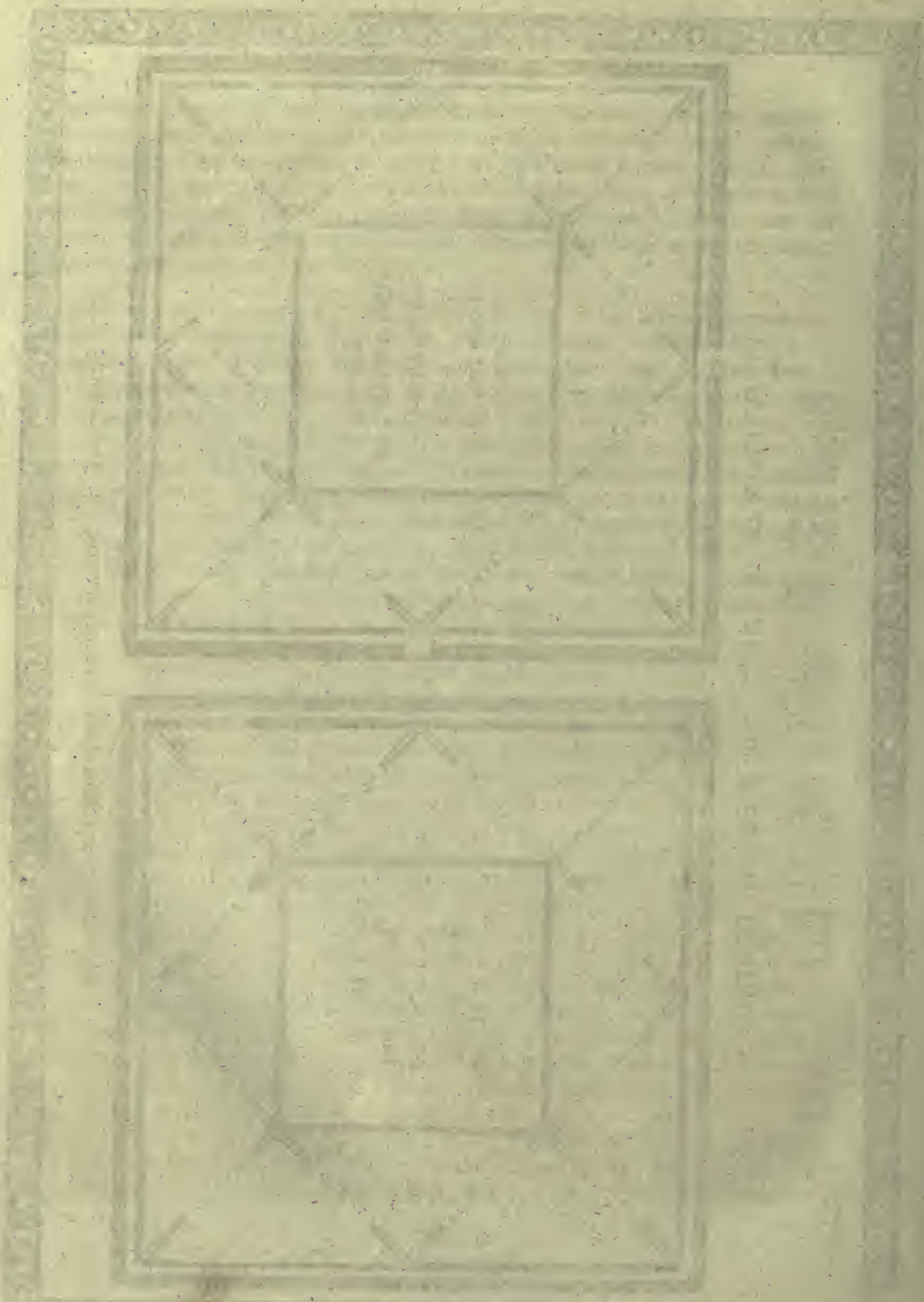
SCHEME of the SOLAR INGRESS governing the YEAR 1776.



LATITUDES of the PLANETS at the VERNAL EQUINOX.

♄	2	36	North.	♀	0	27	South.
♃	0	18	South.	☿	0	53	North.
♂	0	44	South.	☽	3	42	South.

To face page 1052.



and unanimity; which are pointed out by those three planets, agreeable to their tendency and nature, viz. Saturn, strength and durability; Jupiter, wisdom and justice; and Venus, unanimity and perseverance; and their mutual trine aspect to each other, is expressive of future perfection and harmony; so that, if we attentively contemplate the above position of the heavenly bodies, we shall find no point strained, to show their natural tendency towards the good fortune and success of the Americans; and consequently the disappointment and prejudice of the British arms and administration.

We shall now take notice of the time in which this extraordinary revolution should come to its crisis, or completely take place, as pointed out by the several significators in the figure. To do this, we must equate the distance of Mars from Saturn, they being the two principal actors in this revolution. Their distance is taken by right ascension, according to their latitude; because Mars, which is the significator of Great Britain, is within three degrees of the cusp of the fourth house.

	deg.	min.
The right ascension of Saturn is - - -	18	52
The right ascension of Mars is - - -	2	30
Subtract, and the remainder is the distance of Mars from Saturn - - - - - -	16	22

Which arch of direction must be converted into time, by adding to it the right ascension of the Sun, as taught in the Doctrine of Nativities; by which rule we are to examine how many days the Sun takes in going that space in the ecliptic; and this being an annual revolution, with the two significators in common signs, which denote weeks, we must therefore allow for each day's motion of the Sun one week: by which it will appear that the crisis or effect of the opposition of Mars and Saturn came up in fifteen weeks and two days from the time the Sun came into the first scruple of the equinoctial sign Aries; at which time to a day the Americans declared themselves independent of the British government, and became a free state.

At this time the heavenly intelligencers were posited as in the scroll presented by the hand of Fame in the annexed Plate; and from whence the following conclusions naturally follow. So many significators being posited in the fifth house, in the watery and fruitful sign Cancer, the sign or house of the Moon, with the Moon in the ascendant; and Venus, Jupiter, Sol, and Mercury, all beholding the ascendant with a trine aspect; clearly evince that the state of America shall in time have an extensive and flourishing

rifhing commerce; an advantageous and univerfal traffic to every quarter of the globe, with great fecundity and profperity amongft the people. At this period we are in fome meafure enabled to fpeak experimentally of the truth of this prefcience; though the ftars point out thefe particulars, with all other important incidents relative to the rife and progrefs of the United States, with as much certainty and precifion as by the Moon we calculate the ebbing and flowing of the fea, the times and periods of eclipfes, the courfes and effects of comets, or any other extraordinary phænomena, wherein nature, and the ordinations of God, the great and primary caufe of all things, are at the bottom.

The better to fatisfy the curious in thefe mundane revolutions, and to enable them to draw conclufions with greater exactnefs, I have fubjoined the figure of the Sun's ingrefs into the tropical fign Cancer, which took place near fourteen days before the Americans declared their independence; and, what is very remarkable, Mars, who is the fignificator of Great Britain, is difpofed of in the imum cœli by Mercury, the fignificator of the French king, who, when the Sun entered into Aries, was lord of the feventh houfe, the houfe of public enemies, of falfehood, and deceit. He likewife difpofes of Jupiter, lord of the afcendant at that time, which had co-fignification with Mars, in reprefenting the people of England. From thefe remarkable pofitions and effects, we may fairly conclude, that the Americans had not only the French nation to affift them, but had many ftrong and powerful friends in Great Britain, who would fupport the caufe and fecond the exertions of the French in eftablifhing their independence.

It is to be noted, that, in the preceding figure of the Sun's entrance into Cancer, Mars is found in conjunction of Venus; and, although Venus is a fortune, and declares England fhould not be ruined by the ftrong influence of Mercury, their difpofitor, yet fhe foftens and takes off the warlike courage and intrepid impetuofity of Mars, and inclines him more to amity and peace than to bloodfhed and flaughter. Befides, we find the Sun, who is king amongft the planets, inftead of being in conjunction of Mars, the implicative afpect of war and conqueft, is in conjunction with Jupiter, who is the natural fignificator of peace and concord; fo that the Sun's ingrefs into Cancer declares that the counfels of his Britannic majefty fhould not prove effective, nor his arms victorious; but inclined only to pufh on a defenfive war with the Americans, as the nature of their fituation and the neceffity of the times might require, though an unlimited thirft for conqueft was predominant; which exactly correfponds with the fituation of the heavenly ordinances at the time the Americans chofe to declare their defection from the mother-country.

At

Revolution of America

At this time Jupiter and Venus were in conjunction, and appeared to meet as counsel with the Sun and Mercury in the celestial Crab, in that part of the heavens appropriated to the mansions of the Moon. The Moon was then also arrived at the opposite point of that particular place in the heavens where she was posited at the time of the ingress, and disposed of by Saturn, the significator of America. Hence it will appear, that if we read the history of the American war, and examine with attention the various transactions of those who were the principal actors in the business, and compare the result with what is prenoted by the foregoing figures, according to the rules heretofore laid down to determine planetary influx, we shall find no difficulty in tracing every important event, with astonishing exactness and precision, that can in any shape relate to this department of the astral science.

I could here add a variety of other examples, in support of astral influence upon synods and states, and in promoting, as second causes under heaven, the rise and fall of empires, and the revolutions of the world. But enough has surely been said to illustrate this enquiry to the fullest extent, and to render it obvious to the meanest capacity, particularly as the nature of the planets and signs, and the houses and mansions of the heavens, continue unalterably the same in all cases, with respect to their influence and tendency; and require only to be applied to the nature of the question, nativity, or revolution, whichever it may chance to be, agreeable to the rules so amply given for that purpose; and I will be bold to say, that the utmost satisfaction will result to every sober enquirer, the more he pursues, and the deeper he contemplates, this incomparable study.

I am not, however, to expect, that all men will be converts to my opinion, or subscribe to the evidence I have so abundantly brought in defence of my doctrine. The self-willed, and the classically obstinate, are not to be moved by any species of reasoning, incompatible with their own way of thinking; and it would be the extreme of folly, after the arguments I have adduced, to attempt to remove that mist from before their eyes, which blinds their reason, and contaminates their sense. If proofs of all denominations, and the experience of every day and hour we live, are incapable of impressing the mind with the truths of elementary influx and sidereal affections, it is not all my faint ideas can furnish through the medium of my pen, that will either penetrate the heart, or operate to convince on this occasion. Others there are, who most cordially believe whatever their own eyes and their own ears can demonstrate; but who are infidels to every occult property, and to the secret

influence and effect of ſecond cauſes. Yet they know there is a ſecret power in the magnet, which they can neither ſee nor comprehend. They are ſenſible of all the phenomena and ſurpriſing properties of air, though they cannot ſee it, nor demonſtrate its particles. They admit the ebbing and flowing of the tides, and allow the moon produces the effect; yet in the ſame moment they deny her influence, and queſtion the ordinations of Providence. To contend with ſuch men would be ridiculous and abſurd, ſince it could neither ſupport arguments, nor alter facts; nor would the ſanction or applauſe of ſuch a deſcription of beings add either to the merit or reputation of the ſcience.

END of the THIRD PART.

AN

ILLUSTRATION

OF THE

CELESTIAL SCIENCE

OF

ASTROLOGY.

PART the FOURTH.

CONTAINING THE

DISTINCTION between ASTROLOGY

AND THE

WICKED PRACTICE of EXORCISM.

WITH A GENERAL DISPLAY OF

WITCHCRAFT, MAGIC, and DIVINATION,

FOUNDED UPON THE

EXISTENCE OF SPIRITS GOOD and BAD, and their AFFINITY with the Affairs of this WORLD.

By EBENEZER SIBLY, ASTRO. PHILO.

PRINTED IN THE YEAR MDCCCX.

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ILLUSTRATION

Of the CELESTIAL SCIENCE of

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PART the FOURTH.

FROM what has been premifed in the foregoing parts of this work, it will now become manifeft to every unprejudiced reader, that Aftrology and Magic, how much foever they have been confounded with each other, and confidered by the vulgar as one and the fame doctrine, are nevertheleſs two very oppofite and diftinct purfuits. The one not only fuppofes, but in truth is, an attainment of the contingencies and events of futurity, from a natural caufe implanted in the motion and influence of the fpheres, which it is at once honourable and praifeworthy to ſtudy; the other, an acquirement of particular events to come, or mifchiefs to be performed, by means of occult fpells, diabolical incantations, the agency of fpirits, or confederacy with the devil. This conftitutes what is termed Magic, Exorcifm, Witchcraft, and Divination; very aptly termed, "The Black Art," which it ſhall be the principal object of the following pages to illuftrate; as well to give the reader fome rational idea of that very ancient but mifchievous practice, as to clear the ſublime contemplation and ſtudy of the ſtars from the grofs imputations it hath on that account ſuſtained.

I have no doubt but the greater part of my readers, and perhaps the bulk of mankind at this day, totally diſbelieve the poſſibility of witchcraft, magic, or divination; becauſe, they deny the very exiſtence of ſpirits, the agency of the devil, and the appearance of ghoſts or ſpirits of deceafed men, upon which belief the practice of the black art entirely depends. But, however incredulous the wiſeſt critic may be, as to what has been related on this ſubject, certain it is, that ſuch ſpirits really do exiſt, and that confederacy and compact with them was in former times

no uncommon thing. Blackſtone ſeems to have eſtabliſhed this fact in a very ſatisfactory manner, where he ſpeaks of the laws formerly provided in this country againſt magicians and witches, and thoſe who held confederacy with ſpirits; which to diſbelieve, would not only be found to militate againſt numerous important paſſages of Scripture, but would call in queſtion the expreſs words of our Saviour himſelf, and give the lie to authors and atteſtators of the firſt reputation and character. Indeed, the force of Revelation, and the doctrine of Chriſt, depend entirely upon our opinion of the exiſtence of ſpirits; for that, being confeſſed or doubted, either affirms or denies the eternity of the ſoul.

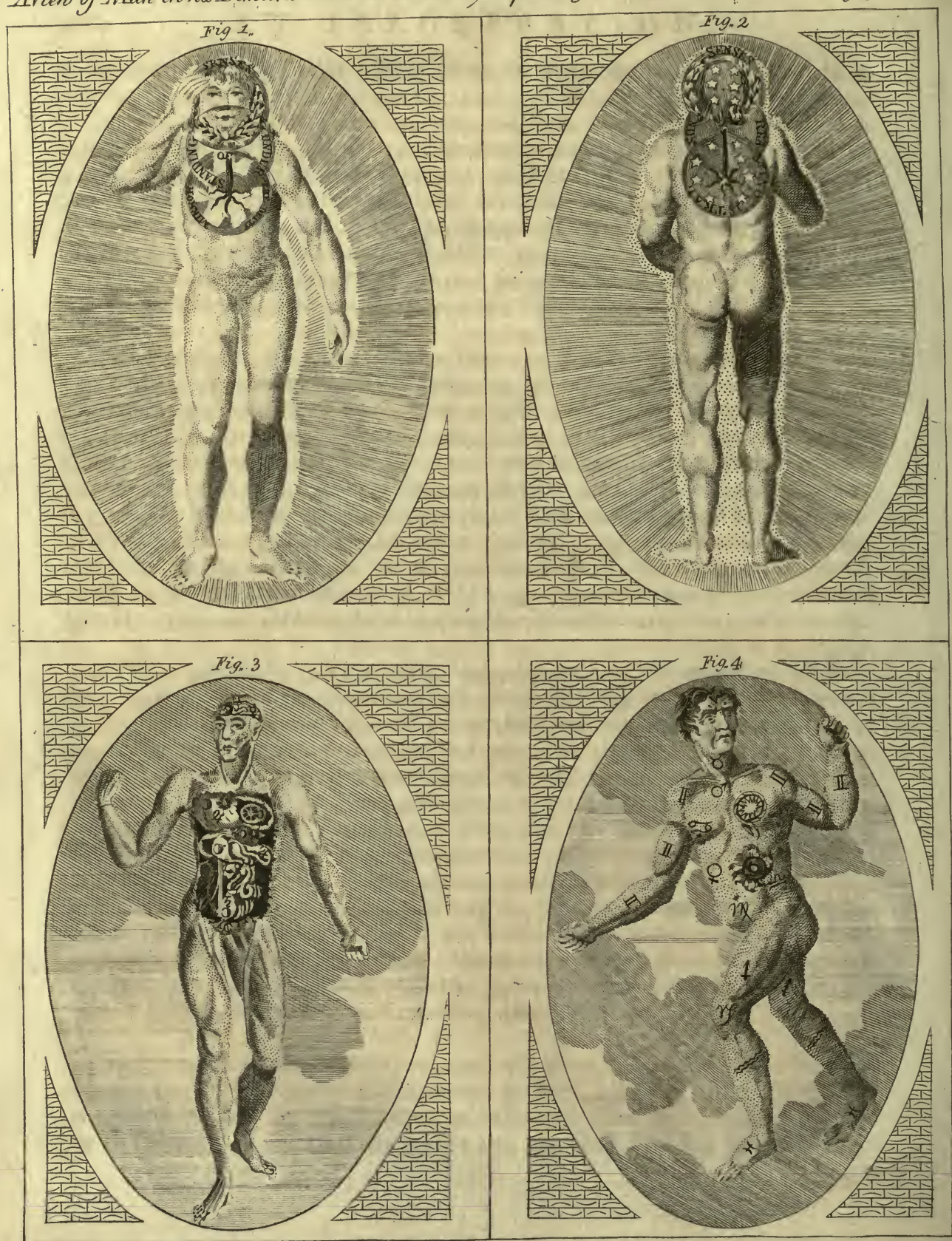
Thoſe perſons, who have taken pains to contemplate the nature and ſtructure of man, will have no difficulty to believe, from the principles of reaſon and common ſenſe, that a ſoul, eſſence, or ſpirit, abſolutely exiſts within his body, totally independent of all material functions or deſires; that flies in his face upon the commiſſion of every unjuſt or improper act, and that leads the human ideas to a ſtate of being, infinitely beyond the bounds of the terreſtrial globe, and unconſtrained by the limits of time. This applies to the eſſence, ſoul, or ſpirit, of man; whereas the body, being compounded of the elements of this world, is ſwayed, ruled, and eventually overcome, by them, in proportion as the elements operate upon one another, ſo as to produce diſeaſes, imbecility, and death.

As it is agreed by all authors, and admitted in the creed of all ſects and perſuaſions of people, that, before the fall, the ſeaſons and elements were in one unalterable ſtate of perfection and harmony; ſo the condition of man was not then under the power of the elements, but he was clothed with purity and immortality as with a garment. The external groſs elements had then no ſway; and the aſtral powers, inſtead of inflaming his deſires, contributed unto him the influences of like unto like, forming an union of delectable ideas between ſoul and body, which led to the unabated praiſe and adoration of his beneficent Creator. The pure elements were then congenial to his ſtate of immortality, and the aſtral powers were turned upon his back, while innocence and incorruptibility ſmiled on his brow. His food was not limited to palpable matter, but was combined with the pure ethereal ſpirit of the univerſe, which perfumed the air, and enriched the ſeat of paradiſe.

Such was the primeval happy ſtate of Man. But departing from his innocency, by the ſecret inſinuations infuſed into his mind by the fallen ſpirit Satan, he luſted after palpability in the fleſh, turned his face to the elements, deſerted his reaſon and his God, and fell from his ethe-

real

A View of Man in his Primeval state as invested With power by his Creator to rule & Govern gross Elements



The Lapsed State of Man when contaminated by Lucifer, & under the Dominion of Sideral & Elementary

real ſtate into all the perils of mortality and death. Having no longer all powers under his ſubjection, he became ſubject to ſidereal and elementary influx, with his underſtanding darkened, and his mental faculties abridged; which I have exhibited by the four figures in the annexed Plate. The firſt repreſents the primeval ſtate of man, with his hand lifted up to his head, denoting the ſeat of comprehenſive ſenſibility, to which the light of reaſon and ſenſe flowed from the mirror of the Deity, in whoſe image he was formed. The ſecond figure ſhows the elementary and aſtral influence in the primeval ſtate of man, as having no action whatever internally, but falling on his exterior or back parts; whilſt his face, turned to the light, received the beatific viſion of immortality and life from the gate of heaven. The third figure ſhows the internal action of the elementary and planetary influx after the fall, upon the vital parts of man, whence diſeaſes and death follow in a direct and regular courſe. For, as the action of the ſtars on man are agents, and the elements of which he is compoſed patients, the ſame as in the outward world; ſo we find, as they are ſituated in the outward world at the time of birth, either as to ſtrength or imbecility, ſo ſhall be the inward weakneſs or vigour of the vital parts of man born under them; and of ſuch ſhall be the inbred quality of the diſeaſe thus implanted in our fallen nature to bring on corruptibility and death. The fourth figure is intended to ſhow a faint reſemblance of an abandoned and more degenerated ſtate of fallen human nature, when the will and paſſions of man are given up to vice, and contaminated with the groſs or beſtial quality of deadly ſin and wickedneſs. He is led captive by an evil ſpirit, the agent of Lucifer, having his will darkened and every ſpark of light extinguiſhed, that could flow from the intellectual faculties of the ſoul, or from the colliſion of virtue and ſenſe. Such are the men deſcribed by St. Paul in his Epiſtle to the Romans, chap. i. ver. 28, 29, 30.

In this action of the ſtars upon man, it leaves the will and the ſoul totally unconſtrained; whilſt the body or corruptible part only is influenced, which allures and attracts the will; and, as obſervation and experience ſhow us, too commonly leads it captive to all the exceſſes and intemperance of the paſſions. But, as this is the utmoſt effect the force of the ſtars, or the power of the elements, is found to produce in our nature; ſo the doctrine of aſtrology goes no further than to define and explain them through all the tracks of occult ſpeculation and ſcience. Whereas the art of magic, of divination, and exorciſm, forms an alliance with the agents of the devil, luſts after compact with damned ſouls, and holds converſe with the departed ſpirits of men.

To

To illuſtrate this extraordinary practice of the ancients, I ſhall here conſider the nature of the world of ſpirits, their quality and office, and the affinity which they bear to this world, agreeable to the doctrines laid down by thoſe ancient authors, whoſe works are now rarely to be ſeen, though ſanctioned by the moſt remarkable experiments, and confirmed by the ſtrongeſt evidence that can be collected at ſo diſtant a period.

The noble and learned Swedenborg, whoſe nativity we have conſidered in the foregoing part of this work, has with great ingenuity explained the nature and ſituation of the departed ſpirits of men, after their receſs from this life. The world of ſpirits, ſays this author, is neither heaven nor hell, but a place or ſtate betwixt both, into which man immediately enters after death; and, after ſtaying there a certain time, longer or ſhorter, according to what his paſt life had been in this world, he is either received up into heaven, or caſt down into hell. It muſt be noted here, that this intermediate ſtate has nothing in it of the probationary kind; for that is all over with the life of this world; but is a ſtate of a ſeparation or reducing every one to his own proper prevailing principle, and as ſuch finally preparatory for an eternal happineſs or miſery.

In the world of ſpirits is always a very great number of them, as being the firſt ſort of all, in order to their examination and preparation; but there is no fixed time for their ſtay; for ſome are tranſlated to heaven and others conſigned to hell ſoon after their arrival; whilſt ſome continue there for weeks, and others for ſeveral years, though none more than thirty, this depending on the correſpondence or non-correſpondence between the interior and exterior of men. As ſoon as they arrive in the world of ſpirits, they are claſſed according to their ſeveral qualities, inclinations, and diſpoſitions. The evil, with ſuch infernal ſocieties as they had communication with in this world, in the ruling paſſion; and the good, with ſuch heavenly ſocieties as they had communicated with, in love, charity, and faith. But, however they are diverſely claſſed, they all meet and converſe together in that world, when they have a deſire ſo to do, who have been friends and acquaintances in this life; more eſpecially huſbands and wives, brothers and ſiſters, &c. But if they are, according to their different ways of life, of different inclinations and habits of mind, they are ſoon parted; and it may be obſerved, both concerning thoſe who finally go to heaven, and thoſe that go to hell, that, after their arrival in thoſe two different kingdoms, they no more ſee or know one another, unleſs they are of like minds and affections. The reaſon

reaſon why they meet and know one another in the world of ſpirits, and not ſo in heaven or hell, is, becauſe in the world of ſpirits they paſs through the ſame ſtate they were in in this life, and ſo from one to another; but afterwards all are fixed in one permanent ſtate reſpectively, according to the ſtate of that love which prevails in them, in which one knows another from ſimilarity of condition; for ſimilitude joins, but diſſimilitude ſeparates.

As the world of ſpirits is a middle ſtate with man, between heaven and hell, ſo it is alſo a middle place, having the hells underneath and the heavens above; all the hells are ſhut next to that world, except that ſome holes or clefts, like thoſe in rocks or caverns, are left open; and theſe ſo guarded, that none can paſs through them but by permiſſion, which is granted on particular occaſions. Heaven likewiſe appears as fenced all round, ſo that there is no paſſing to any of the heavenly ſocieties, but by a narrow way, which is likewiſe guarded. Theſe outlets and inlets are what in ſcripture are called the doors and gates of heaven and hell.

The world of ſpirits appears like a valley, between mountains and rocks, here and there ſinking and riſing; the doors and gates opening to the heavenly ſocieties are only ſeen by thoſe who are in their preparation for heaven; nor are they to be found by any others. To every ſociety in heaven there is an entrance from the world of ſpirits, after paſſing which there is a way, which as it riſes branches into ſeveral others: nor are the doors and gates of the hells viſible to any but thoſe that are going to enter therein, to whom they are then opened; at which time theſe appear like, as it were, dark and ſooty caverns, leading obliquely down to the infernal abyſs, where there are alſo more gates. Through thoſe dark and diſmal caverns exhale certain fœtid vapours, which are moſt offenſive to the good ſpirits; but which the evil ones are greedily fond of; for, as were the evils which any one took moſt delight in when in this world, ſuch is the ſtink correſponding thereto which moſt pleaſes him in the other; in which they may be aptly compared to thoſe birds or beaſts of prey, as ravens, wolves, and ſwine, which are attracted by the rank effluvia emitted from carrion and putrid carcaſſes.

There are alſo in every man two gates, the one of which opens towards hell, and to all that is evil and falſe proceeding therefrom; the other gate opens towards heaven, and to all the good and truth iſſuing thence. The infernal gate is open thoſe who are in evil, and they receive from above only ſome glimmering of heavenly light, juſt ſuffi-

cient to ſerve them to think, reaſon, and talk of heavenly things; but the gate of heaven ſtands open in thoſe who are good and in truth. There are alſo two ways leading to the rational mind in man; the ſuperior or internal, by which good and truth are communicated from the Lord; and the inferior or external way, by which evil and falſe are communicated from hell, and the rational mind is in the midſt of theſe two ways; hence it is, that as much of the heavenly light as any man receiveth into his mind, ſo far is he truly rational; and ſo much as he admits not of it, in ſuch proportion he is not rational, however he may think himſelf ſo. Theſe things here offered, ſhow the correſpondence that ſubſiſts between man and heaven and hell; for his rational mind, during the formation of it, correſponds to the world of ſpirits, things above it being in heaven, and things beneath it in hell; the former are opened, and the latter (as to all influx of evil and the falſe) are ſhut, with reſpect to thoſe who are in their preparation for heaven; but, on the other hand, the things from beneath are opened, and the things above are ſhut (as to all influx of good and truth) with reſpect to thoſe who are in their preparation for hell; conſequently the latter can only look down to the things beneath them, or to hell, and the former only to things above them, or to heaven. Now to look up is by correſpondence to look to the Lord, who is the common centre to which all heavenly things point their aſpect and tendency; but to look downwards is to turn from the Lord to the oppoſite centre of attraction, and conſequently to all things of a helliſh nature.

Theſe conſiderations are applied only to the immediate after-ſtate of the ſoul and ſpirit of man, as the conſequence of the mortality of this world. Many there are, however, who entirely diſbelieve the faculty of the ſoul, or the exiſtence of the ſpirit; but whoever rightly conſiders the matter, cannot but know, that it is not the body, or material part, but the ſoul, or ſpiritual part, that thinks within him. Now the ſoul is his ſpirit, immortal in all its properties, and receptive of what is ſpiritual, as having a ſpiritual life, which conſiſts in thinking and willing; conſequently, the whole of the rational life appertains thereto, and not to the body, though manifeſted therein: for the body is only thoughtleſs matter, and an adjunct or inſtrument to the ſpirit of man, whereby it may manifeſt its vital powers and functions in this natural world, where all things are material, and as ſuch void of life; it is indeed cuſtomary to aſcribe action, motion, and power, to the body, in the common forms of ſpeaking; but to ſuppoſe that the properties belong to the inſtrument, and not ſolely to the principle that actuates it, is erroneous and abſurd.

As

As all vital power, both of acting and thinking, appertains ſolely to the ſpirit, and in no wiſe to the body, it follows, that the ſpirit is truly and properly the man, and that without its influence and operation there is neither thought nor life from the crown of the head to the ſole of the foot: conſequently, that the ſeparation of the body from the ſpirit, which we call death, takes nothing from that which in reality conſtitutes the man. For man would not be capable of thinking and willing, unleſs there were in him a ſubſtance to ſerve as the ſubject of theſe operations; and to ſuppoſe otherwiſe would be aſcribing exiſtence to nonentity, as may appear from man's not being able to ſee without that organ which is the ſubject of viſion, or to hear without the organ of hearing; theſe ſenſes being nothing without ſuch ſubjects of their operations. Now thought is internal viſion, or the ſight of the mind, as perception is the internal hearing, and theſe without internal organized ſubſtances, as their proper ſubjects, cannot exiſt: ſo that the ſpirit of a man has equally a form, and that a human one, as alſo its ſenſory and ſenſes, when diveſted of its material body, as it had before; for all the perceptive life of the eye and the ear, and of every other ſenſe that appertains to man, is not from his material body, but from his ſpirit and the vital powers thereof, in all and ſingular the organs and parts of his body: hence it is, that ſpirits ſee, hear, and feel, as well as men, in the ſpiritual world,* though not in this natural world after their ſeparation from this mortal body. That the ſpirit had natural ſenſations in this world, was owing to its union with a natural or material body; but then alſo it had its ſpiritual ſenſes in various modes of thinking and willing.

The foregoing doctrine is here offered to convince the rational reader, that man, conſidered in himſelf, is a ſpirit, and that the corporeal part of his compoſition annexed to him in this natural and material world is in order to his relation thereto, and what he has to do therein, but is not the man himſelf, but only deſigned to be inſtrumental to the operations of his ſpirit: but, as few are capable of receiving abſtract reaſonings,

* To ſuppoſe a human ſpirit void of a human form and ſenſes, is to annihilate the very idea of ſpirit; for as every eſſence has its proper form, and every form its own eſſence, (they being neceſſary correlatives,) ſo every ſpirit has its body ſuited to the world it belongs to, according to that diſtinction laid down by the apoſtle: "There is a natural body, and there is a ſpiritual body:" and indeed, it is as rational to conclude, that a human ſpirit ſhould have a human organized body endued with ſpiritual ſenſes in a ſpiritual world, as that the ſame ſpirit ſhould be inveſted with a material organized body with natural ſenſes in this natural world. It is to be lamented, and the more for its tendency to promote infidelity, that many of the learned, ſo called, have in a manner defined and refined ſpiritual nature into nothing, by diveſting it of ſubſtantiality, to which it has a more peculiar right by far than matter; nor is the body of an angel leſs ſubſtantial in a proper ſenſe of the word than a ſolid rock, though not according to the condition of material nature. Upon the whole, the common ideas of the vulgar and illiterate come much nearer to the truth and reality of heavenly things, than the vain conceits of ſuch ſpeculating ſciolliſts.

and

and many are apt to run them into matter of doubtful disputation, by arguments drawn from fallacious appearances of sense, I choose, for confirmation of the doctrine in hand, to appeal to truths founded on expe i ence. Such as have confirmed themselves in the belief of the contrary side, are given to think, that, as the beasts have life and sensations as well as men, so they have both the same spirit and the same end; but this is a gross error, as the spirit of a beast immensely differs from that of a man, as being destitute of that sublime principle of a heavenly life, by which the latter is made receptive of the divine influx, and capable of being exalted to a participation of the divine nature; and therefore it is that man is so highly privileged above the beasts, that he can think of God, and the things pertaining to his kingdom both in heaven and earth, and be led thereby to love the Creator, and to be united to him: now that which is in the capacity of such union is not liable to perish, like that which is not. For there is in every angel and in every man an inmost and supreme degree or part; which more immediately admits the divine influx from heaven, whereby all that is within man in the inferior degrees are orderly disposed and regulated. This inmost or supreme part of the spirit or soul, may be called the Lord's entrance into angels and men, nay, his very habitation in them; and hereby it is that man is distinguished from the brute animals, which have it not, and is rendered capable of near communications with heaven in the inner man, of believing in the Deity, of loving him, and of seeing him: nay, from hence it is that man is a recipient of understanding and wisdom, and also that he is endowed with a rational life, and an heir of immortality: but how or what the Creator operates in this inmost recess or supreme part of man, exceeds the capacity of an angel to comprehend.

When the body of a man is no longer able to perform its natural functions corresponding to the thoughts and affections of his spirit, and which are derived to him from the spiritual world, then he is said to die; which comes to pass when the lungs and the heart cease their respiratory and contractile motions; not that man then suffers extinction of life, but only is separated from that corporeal part of his composition, which served him for an instrument of usefulness in this world; but he still continues a living man, and that in a proper and literal sense of the expression, inasmuch as man receives his denomination not from his body, but from his spirit, since it is the latter that thinks in him, and that thought with affection essentially constitutes the man; so that, when any man is said to die, it means no more than that he passes from one world into another; and hence it is, that by *Death* in the Scripture, according to the internal sense of the word, is signified resurrection, and continuation of life.

There

There is a very near communication and correſpondence betwixt the ſpirit and reſpiration, and the motion of the heart *(ſyſtole)*, betwixt thinking and reſpiration, and betwixt the affection of love and the heart; ſo that, when theſe two motions ceaſe in the body, a ſeparation preſently enſues; for theſe two motions, viz. that which is reſpiratory in the lungs, and that which is called the ſyſtole or contractile power of the heart, are the two bonds of union, which when broken, the ſpirit is left to itſelf, and the body, being deſtitute of life from the ſpirit, becomes cold and putrefies. That ſo intimate a communication ſubſiſts between the human ſpirit and reſpiration, and the heart, is, becauſe all the vital motions in this world depend thereon, not only in common, but alſo in every particular part of the body,

The ſpirit of a man remains ſome little time in the body after all ſigns of life diſappear, but not longer than till a total ceſſation of all power in the heart enſues, which varies according to the nature of the diſeaſe he dies of, for the motion of the heart continues long after in ſome, but not ſo in others; but, as ſoon as the total ceſſation of it happens, the reſuſcitation of man commences, and this by the ſole power of the Lord. By reſuſcitation here is meant the liberation of the ſpirit of a man from his body, and the introduction of it into the world of ſpirits, and commonly called Reſurrection. That the ſpirit of a man is not ſeparated from his body before all motion and power in the heart entirely ceaſes, is becauſe the heart correſponds to the affection of love, which is the very life of man, for it is from love that every one derives his vital heat; therefore, ſo long as this conjunction laſts, ſo long the correſpondence continues, and it is from correſpondency that the ſpirit actuates and communicates life to the body.

That the form of the ſpirit of a man is a human form, or, in other words, that the ſpirit is the true formed man, may be evinced from many articles, particularly from theſe, viz. that every angel is in a perfect human form, and alſo, that every man is a ſpirit as to his inner man; and that angels in heaven are from the human race. This alſo more evidently appears from man's being denominated man from his ſpirit, and not from his body, and becauſe the corporeal form is an adjunct to the ſpirit after its form, and not contrariwiſe, the former being but the clothing of the latter. Moreover, the ſpirit is the ſole moving power in man, acting upon and actuating every the moſt minute part of the body, inſomuch that, when any part no longer derives vital influence therefrom, it preſently dies. Now, the ruling powers, which govern the body as their ſubject, are the thought and the will; but theſe are from the ſpirit only, nay, conſtitute its very eſſence. The reaſon why we do not ſee any ſe-

parate ſpirit, nor yet that of another man whilſt in his body, in its human form, with our preſent organs of ſight, is becauſe theſe organs of viſion are material, and therefore only capable of diſcerning objects of a material nature, whereas ſpiritual things muſt be ſeen by a ſpiritual eye*; but, when the corporeal ſight is extinguiſhed by the death of the body, and the ſpirit's eye is opened, then ſpirits appear to one another in their human form, not only in the ſpiritual world, but they alſo ſee the ſpirits of thoſe who yet live here in the body.

That a human form is proper to a human ſpirit, follows from man's being created in the form of heaven, and alſo receptive of all things of a heavenly nature and order, conſequently with the faculty of receiving underſtanding and wiſdom; for, whether we expreſs it by the words, faculty of receiving underſtanding and wiſdom, or, the faculty of receiving heaven, it comes to one and the ſame thing. So that what has hitherto been ſaid on this ſubject, may be underſtood by the rational man, from his view of cauſes and their effects, of premiſes and their conſequences; but not ſo by the obſtinately irrational, and that for many aſſignable reaſons; but principally, becauſe he is averſe to all doctrines which are contrary to the falſe principles that he has adopted in the room of truths; and, he that has thus ſhut up his mind hath ſhut the gate of heaven againſt himſelf, ſo that no light from thence can illuminate his rational faculties; and yet that gate might be opened, if his will did not reſiſt. This makes it evident, that they, who are in falſe thinking from an evil principle, might be poſſeſſed of a rational underſtanding, if they were in a willing diſpoſition for it; and, that the reaſon why they are not ſo, is becauſe they love the falſe above the true, as more agreeing with the evil they have adopted, and which they chooſe to follow. It is to be obſerved, that to love and to will a thing is the ſame; for, what a man wills he loves, and what he loves he alſo wills.

When the ſpirit of a man firſt enters into the world of ſpirits, which is ſoon after his reſuſcitation, (of which mention has been made before,) he as yet retains the ſame face and voice that he had in this world, as being hitherto in his exterior ſtate, that of his interior being yet unmanifeſted; and this is his firſt ſtate after death; but ſome time after, his face becomes entirely changed, ſo as to correſpond with the particular affection or love that poſſeſſed his ſpirit when in the body; for the face of a man's ſpirit differs greatly from that of his body, the latter being

* It is to be noted here, that, when ſpirits are ſeen by any one in the body, they are not ſeen with the corporeal organs of viſion, but by the ſpirit of the beholder abſtractedly from the body, though the appearance is exactly the ſame in both caſes, as implied in thoſe words of the apoſtle, where, ſpeaking of his viſions, he ſays, "Whether in the body, or out of the body, I cannot tell."

derived

derived from his parents, but the former a correſpondent to his predominant affection, of which it is the ſignature or image, and which becomes appropriated to man in the other world, upon the manifeſtation of his interior ſtate; for the ſpirit of a man, rightly conſidered, is the ſame with his predominant affection or love, and his face is the external form of it. This change reſpecting faces, in thoſe who paſs from hence into the other world, is founded on this law, that no diſſimulation or counterfeiting is there allowed, but all muſt appear to be what they really are, and conſequently expreſs their thoughts in their words, and their affections and deſires in their looks and actions, ſo that the faces of all there repreſent their minds reſpectively. Hence it is, that, though all who knew one another in this world are alike mutually acquainted in the world of ſpirits, yet it is otherwiſe in heaven and hell.

The faces of hypocrites undergo not their proper change ſo ſoon as the faces of others, and that becauſe they have by cuſtom contracted a habit of forming their minds to a kind of imitation of good ſentiments and affections, and therefore they appear not uncomely for ſome time; but as the diſguiſe gradually wears off, and their inmoſt thoughts and affections manifeſt themſelves, they appear more ugly than others. The hypocrites here ſpoken of, are ſuch as know how to talk like angels upon divine ſubjects, and yet in their hearts exalt nature on God's throne, and diſbelieve all heavenly truths acknowledged in the Chriſtian church.

It is to be obſerved, that the human form of every man after death is beautiful in proportion to the love he had for divine truths, and a life according to the ſame, for by this ſtandard things within receive their outward manifeſtation and form, ſo that, the deeper grounded the affection for what is good, the more conformable it is to the divine order in heaven, and conſequently the more beauty the face derives from its influx. Hence it is, that the angels of the third or inmoſt heaven, whoſe love is of the third or higheſt degree, are the moſt beautiful of all the angels; whereas they whoſe love for divine things had been in a lower degree, or more external than that of the celeſtial or higheſt angels, poſſeſs an inferior degree of beauty; and the tranſlucent luſtre in their faces, as proceeding from a ſmaller degree of divine virtue within them, is comparatively dim; for, as all perfection riſes in degrees from the inward to the inmoſt, ſo the external beauty, to which it gives life and vigour, has its degrees in the ſame proportion.

When a man paſſes from this natural world into the ſpiritual, which is at the time of his death, he takes with him all that belonged to him as man,

man, and poſſeſſes every ſenſe, both external and internal, that he poſſeſſed before. Thus, for inſtance, all in heaven have their ſight, their hearing, and all their ſenſes, in far greater perfection than when in this world, and alſo their minds more abundantly replete with wiſdom: for they ſee by the light of heaven, which greatly exceeds that of this world, and they hear through the medium of a ſpiritual atmoſphere, to which that of our earth is not comparable. The comparative difference between theſe two ſenſes there and here, is as that of a bright ſky to a thick fog, or as the luſtre of the meridian ſun to the duſk of the evening. Now the light of heaven, which is the divine truth, makes manifeſt the minuteſt things to the perception of angels; and, as their external correſponds to their internal or intellectual ſight, ſo by mutual influx they co-operate in forming the high perfection of angelic perſpicuity. In like manner their ſenſe of hearing correſponds to their perception, both in the underſtanding and will; ſo that in the ſound of the voice, and in the words of the ſpeaker, they can trace the minute particulars of his affections and thoughts; in the ſound what relates to his affections, and in the words what concerns his mind or thoughts; but it is to be obſerved, that the other ſenſes of the angels are not in the ſame high degree of perfection with thoſe of ſight and hearing, and that becauſe the latter are ſubſervient inſtruments to their underſtanding and wiſdom, and not ſo the others, which, if equal in power, would leſſen their preference to intellectual delights over and above thoſe of their ſpiritual bodies, as we find to be the caſe with men in this world, who, according to their greater reliſh and indulgence as to their groſſer ſenſes, have the leſs appetite and ſenſibility with reſpect to ſpiritual things.

A few words ſhall here be ſpoken concerning the cultivation of the rational faculty in man. Genuine rationality conſiſts in truths, not in falſehoods. Now truths are of three kinds, civil, moral, and ſpiritual: civil truths relate to judicial matters, and ſuch as reſpect public government, and, in a general conſideration, juſtice and equity: moral truths have relation to the conduct of life with reſpect to ſocieties and inferior connections; in general, to ſincerity and rectitude; and in particular, to virtues of every claſs; but ſpiritual truths relate to the things of heaven, and of the church on earth; and in general to the good of love, and the truths of faith. There are three degrees of life in every man: the rational part in man is opened to the firſt degree by civil truths; to the ſecond by moral truths; and to the third by ſpiritual truths. But let it here be obſerved, that man's rational part is not opened and formed merely by his knowing ſuch truths, but by living according to them when

known,

known, that is, by loving them with a ſpiritual affection, or the affection of his ſpirit, or, in other words, by loving juſtice and equity as ſuch, ſincerity and rectitude of manners as ſuch, and good and truth as ſuch; whereas, to love them only from external regards, is loving them for the ſake of ſelf, for one's own character, honour, or profit; and therefore ſuch a love, as it terminates in ſelf, gives not a man any right to the character of rational, as ſuch a one uſes truths as a lordly maſter uſes his ſervants, viz. for his pleaſure or intereſt: and where this is the caſe, they make no part of the man, nor open ſo much as the firſt degree of life in him, but only have a place in his memory, like other ſcientifical ideas, under a material form, where they unite with the love of ſelf in mere animal nature. Hence it may appear, how man becomes truly and properly rational, viz. in the third or higheſt degree, by the ſpiritual love of good and truth, or the things of heaven, and its repreſentative the church; in the ſecond degree, by the love of ſincerity and rectitude; and in the firſt degree, by the love of juſtice and equity; which two laſt loves become ſpiritual by influx of the ſpiritual love of good and truth from the higheſt degree, by joining itſelf to the inferior loves, and forming in them its own likeneſs. There are three degrees in man correſponding to the three heavens; and, as the third or higheſt heaven does, as it were, ſanctify the two inferior heavens by the deſcending influx of its celeſtial ſuperior virtue, ſo the ſpiritual love of all that is good and true in man (correſponding to the third heaven) ſpiritualizes or ſanctifies his virtues, though of an inferior claſs; thus, to give a cup of cold water to another is a little thing; but when it is the moſt we can do, and love is in the doing of it, the act has in it the eſſence of Chriſtian charity.

There are three ſtates which man goes through after death, before he enters into heaven or hell; the firſt reſpects his exterior part; the ſecond his interior; and the third is his ſtate of final preparation. Theſe ſtates man paſſes through in the world of ſpirits; however, there are exceptions, as ſome are immediately after death taken up into heaven, or caſt into hell; of the former claſs are they who are regenerated, and ſo prepared for heaven in this world, and that in ſo high a degree as to need only the putting off all their natural impurities, in order to be carried by the angels into heaven. On the other hand, ſuch as have been internally evil, under the maſk of externally-apparent goodneſs, and ſo have filled up the meaſure of their iniquities by hypocriſy and deceit, uſing the cloak of goodneſs as a means whereby to deceive others; theſe are immediately caſt into hell. There are alſo ſome who are committed to caverns immediately after their deceaſe, and ſo ſeparated from others in the world of ſpirits, but afterwards releaſed, and remanded thither by turns; ſuch are they who, under civil pretexts, deal fraudulently with their neighbours;

bours; but the fore-mentioned are very few compared to the many claſſes of thoſe who are detained in the world of ſpirits, in order to their preparation for heaven or hell, according to the eſtabliſhed order of divine economy.

As to the firſt ſtate before-mentioned, or that which reſpects the exterior, this man enters upon immediately after death. Every one's ſpirit has belonging to it properties exterior and interior; the former are thoſe by which he governs and accommodates the corporeal functions in this world, more eſpecially the face, ſpeech, and bodily geſtures, according to his ſocial connections; the latter are proper to his will and free thoughts, which are ſeldom made manifeſt by the face, ſpeech, and outward behaviour, man being accuſtomed through education and example to counterfeit friendſhip, ſincerity, and benevolence, and to conceal his true thoughts even from his infancy. Hence it is, that ſo many learn the external practice of morality and good manners, however different they may in reality be within, and ſo, miſtaking cuſtom for principle, know not themſelves, nor enter into any examination concerning the matter.

As the life of men newly become ſpirits is ſo like to their natural life in this world, and as they are at firſt ſtrangers to their new ſtate, without knowing any thing more of heaven and hell than what they have learned from the letter of ſcripture, and their preachers; therefore, after wondering for ſome time at their being clothed with a body, and poſſeſſing every ſenſe as in this world, and alſo at their ſeeing things under the like appearance as before, they find themſelves urged by a deſire of knowing what and where heaven and hell are; upon which they are inſtructed by their friends in things relating to eternal life, and are conducted to various places, and different ſocieties, and ſome into cities, gardens, and beautiful plantations, and more particularly to ſee magnificent buildings, as ſuch external objects ſuit with the preſent external ſtate of their minds. Then they are led to inſpect thoſe interior ſentiments and ideas, which they had in this life concerning the ſtate of ſouls after death, and concerning heaven and hell, not without indignation to think of their own paſt ignorance, and alſo that of the church, in relation to theſe important ſubjects. Almoſt all in the world of ſpirits are deſirous to know whether they ſhall go to heaven or not, and the greater part judge in favour of themſelves as to this particular, eſpecially ſuch as had lived by the external rules of morality and civil obligation here; not conſidering that both good and bad do the ſame to outward appearance, as alſo do many good offices to others, and in like manner go to church, hear ſermons, and bear a part in the public worſhip; not reflecting that theſe external

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acts, and this outward form of worſhip, avail nothing in themſelves, conſidered ſeparately from the diſpoſition and principle of the worſhipper, and that it is the interior or inner man that ſtamps the character and value upon the outward work and form; but ſcarcely one in a thouſand knows what is meant by the interior, and, even after being taught it, place all in the words and bodily ſervice; and ſuch is the greater part of thoſe who at this day paſs from the Chriſtian world into the other.

The ſecond ſtate of man after death is called his interior ſtate, as he then paſſes into the more recondite things of his mind, or of his will and thoughts, whilſt the more external functions of it, as exerciſed in his firſt ſtate, are then quieſcent and dormant. Whoever carefully attends to the lives, words, and actions, of men, may ſoon find that every one has both his exterior and interior thoughts and intentions; thus, for example, the man of civil connections and manners forms his judgment of others by what he knows of them by character and converſation; and, though he ſhould find them to be far otherwiſe than men of probity and worth, yet he does not ſpeak and behave to them according to his real ſentiments of them, but with ſomething of ſeeming reſpect and civility: and this is ſtill more ſtrongly exemplified in the behaviour of perſons addicted to diſſimulation and flattery, who ſpeak and act quite contrary to what they think and mean; and alſo in hypocrites, who can talk of God, of heaven, and ſpiritual things, and alſo of their country and neighbour, as if from faith and love, when at the ſame time they have neither the one nor the other, and love none but themſelves. This evinces that there are thoughts in the ſame mind of two different complexions, the one interior, and the other exterior, and that it is common for men to ſpeak from the latter, whilſt their real ſentiments in the interior are contrary thereto; and that theſe two arrangements of thoughts are of diſtinct and ſeparate apartments in the mind, appears from the pains ſuch perſons take to prevent thoſe that are interior from flowing into the exterior to manifeſtation. Now man was ſo formed by his original creation, that both theſe were as one by correſpondence and conſent, as is the caſe now with the good, who both think and ſpeak what is good and true; whereas, in the evil the interior and the exterior are divided, for they think evil, and ſpeak good, thus inverting the order of things, whilſt the evil is innermoſt, and the good outermoſt, the former exerciſing rule over the latter, and uſing its ſervices for temporal and ſelfiſh ends, ſo that the ſeeming good which they ſay and do is corrupted and changed into evil, however the undiſcerning may be deceived by its outward appearance. On the other hand, they who are in the good principle ſtand in the divine order of God's creation, whilſt the good in their interior flows into the

exterior

exterior of their minds, and thence into their words and actions. This is the ſtate in which man was created, and thus they have communication with heaven, and have the Lord for their leader. Thus much may ſerve to ſhow, that man thinks from two diſtinct grounds, the one called the interior, the other the exterior; and, when we ſpeak here of his thinking, we include likewiſe his faculty of willing, as his thoughts are from his will, neither can they exiſt ſeparately.

After that man, now become a ſpirit, has gone through his firſt ſtate, which is that of his exterior thoughts and will, he then paſſes into his ſecond or interior ſtate, and this he enters upon inſenſibly, which reſembles that of a man of this world, who, finding himſelf at liberty from every reſtraint and diſſipation, recollects himſelf, and enters into the moſt ſecret receſſes of his ſoul. Now in this ſtate of introverſion, when he thinks freely from his inmoſt diſpoſition and affections, he is properly himſelf, or in his true life. All without exception enter into this ſtate in the other world, as proper to ſpirit, for the former is aſſumed and practiſed in accommodation to ſociety and tranſactions in this world; and therefore, though it remains with man for ſome time after death, yet it is not long continued in, as not being ſuitable to the nature of a ſpirit, for the following reaſons: firſt, becauſe a ſpirit thinks and ſpeaks from the governing principle of life without diſguiſe; nay, the ſame is the caſe of man in this world, when he enters into his inmoſt ſelf, and takes an intuitive view of his inward man, in which kind of ſurvey he ſees more in a minute than he could utter in an hour. Secondly, becauſe in his converſation and dealings in this world, he ſpeaks and acts under the reſtraint of thoſe rules which ſociety has eſtabliſhed for the maintenance of civility and decorum. Thirdly, becauſe man, when he enters into the interior receſſes of his ſpirit, exerciſes rule over his outward economy, preſcribing laws thereto, how to ſpeak and act in order to conciliate the good will and favour of others, and that by a conſtrained external behaviour. Theſe conſiderations may ſerve to ſhow, that this interior ſtate of liberty is not only the proper ſtate of the ſpirit of a man after death, but even in this life. When a ſpirit has paſſed into this ſecond or interior ſtate, it then appears outwardly what manner of man he had been in this world, as he now acts from his proper ſelf; thus, if he had been a wiſe and good man before, he now manifeſts ſtill higher degrees of rationality and wiſdom in his words and actions, as being freed from thoſe corporeal and earthly embarraſſments which had fettered and obſcured the inward operations of his mind, whereas the bad man evidences greater folly than before; for, whilſt in this world, he faſhioned his external behaviour by the rules of prudence, in order to ſave appearances; but, not being under the like reſtraints now, he gives full ſcope to his inſanity.

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All who in this world lived uprightly, and preſerved a good conſcience, walking in the fear of God, and in the love of divine truths, applying the ſame to practical uſe, ſeem to themſelves as men awaked out of ſleep, and as having paſſed from darkneſs to light, when they firſt enter upon their ſecond or interior ſtate, for they think upon the light of pure wiſdom, and they do all things from the love of goodneſs; heaven influences their thoughts and affections, and they are in communication with angels. But the condition of the evil in this ſtate is according to his particular concupiſcence. They who had been abſorbed in ſelf-love, ſo as not to attend to the good uſes of their reſpective offices and functions, but diſcharged them only with a view to their own eſtimation and honour, appear more ſtupid than others; for, in proportion to the degree of ſelf-love in any one is his diſtance from heaven, and conſequently from wiſdom: but they, who to the evil of ſelf-love had added crafty devices, and by means thereof advanced themſelves to worldly honours, aſſociate themſelves to the worſt of ſpirits, and addict themſelves to the magical arts, which are profane abuſes of the divine order, by means of which they moleſt and vex all that pay them not honour. The practiſing of inſidious wiles, and to kindle ſtrife and hatred, yield them the higheſt pleaſure; they burn with revenge, and long for nothing more than to tyranniſe over all that ſubmit not to their will; and all theſe wicked paſſions they gratify as far as their evil aſſociates give them aſſiſtance; nay, ſo far does madneſs hurry them on, as to make them wiſh to ſcale heaven, either to ſubvert the government of the holy kingdom, or to cauſe themſelves to be worſhipped for gods therein. As to thoſe who in this world aſcribed all creation to nature, and ſo in effect denied a God, and conſequently all divine truths, ſuch herd together in this ſtate, calling every one a god who excelled in ſubtlety of reaſoning, and giving him divine honour. Such in the world of ſpirits are ſeen in their conventicle worſhipping a magician, holding conferences concerning nature, and behaving more like brute-beaſts than human creatures; and among them ſome who were dignitaries in this world, and had the reputation of being learned and wiſe, and others of a different character. From this much we may gather what they are, the interior of whoſe minds is ſhut againſt divine things, as theirs is, who receive no influx from heaven through looking up to God and a life of faith.

The third ſtate of man, or of his ſpirit, after death, is the ſtate of inſtruction, which is appointed for thoſe that go to heaven, and become angels; but not for thoſe that go to hell, as ſuch are not in a capacity of inſtruction, and therefore their ſecond ſtate is their laſt, and anſwers to the third in others, as it terminates in their total change into that prevailing love which conſtitutes their proper principle, and conſequently

into a conformity to that infernal ſociety with which they have fellowſhip. When this is accompliſhed, their will and thoughts flow ſpontaneouſly from their predominant love, which, being infernal, they can only chooſe the evil and falſe, and reject all that apparent good and truth which before they had adopted, ſolely as means ſubſervient to the gratification of their ruling paſſion. On the other hand, the good ſpirits are introduced from their ſecond into their third ſtate, which is that of preparation for heaven by the means of inſtruction; for none can be qualified for heaven but through the knowledge of ſpiritual good and truth, and their oppoſites, evil and falſehood, which can only come from previous inſtruction. As to good and truth in a civil and moral ſenſe, commonly called juſtice and ſincerity, theſe may be learned from the laws of nations, and from converſation in virtuous company; but ſpiritual good and truth, as ingrafted principles in the heart, are only received by the teachings of a divine light: for though they are literally ſet forth in the ſcripture, and the doctrines of the Chriſtian churches founded thereon, yet they only gain the efficacy of a vital principle from a celeſtial influence manifeſting itſelf in a conſcientious obedience to the divine laws, as promulgated in the written word, and that in reſpect to the divine authority of them, and not from ſelfiſh and worldly motives; then a man is in the heavenly life, or in heaven, even whilſt in this world.

The way of conveying inſtruction in the other world differs from that on earth, inaſmuch as truths there are committed not to the memory, but to the life; for the memory of ſpirits is in their life's principle, and they receive and imbibe only what is conformable thereto; for ſpirits are ſo many human forms of their own affections. As the nature of ſpirits is ſuch; therefore they are continually inſpired with an affection for truth for the uſes of life; for the Lord has ſo ordered it, that every one ſhould love the uſes that accord with their particular gifts and qualities: which love is likewiſe heightened by the hope of their becoming angels; for in heaven all particular and ſingular uſes have relation to the general uſe or good of the Lord's kingdom, and may be conſidered as ſo many parts of one whole, ſo that the truths which they learn are both truths and the uſes of truths conjunctly: thus the angelical ſpirits are prepared for heaven. The affection or love of truth for the purpoſes of uſe is inſinuated into them many ways not known in this world, more particularly by various repreſentations of uſe under ſuch delightful forms as affect both their minds and ſenſes with unſpeakable pleaſure; ſo that, when any ſpirit is joined to the ſociety for which he was prepared, he then enjoys life moſt when he is in the exerciſe of its proper uſes. Hence it may appear, that not the ideal knowledge of truths, as things without us, but an implantation

plantation of them in the affections and life for the purpose of uses, is that which qualifies for the kingdom of heaven.

After that the angels are duly prepared for heaven in manner described, which comes to pass in a short time, as spiritual minds are of quick comprehension, they are then clothed in angelical garments, which, for the most part, are white, as of fine linen, and conducted to the way which leads up to heaven, and delivered to the guardian angels there; after which they are received by other angels, and introduced to different societies, where they partake of various delights: after this every one is led by the Lord's guidance to his particular proper society, and this by various ways, sometimes direct, sometimes otherwise, not known to any of the angels, but to the Lord only. Lastly, when they are come to their own society, their inmost thoughts and affections open and expand themselves; which meeting with the like returns of cordial sympathy from their fellow-angels, they are immediately known and received by them with a joyful welcome.

An equilibrium is necessary to the existence and subsistence of all things, and consists in the equality of action and re-action between two opposite powers, producing rest or equilibrium; and this according to an established law through the natural world, observed in the very atmospheres, in which the lower and denser air re-acts on the superincumbent columns; nay, even betwixt heat and cold, light and darkness, dry and moist; and the middle point is the temperature or equilibrium. The same law obtains throughout the three great kingdoms of this world, the mineral, vegetable, and animal; wherein all things proceed and are regulated according to action and re-action, or actives and passives, producing or restoring an equilibrium in nature. In the physical world, the agent and re-agent are called power and conatus; and in the spiritual world, life and will, as being living power and conatus; and here the equilibrium is called liberty. Thus there exists a spiritual equilibrium or liberty betwixt good and evil, by the action of one, and the re-action of the other; for example, in good men this equilibrium is affected by the action of the good principle, and the re-action of the evil principle; but in bad men, evil is the agent, and good is but the re-agent. That there is a spiritual equilibrium betwixt good and evil, is because every thing appertaining to the vital principle in man has relation to good or evil, and the will is the receptacle of both. There is likewise an equilibrium betwixt true and false; but this depends on the equilibrium betwixt good and evil, according to their kinds respectively. The equilibrium betwixt truth and falsehood is similar to that which is betwixt light and darkness *(umbram)*, which

which operates, according to the heat and cold therein, on the ſubjects of the vegetable kingdom; for that light and darkneſs have no ſuch operation in themſelves alone, but only through the heat in them, may appear from the ſimilarity there is betwixt the light and darkneſs in winter and in ſpring. The compariſon of truth and falſehood with light and darkneſs is from correſpondency; for truth correſponds to light, and falſehood to darkneſs, and heat to the good of love. Spiritual light alſo is the ſame with truth; and ſpiritual darkneſs is the ſame with falſehood.

There is a perpetual equilibrium betwixt heaven and hell; from the latter continually exhales and aſcends a conatus of doing evil; and from the former continually emanes and deſcends a conatus (tendency to or will) of doing good. In this equilibrium is the world of ſpirits, which is ſituated in the midſt betwixt heaven and hell; and this may appear from hence, that every man immediately after death enters into the world of ſpirits, and there continues in the ſame ſtate in which he died; is examined and proved thereby, as a touchſtone of his principles; and remains under the ſame free will, which all indicate an equilibrium; for ſuch a ſpiritual equilibrium there is in every man and ſpirit, as obſerved before. The particular kind and tendency of this liberty or free will is well known by the angels in heaven, by the communication of thoughts and affections; and it appears viſibly to the evangelical ſpirits, by the paths and ways which they chooſe to walk in, as the good ſpirits take thoſe which lead to heaven, and the evil ſpirits thoſe which lead to hell; for ſuch ways and walks have actually a viſible appearance in that world; and this is the reaſon that the word *way* or *ways* in ſcripture ſignifies thoſe truths which lead to good, and, in an oppoſite ſenſe, thoſe falſehoods which lead to evil; and hence alſo it is, that to go, walk, or journey, ſignify the progreſſions of life in the ſame ſacred writings.

That evil continually exhales and aſcends from hell, and that good continually flows and deſcends from heaven, is becauſe every one is ſurrounded by a ſpiritual ſphere, flowing or tranſpiring from his vital affections and thoughts, and conſequently the ſame from every ſociety celeſtial or infernal, and collectively from the whole heaven and the whole hell. This univerſal efflux of good from heaven originates in the Lord, and paſſes through the angels without any mixture of their property or ſelfhood; for this is ſuppreſſed in them by the Lord, who grants them to live in his own divine property; whereas the infernal ſpirits are in their property of ſelfiſh nature, or what only belongs to themſelves, which, as unbleſſed with divine communications from the ſole fountain of all good, is only evil in every one continually.

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The heavens, in the general, are diſtinguiſhed into two kingdoms; the one of which is called the celeſtial, the other the ſpiritual, kingdom. The hells likewiſe are diſtinguiſhed into two kingdoms; the one of which is oppoſite to the celeſtial, the other to the ſpiritual. That which is oppoſite to the celeſtial is in the weſt, and they who belong to it are called genii; and that which is oppoſite to the ſpiritual kingdom is in the north and ſouth, and they who belong to it are called evil ſpirits. All in the celeſtial kingdom excel in love to the Lord, and all that are in the hells oppoſite to that kingdom are under the prevailing power of ſelf-love; all that belong to the ſpiritual kingdom are diſtinguiſhed in excellence by love to their neighbour, and all that are in the hells oppoſite to this kingdom are ſlaves to the love of the world; ſo that love to the Lord and the love of ſelf are in the ſame diametrical oppoſition to each other as the love of our neighbour and the love of the world. Effectual proviſion is made by the Lord, that no power of evil, from the hells that are in oppoſition to the celeſtial kingdom, may reach the ſubjects of the ſpiritual kingdom, as the conſequence in that caſe would be the ſubverſion of the latter. Thus does the Lord keep the balance betwixt good and evil in his own hand for the preſervation of his kingdoms.

As good and evil, truth and falſehood, are of a ſpiritual nature, ſo alſo is that equilibrium in which conſiſts the power of thinking and willing the one or the other, and the liberty of chooſing or refuſing accordingly. This liberty, or freedom of the will, originates in the divine nature, but is given to every man by the Lord for a property of his life, nor does he ever take it back again. This good gift to man is to the end that he may be regenerated and ſaved, for without free will there is no ſalvation for him; but that he actually poſſeſſes it, he may know from the operations of his own mind, and what paſſes inwardly in his ſpirit, he being able to think and chooſe either good or evil, whatever reſtraints he may be under from uttering or acting the latter part in reſpect to laws divine or human. Now this inward experience evinces, beyond a thouſand arguments, that liberty belongs to man, as his ſpirit is his proper ſelf, and it is that which freely thinks, wills, and chooſes; conſequently, liberty is to be eſtimated according to the inner man, and not from what he may be outwardly through fear, human reſpects, or other external reſtraints.

That man would not be capable of being reformed or regenerated without free will, is becauſe he is by the original conſtitution of his nature born to evils of every kind, which muſt be removed in order to his ſalvation; and that can only be by his knowing, owning, renouncing, and abhorring, them. To this end, he muſt be inſtructed in the nature of

 good;

good; for it is by good only that he can ſee the evil, but by evil he cannot ſee the good: accordingly, he muſt be early educated in the knowledge of ſpiritual truths, by teaching, by reading the ſcriptures, and by the preaching of the word, that ſo he may attain to the right underſtanding of what is good; as he is likewiſe to cultivate his mind with the knowledge of moral and civil truths from his intercourſe with ſociety in the different relations of life; all which imply the uſe and exerciſe of freedom. Another thing to be conſidered is, that nothing becomes appropriated to man, or can be called his own, that is not received into the affectionate part; other things he may apprehend or form an ideal knowledge of, but what enters not his will or love, which is the ſame thing, (for what a man wills he loves,) that makes no part of him, nor abides with him. Now, man being naturally prone to evil, he could not receive its contrary, the good, into his will or love, ſo as to become appropriated to him, unleſs he were endowed with liberty or freedom of will, ſeeing that the good is oppoſite to the evil of his nature.

As man is poſſeſſed of liberty or free will, in order to be capable of regeneration, therefore he can have communication in ſpirit with heaven or with hell; for evil ſpirits from the one, and angels from the other, are preſent with him; by the former he poſſeſſes his own evil; by the latter he is in the principle of good from the Lord; and herein ſtands his equilibrium or liberty. Not that this conjunction of man with heaven or hell is an immediate conjunction, but mediate only, and that through the ſpirits that belong to the world of ſpirits; for theſe are the ſpirits that attend on man, and not any immediately from heaven or hell. By the evil ſpirits belonging to the world of ſpirits, man joins himſelf to hell; and by the good ſpirits of the ſame world he has communication with heaven; for the world of ſpirits is intermediate between heaven and hell, and conſtitutes the true equilibrium. Let it be obſerved, as touching thoſe ſpirits that are appointed to be man's aſſociates here, that a whole ſociety may hold communication with another ſociety, and alſo with any individual wherefoever, by means of an emiſſary ſpirit, which ſpirit is called, *The ſubject of many*. The caſe is ſimilar with reſpect to man's communication with the ſocieties in heaven and in hell, by the intervention of his aſſociate ſpirit from the world of ſpirits. The good ſpirits belonging to the world of ſpirits, being in their final preparation for the angelical ſtate, are called angelical ſpirits; and, as they have immediate communication with the heavenly angels, ſo has man, through them, a mediate communication with the ſame. And the bad ſpirits *vice verſa*. Thus all communications, between man and the higheſt and loweſt in heaven and hell, are conducted through the mediums adapted to his nature and ſtates reſpectively.

What

What has been delivered concerning heaven, the world of ſpirits, and hell, will appear obſcure to thoſe who have no reliſh for ſpiritual truths, but clear to ſuch as take delight therein, more eſpecially to all who are in the love of truth for its own ſake. What we love, we readily receive and underſtand; and, where truth is the object of our affections, it recommends itſelf to the mind by the evidence it brings with it; for truth is the light, by which all things are known and diſtinguiſhed.

Such is the opinion of Baron Emanuel Swedenborg, with reſpect to the ſpirits and departed ſouls of men. But the *Magi*, or wiſe men of the Eaſt, have defined ſpirits, good and bad, of a great variety of kinds and orders, whereof ſome are ſuited to the purpoſes of witchcraft and exorciſm, and others not. The form and nature of ſpirits, ſay they, are to be conſidered according to the ſource to which each *caterva* doth belong; for ſome, being altogether of a divine and celeſtial nature, are not ſubject to the abominable conjurations and enchantments of vicious men; whilſt others, of a diabolical and infernal nature, are not only ready upon all occaſions to become ſubſervient to exorciſts and magicians, but are ever watching opportunities of exciting evil affections in the mind, and of ſtirring up the wickedly-inclined to the commiſſion of every ſpecies of iniquity and vice. As to the ſhapes and various likeneſſes of theſe wicked ſpirits or devils, it is generally believed, that, according to their different capacities in wickedneſs, ſo their ſhapes are anſwerable after a magical manner, reſembling ſpiritually ſome horrid and ugly monſters, as their conſpiracies againſt the power of God were high and monſtrous when they fell from heaven. For the condition of ſome of them is nothing but continual horror and deſpair, whilſt others triumph in fiery might and pomp, attempting to pluck the Almighty from his throne; but the quality of heaven is ſhut from them, and they can never reach it, which acts upon them as an eternal ſource of torment and miſery. But that they are *materially* vexed and ſcorched in flames of fire, is only a figurative idea, adapted to our external ſenſe, and by no means to be literally underſtood; for their ſubſtance is ſpiritual, and their eſſence too ſubtile for any external torment. Their miſery is unqueſtionably great and infinite; but not through the effect of outward flames; for their bodies are capable of piercing through wood and iron, ſtone and all terreſtial things. Neither is all the fire or fuel of this world able to torment them; for in a moment they can pierce it through and through. The endleſs ſource of their miſery is in themſelves, and ſtands continually before them, ſo that they can never enjoy any reſt, being abſent from the preſence of God; which torment is greater to them than all the tortures of this world combined together.

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The wicked ſouls that are departed this life, are alſo capable of appearing again, and of anſwering the conjurations and magical queſtions of exorciſts, becauſe the quality of their minds, and the bent of their inclinations, being ſimilar to thoſe of the fallen angels or devils, it cannot be conceived that their torment and purſuits hereafter are much different: for the Scripture ſaith, *that every one is rewarded according to his works*; and, *that which a man ſows, that he ſhall reap.* Hence it follows, that, as the damned ſpirits of departed men, while they lived on earth, heaped up vanity, and loaded their ſouls with iniquity and vice; ſo, when they enter the next world, the ſame abominations which here they committed ſerve them to ruminate and feed upon, and, the greater theſe offences have been, the greater is the torment ariſing from them every moment. But very contrary to this is the ſtate of the righteous ſouls departed, who are entered into eternal reſt; and of the different degrees and orders of the angelic hoſt, which appertain to heaven, and have places in the manſions of the bleſſed. Nor is it poſſible for any one, how expert ſoever in magical experiments, to compel theſe bleſſed ſpirits, of any degree, order, or quality, of creation, to be exorciſed, or called up, or made appear, *at the will of the magician*, by any forms of convocation or communication, or by the power of magical rites and ceremonies of any claſs or deſcription whatſoever. It may indeed be believed, and it is by moſt authors admitted, that infinite numbers of the angelic hoſt are employed for the glory of God, in watching over and protecting the purſuits of good men; but they are not ſubject to ſpells or conjurations of any kind ſet on foot by the impious profeſſors of the Black Art.

Of a different opinion, however, are ſome of thoſe who attempt to juſtify the magic art under ſanction of the holy ſcriptures, and for this purpoſe inſtance the ſupplication of Saul to the witch of Endor. This paſſage undoubtedly ſerves to ſhow, how greatly the practice of exorciſm reigned amongſt the Jews, and proves the poſſibility of raiſing up ſpirits in thoſe ancient times; but that the exorciſt never meant to bring up the ſpirit or ghoſt of Samuel, but that of an evil dæmon to repreſent him, is apparent from her exclamations to Saul, when ſhe accuſes him of having deceived her; and is a convincing proof, that this particular inſtance, of the ſimilitude of a bleſſed ſpirit being called up by a profeſſor of ſpells and incantations, was owing to the immediate permiſſion of the Deity, for the purpoſes of forwarding the Jewiſh diſpenſation, and manifeſting his peculiar regard to the perſon of David, through whoſe loins the Meſſiah was to come.

Such ſpirits as are termed *aſtral ſpirits*, which belong to this outward world, and are compounded of the elemental quality, having their ſource

ſource from the ſtars, and being ſubject to a beginning and ending, may be ſolicited and brought into league with magicians and witches; and can alſo inform them of many wonderful and occult properties in nature, and of many important concerns relating to the ſtate and affairs of men in this terreſtrial world. This deſcription of ſpirits is ſaid to occupy various places of the earth; as woods, mountains, waters, air, fiery flames, clouds, ſtars, mines, ſea-ſhores, ancient buildings and ruins, and places of the ſlain. They are capable of hunger, grief, paſſion, and vexation, being in ſome meaſure temporal, and compounded of the moſt ſpiritual part of the elements, into which they are eventually reſolved, as ice into water; and have been more or leſs celebrated by hiſtorians and poets in all ages of the world.

There are likewiſe another ſpecies, called *Igneous* or *Fiery* Spirits, that inhabit the burning mountains of *Hecla*, *Veſuvius*, *Ætna*, *Poconzi*, &c. which ſome authors have affirmed to be *infernal* Spirits, and damned ſouls, who for a term of years, are confined to theſe burning mountains for their iniquities. But the moſt received opinion is, that they are of a middle vegetative nature, and periſhable, which, at the diſſolution of the *media natura*, ſhall be again reduced into their primary æther. And from natural cauſes it may be eaſily demonſtrated, that there is great correſpondence betwixt ſuch ſubſtances and the element of fire, by reaſon of the internal flagrat and central life proceeding from the quinteſſence of one only element, which upholds them in motion, life, and nouriſhment; as every natural and ſupernatural being is upheld and maintained out of the ſelf-ſame root from whence it had its original. So the angels feed upon the celeſtial manna; the devils upon the fruits of hell, which is natural to the *propenſity* of their appetites; the aſtral ſpirits upon the ſource of the ſtars, and the gas of the air; upon a principle that every thing is nouriſhed by its mother, as infants at the breaſt, or chickens from the egg, &c. The proper nouriſhment of fiery ſpirits, however, is radical heat, and the influence of the airy region; nor is it to be wondered at that they are ſo much delighted with the fiery quality, in regard of their affinity and near approach to the eſſence and quality of infernal ſpirits or devils, whoſe ſtate and being is altogether damnable and deplorable; for although they have not the ability of attaining either the heavenly or infernal quality, by reaſon that they are utterly void of the innermoſt centre, and may be rather termed monſters than rational animals, yet, becauſe they are compounded of the outermoſt principle, ſuch is their innate affinity and unity with the dark world or infernal kingdom, that they often become the devil's agents, to propagate his works upon the face of the earth. Thus by the inſtigation of infernal ſpirits, and

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their own prompitude, they often terrify men with nocturnal visions; provoke melancholy people to suicide; tempt drunkards and incendiaries to set houses on fire, to burn those who are in them, and allure careless servants and others to sound and incautious sleep, that such unlucky accidents might happen; besides innumerable other ways they have of executing the devices of iniquitous spirits through malicious instigations, or secret stratagems, projected for the overthrow and destruction of mortal men; especially when the work to be effected by the devil is too hard for his subtle and spiritual nature to effect, because the same belongs to the outward source or principle to which these dubious spirits more immediately belong. For, being compounded of the fiery element, they are most officious in this kind of service, being such as the antecedent matter hath sufficiently demonstrated; but according to their different ranks and orders some of them are much more inveterate and malicious in their agency than the rest. These, as well as every other kind of astral spirits, are more or less obsequious to the kingdom of darkness; and the devil, it seems, can effect little or nothing without their assistance in this outward or elementary world, upon the passions of mankind; because their bodies are too crude for the direct conveyance of their influence, either in dreams, charms, visions, raptures, or other soft and alluring means. These fiery spirits are likewise apt for conjuration, and are always ready at the call of the magician, for the execution of any cruel or diabolical purpose.

Distinct from fiery spirits, are a species which properly belong to the metallic kingdom, abiding in mountains, caves, dens, deeps, hiatas or chasms of the earth, hovering over hidden gold, tombs, vaults, and sepultures of the dead. These spirits are termed by the ancient philosophers "*protectors of hidden treasure*," from a principle or quality in their nature, whence they exceedingly delight in mines of gold, silver, and places of hidden treasure; but are violently inimical to man, and envy his benefit or accommodation in the discovery thereof; ever haunting those places where money is concealed, and retaining malevolent and poisonous influences to blast the lives and limbs of those who attempt to make such discoveries; and therefore extremely dangerous for magicians to exorcise or call them up. It is recorded in several of the ancient British authors, that *Peters*, the celebrated magician of Devonshire, together with his associates, having exorcised one of these malicious spirits to conduct them to a subterranean vault, where a considerable quantity of treasure was known to be hid, they had no sooner quitted the magic circle, than they were instantaneously crushed into atoms, as it were in the twinkling of an eye. And in this particular we have too many fatal examples

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upon record, of the ſudden deſtruction of thoſe who by magical ſpells had called up this deſcription of ſpirits, for the purpoſe of diſcovering hidden gold; which examples ſeem to prove, that theſe ſpirits have more affinity with the *infernal* than with the *aſtral* hierarchy; and that they are the diabolical agents of *Mammon*, bringing about all the evils of this world, which ſpring from an inſatiable luſt after gold; whence the ſaying in ſcripture, that "*we cannot ſerve God and Mammon*," and that "*'tis eaſier for a camel to paſs through the eye of a needle, than for a rich man to enter into the kingdom of heaven*;" hyperbolically ſpoken, in reference to the innumerable ſins and wickedneſſes committed by mankind, for the ſake of temporary wealth and riches! Hence too a reaſon offers, why, of all other ſubordinate ſpirits, theſe are the moſt pernicious to mortal men. The nature of them is ſo violent, that, in the hiſtories of the gold and ſilver mines abroad, it is recorded that whole companies of labourers have been deſtroyed by them at once; and that their delight is in tormenting, killing, and cruſhing to death, thoſe who moſt greedily luſt after and ſeek for ſuch treaſures. The richeſt and largeſt ſilver-mine in Germany was haunted by one of theſe ſpirits, who ſometimes uſed to appear in the ſhape of a he-goat, with golden horns, puſhing down the workmen with uncommon violence; and at others in the ſhape of a horſe, breathing fiery flames and peſtilential vapours at his noſtrils, till by continual deſtruction, fear, and alarm, they were obliged to deſiſt from working that mine any longer; and it continues ſhut to this day.

Thus far we have conſidered ſpirits *ſubordinate*, or ſuch as properly belong to the elementary or outward world. We will now take a view of the infernal ſpirits or devils, and damned ſouls; which are to be claſſed according to their reſpective ranks and orders, exactly correſpondent or appoſite to the choirs and hierarchies of the angels, or bleſſed ſpirits in heaven.

The origin of devils and infernal ſpirits, as ſcripture revelation hath confirmed and eſtabliſhed, proceeded from conſpiracy and rebellion in heaven, under the arch-fiend *Lucifer*, who was originally of the higheſt order of the angelic hoſt; becauſe it is written of him, "*In Cherubim extentus protegeus, poſui te monte ſancto Dei*;"—Extended upon a Cherubim and protecting, I have put thee in the holy mountain of God. And further, becauſe it is alſo written, "*Quomodo enim mane oriebaris, Lucifer*;"—For then didſt thou riſe in the morning, O Lucifer. Various are the opinions as to the expreſs occaſion of his fall. Some ſay, it was for ſpeaking theſe words: "*Ponem ſedem meam in aquilone, ſimilis ero altiſſimo*";

altissimo;"—I will put my seat in the North, and I will be like the Most High. Others affirm, that it proceeded from his *utterly refusing felicity, and holding the blessings of heaven in derision.* Some again, *because he asserted that all his strength proceeded from himself, and not from God.* Others, *because he attempted to effect that by himself and his own strength, which was alone the proper gift of God.* Other opinions say, *That his condemnation proceeded from his challenging the place of the Messiah*; whilst others insist, that it was because he *impiously challenged the omnipotency of God, with whom he claimed equal power.* But the Christian church in all countries agree, that it was for all these crimes put together, and many more; exclusive of his drawing aside the allegiance of other angels, and suborning the whole of his own legion in conspiracy, to attempt to pluck the Almighty from his Throne; whereupon a dreadful conflict ensued between Michael the archangel, with the heavenly host on one side, and Lucifer and his rebellious tribes on the other, which ended in their total extermination from the mansions and light of heaven, to suffer eternal torment in the dark abodes of the infernal regions.

Here began the kingdom of darkness, and the devil's enmity to mortal man; who being created of a nature inferior to the angels, but, by a state of probation, capable of arriving to the same degree of excellence, and of filling up the vacancy in heaven occasioned by the fall of Lucifer and his legions, it excited his envy still the more, and laid the ground of that ceaseless warfare, which, from the fall of Adam to the present hour, hath existed between the king of darkness, and the souls of men. And, though this conflict is not conducted by outward and visible means, yet it is effected by secret snares and ambuscades, which take us at unawares, and when we are most off our guard. For the Devil, while we feed, allures us to sin by gluttony; he thrusteth lust into our generation, and sloth into our exercise; into our conversation, envy; into our traffic, avarice; into our correction, wrath; into our government, pride; he putteth into our hearts evil cogitations; and into our mouths, lies. When we awake, he moveth us to evil works; when we sleep, to evil and filthy dreams; he provokes the jocund to lasciviousness, and the sad to despair; whence spring the various evils with which frail human nature is surrounded; and which nothing, but a full confidence in heaven, and the gospel dispensation, can alleviate or remove.

But as to the locality or circumscription of the kingdom of darkness, it is far otherwise to be considered than the common and vulgar idea of it, which esteems the infernal habitation as a distinct chasm or gulph in a certain place, either above, under, or in the centre of, the earth, where innu-

innumerable devils and wicked ſouls inhabit, and are perpetually ſcorched and tormented with *material* flames of fire. This is the opinion which the vulgar are naturally addicted and prone to believe. But, if we rightly conſider the kingdoms of heaven and hell, in reſpect of each other, we muſt look upon the ſimilitude of *light* and *darkneſs*, in this outward world, which is not circumſcribed, nor ſeparate, as to locality, from one another; for, when the Sun riſes, the darkneſs of the night diſappears; not that it removes itſelf to ſome other place or country, but the brightneſs of the light overpowers and ſwallows it up, ſo that, though it diſappears, yet it is as abſolutely there as the light itſelf. The ſame ſimilitude is alſo to be conſidered in the deſcription of the habitations of good evil beings, that are really in one another, yet not comprehended of one another; neither indeed can they be, for the evil ſpirits, though they ſhould remove ten thouſand miles, yet are they in the ſame quality and ſource, never able to find out or diſcover where the kingdom of heaven is, though it be really through and through with the dark kingdom; but in another oppoſite quality, which ſeparates and makes them eternal ſtrangers to each other. A ſimilitude hereof we have in the faculties of human life, conſidered with reſpect to the endowments of the ſoul in the juſt, and in the wicked; for to be good, pure, and holy, is really preſent as a quality in *potentia* with the depraved ſoul, although at that inſtant the ſoul be clothed with abomination, ſo that the eye which ſhould behold God, or goodneſs, is put out. Yet, if the ſoul would but come out of itſelf, and enter into another ſource, or principle, it might come to ſee the kingdom of heaven within itſelf, according to the Scripture and Moſes, "*the word is nigh thee, in thy heart, and in thy mouth.*"

True it is, that the devils, or fallen angels, cannot all alike manifeſt themſelves in this aſtral world; becauſe the nature of ſome of them approaches nearer to the external quality than others; ſo that, although *properly* the very innermoſt and outermoſt darkneſs be their proximate abode, yet they frequently flouriſh, live, move, and germinate, in the airy region. But, according to the fiery nature, it is very difficult for them to appear in this outward world, becauſe there is a whole principle or gulf betwixt them, namely, they are ſhut up in another quality or exiſtence, ſo that they can with greater difficulty find out the being of this world, or come with full preſence unto it, than we can remove into the kingdom of heaven or hell with our intellectual man. For, if it were otherwiſe, and the devils had power to appear unto mortals as they liſt, how many towns, cities, &c. would be deſtroyed, and burnt to the ground! how many infants would be pluckt away in their innocency, and unoffending creatures be deſtroyed by their malicious power? Indeed

few or none would eſcape with their lives, or poſſeſſions, or ſound minds; whereas now all theſe enjoyments are free amongſt mankind; which proves, that it is extremely hard for infernal ſpirits to appear in the third principle of this world; and as difficult as for a man to live under water, or fiſhes on the ſhore. Yet we muſt grant, that, when the imaginations and earneſt deſires of the wicked have ſtirred up the centre of hell within themſelves, then the devil hath acceſs to this world in their deſires, and continues here to vex and torment them, ſo long as the ſtrength of thoſe deſires remain, which was the firſt attractive cauſe.

The cauſe of the paucity of appearances of evil ſpirits in theſe days, is the fulneſs of time, and the brightneſs of Chriſtianity, diſpelling the miſts of hereſy and idolatry, as the Sun doth the fogs, which vaniſh on its appearance; not by any violence or compulſion, but from a cauſe implanted in the nature of things and their oppoſites. Even ſo the kingdom of light, as it overſpreads the ſoul in power and dominion, cloſes up the centre of darkneſs, and ſcatters the influences of the devil before it, who becomes as it were entirely *paſſive* as to the works and will of man. In the time of the law, when the wrath and jealouſy of the Father had the dominion in the kingdom of nature, infernal ſpirits had more eaſy acceſs to mankind than they now have; for, before the incarnation of Chriſt, the anger of God was unappeaſed, and had more dominion over the ſoul of man, which was then at greater diſtance from the divine goodneſs; conſequently the devils could with more facility ſpring up in the element of wrath, and manifeſt themſelves in this outward principle; becauſe the very idea and baſis of hell is founded on the wrath of God, which is the only channel by which the devil is conveyed into this world. So, when the miracles of Chriſt began to manifeſt themſelves in the world, the multiplicity of diabolical appearances, and poſſeſſed with the devil, began inſenſibly to decay and vaniſh. It is true, that the greateſt inſtances known of the temptations and power of Satan, were exerciſed in that ſpace of time betwixt the incarnation and crucifixion of our Saviour; yet it is as certain, that the devil knew he had but a ſhort time longer to uphold his kingdom here, and therefore he employed all his ſtrength and forces to torment thoſe captive and miſerable ſouls to whom Chriſt came to preach deliverance. But, after the partition-wall was broken down, and the vail of Moſes, and the wrath of God, were removed, there was a ſenſible and viſible decay of Satan's power in the world; ſo that, though it be poſſible, even in theſe days, by a renunciation of the ſalvation of Chriſt, and by becoming a diſciple of the devil, to hold correſpondence with, or to be wholly poſſeſſed by, him; yet theſe things happen ſo rarely, and

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require ſo depraved a ſtate of mind and conduct, that, whenever they are pretended ſo to be, there is great room to doubt the truth of ſuch aſſertions, though *apparently* well authenticated.

But, notwithſtanding that the coming of Chriſt has thus curtailed the power of the devil over all Chriſtian countries, yet ſuch nations as have never embraced the Chriſtian faith, but purſue the ancient ſuperſtition and idolatry, are ſtill deluded and bewitched by him, becauſe, the centre of truth and light never having been awakened in them, the power of Satan eaſily prevails to ſeduce them to worſhip things viſible, inſtead of the true God: for, where moſt darkneſs and ſuperſtition is found, whether in religion or perſonal underſtanding, there his power is always moſt predominant. Thus it is now with the miſerable inhabitants of the greateſt part of Aſia, and the uncultivated and ferocious parts of Africa and America; yet we have hopes that the goodneſs of Providence, in his own fit and appointed ſeaſon, will, through ſome favourable channel, communicate the light of the Goſpel to thoſe miſerable beings, whereby the ſhocking idea of feeding on human fleſh, of devoting one another to deſtruction and ſlavery, and of purſuing the inſinuations and works of the devil, may be totally aboliſhed, and every part of the habitable globe be united in the acknowledgment of one God, of one Saviour, and of one liberal, candid, and impartial, Chriſtian perſuaſion.

As to the different ſhapes and forms of the devils, it is ſuggeſted by Scripture, and admitted by all writers upon the ſubject, that they were anſwerable in monſtroſity and hideouſneſs to the ſuperior rank they held in heaven, and to the enormity of the offence which was the cauſe of their fall. Thus, in Revelation, Lucifer, as the leader and prime apoſtate, is termed the *great dragon*, and king of the devils. And hence it is conceived, that thoſe who belonged to the ſupreme hierarchies in heaven, and were the foremoſt to rebel, were, immediately on their expulſion from the realms of bliſs, transformed from angels of ſplendour and glory, to devils in the ſhape of dragons, crocodiles, ſerpents, tigers, and the like; ſo that the moſt perverſe and potent among the devils poſſeſs the moſt ugly and frightful of the beſtial ſhapes, but a thouſand times more terrific and frightful than can poſſibly be conceived from the moſt ferocious of thoſe animals. In this conſideration, however, there is a material diſtinction to be made between the apoſtate angels and the damned ſouls, which have deſerted God in this world, and become inhabitants of the infernal regions in the other. For the moſt part, theſe unhappy creatures retain the human ſhape, but with aſpects diſmal and melancholy, and expreſſive of the unſpeakable torments they are doomed to ſuffer; for

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in themſelves they reſt not, neither are they capable of the ſhortneſs or duration of time, nor of the alternate courſes of day and night. The ſins and wickedneſs they committed in this life is the ſource of their continual torment, which gnaws and corrodes them, riſing and boiling up continually in their minds, without reſt or intermiſſion. All the refrigeration they have, is by intercourſe with the devils, when the height of wickedneſs ſtirs them up to blaſphemies againſt God, and towering up above heaven and omnipotence in their adulterated and deluded imaginations, which, figuratively ſpeaking, ſerves as ſport and paſtime amongſt one another, but of a ſhort and certain duration. Not that this is of the ſmalleſt advantage, or the leaſt mitigation of their torments; for pain diſcontinued returns the greater; neither would vexation be vexation, if it had no reſpite nor forbearance that the contrary might be alſo manifeſt, *nam contraria juxta ſe poſita majus eluceſcunt*. Yet is their torment exceedingly different; ſo that the ſuffering of one in reſpect to that of another is but a mere dream or phantaſy.—I mean, amongſt the damned ſouls, and not the devils; for the pain and torment of the devils is greater than the greateſt of the loſt ſouls by many million degrees, according to the courſe of nature and reaſon; for that which falls higheſt ſuffers moſt, and *optima corrupta fiunt peſſima.*

But wonderful and manifeſt are the torments which loſt ſouls endure, according to the various luſts and licentiouſneſs they indulged in whilſt they lived upon earth, or died in without expiation or repentance. The cruel murderers, who died in the boiling ſource of blood and envy, ſuffer the greateſt torment, becauſe they are continually murdering in their imaginations, and ſeeking, like dreaming men, to effect what the want of the correſpondent organ will not permit them to do. For, according to ſcripture, and the wiſeſt authors upon this ſubject, the principal torment and miſery of damned ſouls proceeds from their continually wiſhing and willing; whence they generate ideas and repreſentations, founded in impoſſibility, which is the ſource of their continual aggravation, diſappointment, and miſery. By the ſame reaſoning, thoſe who died in luſt and gluttony, laſciviouſneſs and inebriety, are overwhelmed with correſpondent torments, though much inferior to the firſt. They are continually imagining their former pleaſures in the *magia* as in a dream, which, when they awake, torments them cruelly; as with us, when we awake from a frightful dream, and find it is only a dream, our pleaſure is more ſuſceptible—whereas, with them, the caſe is reverſed; for, as their time is ſpent in eternal torment, ſo their dreams of bliſs, when they awake, or become more ſenſible to their miſery, but aggravates their misfortunes, and gives freſh poignancy to the torments they endure.

endure. Such ſouls, in whom the boiling ſource of anger and revenge hath had a dwelling or receptacle here, if they depart this life in their ſins, do likewiſe endure a moſt dreadful kind of torment, which ariſes continually as a biting worm and hungry fire, to double and accumulate an exceſs of deſpair upon them. Thoſe alſo who reigned in pride and oſtentation upon earth, treading under foot the meek and humble in heart, are tortured with the utmoſt reverſe of their deſires, which are ever uppermoſt in their infatuated imaginations. They are ever ſeeking to pull the Almighty from his throne, and towering up in the pride of their hearts, hoping to gain the kingdom of heaven to inſult and boaſt in. But the quality of the beatific ſource is utterly occult and eſtranged from them, ſo that they can never find, taſte, hear, nor ſee, it, though it be wrapt round and round with their own peculiar ſource and principle. This adds eternally to their miſery, and riſes upon their ſenſes with horrible pangs and bitter gnawings, like the irkſome and vexatious pains and aches of man's body, only a thouſand times more acute and inſupportable. The nature alſo of their habitation is ſuch, that their puniſhment is exceedingly aggravated that way; becauſe the extremity of the four elements is there converted into a whole principle of wrath and torment. The exceſs of cold and heat, drought and moiſture, are alternately raging amongſt them by intercourſe; nor is there any light or luſtre within their courts, but that which is emitted from their fiery eyes, or flaming noſtrils, as a deadly glance or glimmering, which ſerves only to render the momentary ſight of their miſerable habitation ten times more diſguſting and intolerable. And as every kind of being feeds upon ſomething proper to his own nature or element, whether it be plant, animal, or metallic production, ſo the devils are neither deſtitute of meat nor drink, according to their own kingdom and quality, having fruits ſpringing up and growing before them, of helliſh, ſour, and poiſonous, natures, which are real and palpable to them, and not imaginary or typical, though to us magical and inviſible. Neither is this at all to be wondered at, if we conſider the nature of man's ſoul *in media natura*; for if it feed not upon the internal and ſubſtantial Word, which is the very head of life itſelf, it muſt and will of neceſſity ruminate on ſomething elſe, viz. the fruits of iniquity; which it takes in and ſwallows up, even as an ox drinks the water; ſo that to the ſoul the ſin becomes palpable, glutting, and ſatiating, from which it never can be freed, but by works of expiation and repentance. Alſo, in the aſtral ſource, when called up by magical ſpells and incantations, or otherwiſe, they are not deſtitute of food, but receive the influences of the air and water into their *limbus*, which they convert into food, according to their own poiſonous quality; as of ſweet and wholeſome herbs the filthy toads and other venomous reptiles form their poiſon, converting them into a nature

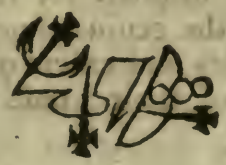
like their own. And ſo likewiſe theſe infernal ſpirits, conſidered in reſpect of the four elements, have a tone or language peculiar to themſelves, which they exerciſe and ſpeak one amongſt another, as mortals do; but they have utterly loſt the dignity of their ſounds according to the eternal nature, and are totally corrupted in their pronunciation or dialect, ſince they fell from their firſt celeſtial glory; ſo that their articulation is harſh, doleful, fierce, and terrible, like the fruits they feed upon, and place they dwell in. This deprivation is very apparent in the kingdom of this world, in the divided languages of every region, according to the conſtellation under which they are ſituated; the true and magical language of nature, notwithſtanding the induſtrious Lexicographers, ſtill remaining hidden from the knowledge of every country in the habitable world.

Thus far I have endeavoured to illuſtrate the cauſes, natures, and puniſhments, of infernal ſpirits; which, notwithſtanding, is a ſubject ſo intricate and copious in itſelf, by reaſon of the variety of their qualities in the ſource of darkneſs, wherein they live, move, eat, breathe, and inhabit, having qualities, actions, and paſſions, innumerable, and which are to mankind almoſt utterly unknown and incomprehenſible,---that to attempt an ample demonſtration of the matter, would require deeper ſpeculation than the ſubject deſerves, or than I am maſter of; particularly as the inhabitants of that gloomy kingdom are never in one regular ſtay, continuance, or property, but from one hour to another are continually floating and changing; like the ſwiftneſs of the winds, or the gliding along of running waters, which paſs away as a thought, and are no more remembered. So it is with the devils and damned ſpirits in that lachrymable ſtate of darkneſs, where their exiſtence is a continual anguiſh and torment, ſhifting from the pangs of one ſorrow to the bitterneſs of another, unto all eternity!

Now according to the ſpirit of Chriſtian Revelation, there hath been always oppoſed to the machinations of the devil and his imps upon earth, who "*go about like roaring lions ſeeking whom they may devour*," a certain deſcription of good and holy ſpirits, whoſe province it is to watch over the affairs of men, and to guard them from the inviſible aſſaults of the devil; excluſive of the miniſtration of God's holy angels, which hath been manifeſted in a thouſand different inſtances in ſcripture; but whoſe appearances and manifeſtations to the eyes of mortal man, never have been nor can be permitted, but on the moſt important diſpenſations of divine Providence. The received opinion however is, as to the former doctrine, that there is, according to the diſpoſition of the mind or ſoul, a good or evil *Genius*, that accompanies inviſibly every per-

ſon

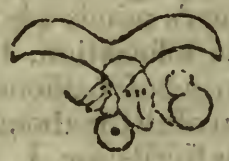
ſon born into the world. Their office is principally that of forewarning the perſons they attend of any imminent impending danger, ſometimes by inward inſtinct, or by outward appearances; and ſometimes by dreams in the night. Theſe *Genii* change their quality and office as the perſon or party change their's; if from good we degenerate to evil, then by degrees the good *Genius* is eſtranged from us, and an evil demon naturally ſucceeds, according to that ſympathy of things, wherein each draws after it that which is its like. There have been likewiſe defined, by the learned doctors and rabbis, who have written on this intricate ſubject, *ſeven good Angels*, who watch over and ſuperintend the general affairs of mankind, and who are ever ready to forward, by intellectual aſſociation, mental inſtigation, or ſtrong nocturnal viſionary manifeſtation, the general proſperity and ſucceſs of all men's affairs, who are governed by the laws of integrity and religion, and who are, by ſome one or other of theſe means, allured or prompted to ſuch particular conduct or determination, as ſhall tend ultimately to their honour and preferment, to the good of ſociety, and to the glory of God and true religion, which is the grand office of theſe ſeven good ſpirits to promote. And oppoſed to theſe are *ſeven evil Spirits or Demons*, proper to the infernal world, whoſe office is to infuſe evil into thoſe men's minds who are naturally ſo addicted, and who never fail to join in aſſociation, though inviſibly, with depraved perſons of every deſcription, whoſe paſſions they influence, and whoſe deſires they lead to the commiſſion of all the abominations of this world. The names of the ſeven good angels or ſpirits are, I. *Jubanladace*, diſtinguiſhed in the dominion of thrones, as the appointed guardian of all public and national enterprizes, where the good of ſociety, and the honour of God, are unitedly concerned. He is delineated in all the brightneſs of a celeſtial meſſenger, bearing a flaming ſword, girded about the loins, with an helmet on his head; and this is the magical character by which he is diſtinguiſhed, and which is worn by many, as a lamin round the neck, for a preſervative againſt putrid infection and ſudden death.



The ſecond is *Pah-li-Pah*, one of the celeſtial powers, whoſe peculiar office it is to guard and forewarn ſuch as are virgins and uncontaminated youth againſt all the evils of debauchery and proſtitution; and to elevate the mind to a love of virtue, honour, and revealed religion. He perſonifies the character of an illuſtrious angel, of a bright but moſt complacent

cent countenance; and is known by the following magical ſymbol, which is worn about the neck of virgins as a protection from all the aſſaults of *evil demons*, and it is ſaid to be infallible againſt the powers of ſeduction.

The third is *Nal-gah*, devoted to the protection of thoſe who are aſſaulted by evil ſpirits or witches, and whoſe minds are ſunk by fearful and melancholy apprehenſions of the aſſaults of the devil, and the power of death. His proper office is to fortify the mind, and to lead the ſenſes to a contemplation of the attributes of God, and the joys of heaven, the reward of all good works. His appearance is repreſented as perfectly celeſtial, having a crown of gold upon his head, with a ſhield and ſpear in his hands, for the protection of thoſe over whom he preſides. The following is his magical character, which is worn round the neck as a preſervation againſt witchcraft and ſuicide.



The fourth is *Maynom*, one of the powers who hath the ability of ſubſervient adminiſtration and protection; that is, at one and the ſame time to be preſent with many. His preſence muſt be ſought by humility and prayer. The fifth good Genius is *Gaonim*, an angel of celeſtial brightneſs, who hath the peculiar ability of rendering his pupil inviſible to any evil ſpirits whatſoever, as often as attacked by them. The ſixth is *Halanu*, the guardian and promoter of all good and great ideas, by whom *Bezaliah* and *Aholiab* were divinely inſpired for the ſtructure of the tabernacle. The ſeventh is *Ramah-umi*, the genius of geometrical proportion, and the power of numbers; the ſecrets and extent of which are not yet half known, even to the moſt favoured of thoſe whoſe capacities are enlightened by his ſuperior aid.

Now the office of the ſeven evil demons or ſpirits is to counteract and deſtroy the effect of the good; for, as the power and capacity of the good proceeds from the omnipotence of God in the quality of heaven, ſo is the force of the *evil Genii*, in the infernal quality, made correſpondent thereto, from a principle of contraries; for it is to be noted that theſe ſeven *evil* angels, before their fall, enjoyed the ſame places and degrees of glory, that now belong to the ſeven *good* angels or Genii; ſo that, as their

their office is to instruct and allure mankind to the pursuit of every thing that is good, great, virtuous, and honourable, it is the business of the others to tempt and seduce the mind to a pursuit of whatever is vile, vicious, and abominable, and that may be instrumental in extending the kingdom of darkness and the power of the devil. The names of these seven evil spirits or Genii stand upon record as follow: 1. *Panalcarp*, in the likeness of a crocodile with two heads. 2. *Baratron*, appearing like a magician in a solemn priestly habit. 3. *Sondennah*, in the caparison and similitude of an Indian huntsman. 4. *Greizmodal*, in the fawning shape of a large spaniel dog. 5. *Ballisargon*, in the similitude of a covetous miser, lusting after gold; he is the grand enticer to thieving and robbery, and usually brings his followers to an ignominious and destructive end. 6. *Morborgran*, who, under various likenesses of a friendly serving-man, induces the worst examples of hypocrisy and deceit. This dæmon, it is said, was the constant attendant of Judas Iscariot. The 7th is *Barman*, ready to enter into league with any conjurer, witch, or wizard; but who most commonly possesses the soul of whomsoever he is in league with. These good and evil spirits, it seems, are the most easy to be invoked or called up, agreeable to the desires and situation of the magician's mind and inclination, because they are most near and familiar to the actions and pursuits of men, and officially attendant upon them.

Different from every species of all the foregoing orders of spirits, are the ghosts and apparitions of deceased persons, which have been known for many years to survive and continue; particularly where the deceased person hath departed this life in discontent, melancholy, or unquiet mind; for in these cases they have been often known to return again, and, without a desire of causing terror and alarm to houses and families, seek only for an opportunity of disburthening themselves, that at length they may come into their desired rest. Such persons as are secretly murdered, or that secretly murder themselves, are most apt to appear again, wandering near the place where the catastrophe happened, till the radical moisture of the body be totally consumed. After which, according to the opinion of Paracelsus, and many other learned writers, they can appear no more, but are resolved into their first being or *astrum*, after a certain term of years, when the *humidum radicale* becomes exsiccate and dried up, according to the vigour or force of that first attraction, which was the only cause of their returning. And hence was derived the custom of urns and funeral piles amongst the Romans, who used to reduce the corpses of their deceased friends into ashes, lest their ghosts should return and wander; which it was supposed they could not do when the body was burnt, and all moisture totally exterminated and consumed thereby.

The manner and ſeaſons wherein apparitions and ghoſts appear are as various as they are uncertain. Sometimes, before the perſon to whom they properly belong departs this life, they will, by external viſible preſentation of themſelves, forewarn him of the time or day wherein death ſhall approach him. Sometimes the apparition of a perſon will appear to its beloved friend, huſband, wife, or relation, at many thouſand miles diſtance, to acquaint them of its departure from this life, whilſt otherwiſe the party would be totally ignorant of this event. And it has often been known, that when no one individual of the kindred or family of the deceaſed perſon has been viſited or diſturbed by it, or even made ſenſible of its appearing, yet to ſome of its moſt intimate or beloved acquaintance it diſcovers itſelf, and importunes them to perform ſome ceremony or promiſe, that it may be admitted into reſt. At other times it diſcovers ſome treaſure which was hidden by the deceaſed party; or elſe ſome murder which it had committed. But the moſt frequent cauſe of their returning, is when the party himſelf hath been privately murdered; for ſuch is the poiſonous malice and rancourous ſpirit of murderers, that innocent blood, thus inhumanly ſpilt, crieth up to heaven, and the departed ſpirit cannot reſt till the murder be made manifeſt to the world, after which diſcovery it is received into reſt. This is the reaſon why, for many years together, ghoſts continue, to be ſeen in one particular place, ever watching for fit opportunity to diſcover or make known the cauſe of their appearing; but which is often attended with great difficulty and delay, as well on account of the natural timidity of human beings, as for want of the proper organs of corporeal voice and touch in the ſpirit, which, being no part of their quality or eſſence, is procured with great difficulty, and at beſt but inarticulate, doleful, and in broken accents. That this is true, the uſual manner of their appearance in a great meaſure proves; for all that they are able to effect, if they have been murdered, is to appear near the place where the body lies, and to ſeem as if they ſunk down or vaniſhed in the ſame; or elſe to appear in the form of a murdered corpſe, with mangled body, and bleeding wounds, diſhevelled hair, and convulſive countenance; but it is rarely known that ſuch apparitions have plainly ſpoken, or uttered, by words, either the time and place of their murder, or the cauſe, manner, or perſon's name; unleſs the perpetration of the deed be marked with circumſtances uncommonly horrid and execrable, in which caſes, I am told, the remembrance of the ſame doth ſo much more powerfully operate upon the faculties of the apparition, as to enable it to frame the ſimilitude of a voice, ſo as to diſcover the fact, and give ſome leading clue to detect and puniſh the wicked perpetrator.

But,

But, to give a reaſon why apparitions are ſo ſeldom ſeen, and why thoſe which do appear, cannot without man's aſſiſtance accompliſh their deſign, it may eaſily be conceived, that all ſpirits, or ſpiritual ſubſtances, of what denomination ſoever, have their life, breath, and vital motion, in another ſource, very different from the elements of this external world; and conſequently that their manifeſtation and continuance in this ſource, whenever they appear, muſt be both painful and irkſome; as it would be for a man to continue with his head under water, or for the inhabitants of the watery element to be placed upon dry land. But it is only the apparitions of perſons thus ſuddenly taken off in their ſins, or of ſuch as die in confirmed and habitual wickedneſs, that, in the natural courſe of things, are ſubject to return into the terreſtrial ſource, and manifeſt themſelves to human eyes. For thoſe who die in perfect peace, with minds diveſted by true repentance of every turbulent and ſinful deſire, enter at once into their deſired reſt, without the poſſibility of returning to this ſublunary world again, but in the capacity of angels of light, to execute the divine miſſions of the Deity.

In the writings of Plato, there are many ſtrange and ſingular repreſentations of the apparitions or departed ſouls of men, with accounts of their torments and purgations, the cauſe of their returning, what their nature and employment are, their ſubſtance and property, food and nouriſhment; from all which that great philoſopher and hiſtorian was induced to believe, that, when the ſpirits of good and exemplary men returned, it was to perſons of a like habit and diſpoſition with themſelves, warning them in their ſleep of certain dangers or malevolent deſigns forming againſt them; or elſe conveying heavenly doctrines or ingenious inventions to their mind, for the honour of religion or the good of ſociety. And in like manner, if the ghoſt of a wicked and execrable character returned, it was to thoſe of a profligate and abandoned courſe of life, whom it inſtigates, aſleep or awake, to the invention and exerciſe of notorious villanies, to blaſphemies againſt God, and to ſedition, rapine, and murder, amongſt men. The diſciples of Pythagoras eſtabliſhed an opinion not very different from this. They held that there was a continual traduction and tranſmigration of ſouls from one ſtate to another, till they became deified at laſt; and that they frequently appeared to perſons of the ſame bent of mind and inclination, to inſtruct and forewarn them. It was alſo the opinion of many great and wiſe philoſophers, that the Oracles of old proceeded from ſuch ſpirits as had been the ghoſts or departed ſouls of wiſe and excellent men; as the oracle of Apollo, the oracle of Pallas, or Minerva, and the like. And, upon the whole, the variety of examples throughout the writings of wiſe and learned men, in all

all ages of the world, in all countries, and in the ſacred as well as the profane hiſtory, of the various appearances of ghoſts and apparitions of departed men, as well as of ſpirits of other kinds and properties, afford a ſtronger inducement to our belief of their exiſtence and agency in this ſublunary world, than we ſhould, in this more learned and enlightened age, be otherwiſe ſo willing to admit as an article of our belief. But, ſeeing theſe things are abſolutely ſo, we will now give ſome particulars of the mode and manner in which magicians and other profeſſors of the Black Art obtain an intercourſe with them; from which it will appear, that the Science of Aſtrology is an art founded on philoſophy and mathematical demonſtration, and totally unconnected with any agency but what proceeds from ſecond cauſes under God and Nature; whereas the other is a wicked confederation with evil ſpirits, which ought to be diſcouraged and ſuppreſſed by the utmoſt exertions of the iron arm of the law.

To the honour of the preſent century, we have had but few inſtances of perſons openly and publicly entering into compact with ſpirits, or of profeſſing to reſolve queſtions in futurity by means of their agency; but, prior to that æra, it was no uncommon thing; and thoſe who had an opportunity of blending claſſical learning and ſcientific ſpeculation with it, were eſteemed the moſt elevated characters of their day, and were frequently honoured with the protection and confidence of princes and other men of rank and fortune. I ſhall here mention a few of thoſe characters who were eſteemed the moſt conſiderable magicians of their time.

Appollonius Tayaneus, in the time of the Emperor Domitian, from the wonderful and miraculous things he did through the agency of ſpirits, added to ſo great an appearance of ſanctity and ſimplicity, with which his exterior was endowed by nature, occaſioned all ranks of people to regard him with a mixture of reverential awe and reſpect. Even the Chriſtians, who lived within the circle of his fame, thought him ſomething more than human, and looked up to him with confidence and eſteem. From a variety of circumſtances, and accounts in different authors, it appears that this ſingular character had not only the faculty of knowing what was tranſacting at many hundred miles diſtance, but had the means alſo of being conveyed almoſt inſtantaneouſly from one place to another, where he was ſeen, known, and converſed with many of his acquaintance. It is alſo recorded of him, that, at the inſtant the Emperor Domitian was aſſaſſinated at Rome, he ſpoke of it in a public aſſembly at Epheſus, and declared the mode and manner of his death; which, upon enquiry, was found to happen at the preciſe moment of time he ſpoke of it, and in the exact manner he had deſcribed.

Doctor

The Order of the Inspirati.

APPOLONI^s TYANEUS in Domitians Time.

MAHOMET receives his Law by Inspiration.

ROGER BACON an Inglishman.

EDW.^D KELLY Prophet or Seer to D.^r DEE.

D.^r DEE avoucheth his Stone is brought by Angelical Ministry.

PARACELSUS Receits from the Inspiration of Spirits.

Ames sculp Bristol.

Doctor Dee was another very extraordinary character of the ſame claſs, and a native of this iſland. He was not only a famous magician, but a great author, having written upwards of forty-eight different volumes, the firſt of which was publiſhed in 1594. A full account of his converſation and intercourſe with ſpirits is now extant, written with his own hand, and eſteemed a very curious and ſingular performance. His company and acquaintance were much ſought by the Emperor Charles V. and by Ferdinand his brother; and, during his travels over the continent, he had not only every reſpect and attention paid him, but his company was courted by all the learned and religious people wherever he went. He was certainly one of the moſt learned men of the age in which he lived, and had collected a library of upwards of 4,000 volumes of curious and valuable writings, moſtly upon phyſical, theological, and occult, ſubjects, which he had the misfortune to ſee burnt by the fury of a mob, who aſſailed his houſe, and conſpired againſt his life, under an idea that by magical ſpells and incantations he had altered the natural courſe of the weather, and brought on ſtorms, hurricanes, tempeſts, and continual rain, in order to ruin the harveſt, and deſtroy the fruits of the earth. Yet he bore the torrent and fury of this infatuated multitude with the greateſt compoſure, ſaying, "*They would ſee their error ſoon enough to treat him with greater kindneſs hereafter, than their perſecution was now cruel.*" And ſo it happened; for, having by means of his confederacy with ſpirits foretold and detected a fatal conſpiracy againſt his country, he was then as much honoured and careſſed as he had before been ſtigmatized and abuſed by the haſty multitude. He wrote the mathematical preface to Euclid's Elements, and has left tables of the harmony and extent of numbers infinitely beyond the capacity of the preſent times, though ſo much more learned and refined.

Edward Kelly was alſo a famous magician, and the companion and aſſociate of Dr. Dee, in moſt of his magical operations and exploits; having been brought in uniſon with him (as the Doctor himſelf declares, in the preface to his work upon the miniſtration of ſpirits) by mediation of the angel Uriel. But Dr. Dee was undoubtedly deceived in his opinion, that the ſpirits which miniſtered to him were executing the Divine will, and were the meſſengers and ſervants of the Deity. Throughout his writings on the ſubject, he evidently conſiders them in this light, which is ſtill more indiſputably confirmed by the piety and devotion invariably obſerved at all times when theſe ſpirits had intercourſe with him. And further, when he found his coadjutor Kelly was degenerating into the the loweſt and worſt ſpecies of the magic art, for the purpoſes of fraud and avaricious gain, he broke off all manner of connexion with him, and

would never after be ſeen in his company. But it is believed, that the Doctor, a little before his death, became ſenſible that he had been impoſed upon by theſe inviſible agents, and that all their pretences of acting under the auſpices of the angel Uriel, and for the honour and glory of God, were but mere hypocriſy, and the deluſions of the devil. Kelly, being thus rejected and diſcountenanced by the doctor, betook himſelf to the meaneſt and moſt vile practices of the magic art; in all which purſuits money, and the works of the devil, appear to have been his chief aim. Many wicked and abominable tranſactions are recorded of him, which were performed by witchcraft, and the mediation of infernal ſpirits; but nothing more curious, or more *apropos* to the preſent ſubject, than what is mentioned by Weaver, in his Funeral Monuments. He there records, that Edward Kelly the magician, with one Paul Waring, who acted in capacity of companion and aſſociate in all his conjurations, went together to the church-yard of Walton Ledale, in the county of Lancaſter, where they had information of a perſon being interred, who was ſuppoſed to have hidden or buried a conſiderable ſum of money, and, to have died without diſcloſing to any perſon where it was depoſited. They entered the church-yard exactly at twelve o'clock at night; and, having had the grave pointed out to them the preceding day, they exorciſed the ſpirit of the deceaſed by magical ſpells and incantations, till it appeared before them, and not only ſatisfied their wicked deſires and enquiries, but delivered ſeveral ſtrange predictions concerning perſons in that neighbourhood, which were literally and exactly fulfilled. It was vulgarly reported of Kelly, that he outlived the time of his compact with the devil, and was ſeized at midnight by ſome infernal ſpirits, who carried him off in ſight of his own wife and children, at the inſtant he was meditating a miſchievous ſcheme againſt the miniſter of his pariſh, with whom he was greatly at enmity.

The character of *Mahomet* is too well known throughout all the world, as the inſtitutor of the Turkiſh Alcoran, to need much comment from me in this place. It is ſufficient if I only remark, that all his wonderful miracles were wrought by the aid and confederacy of familiar ſpirits, which he called the miniſtration of angels from heaven, from whence he pretended to have been ſent, to perform the commands of the Deity, and to correct and reform the manners and religion of mankind. He had the peculiar addreſs to eſtabliſh this idea amongſt his contemporaries, and to lay the foundation of the preſent faith at Conſtantinople, and throughout the vaſt extent of the Turkiſh territory.

Roger Bacon was another very famous aſſociate with familiar ſpirits, and performed many aſtoniſhing exploits through their means. He was born

at

at Ilchester in Somersetshire, where he studied philosophy, alchemy, and astrology; and wrote several learned and ingenious books, the manuscripts of which are now preserved as valuable curiosities in the British Museum. I attempted to make some interesting extracts from them, for the further amusement and information of my readers in this part of my work; but I was prevented from going on with my plan, under an idea that the information it would convey might be productive of mischievous consequences to society, by putting too much in the power of evil-minded and vindictive men.

Paracelsus was a great cabalist, physician, astrologer, and magician, and appears to have been intimately acquainted with all the secret and occult properties of nature. He was the first we know of who ever treated upon *animal magnetism*; and his performances in that line were such as to astonish the world, and to draw upon him the united gratulations of the diseased and infirm. His method, notwithstanding it is so clearly laid down by himself, and demonstrated by a variety of pleasing examples in his works, has lain dormant till the present time; and now it begins again, under the successful endeavours of a few persevering individuals, to convince mankind that the secret and occult properties of nature are not yet half known or understood; nor their advantages received with that thankfulness and regard which ought incessantly to be poured forth to the great Author of our being, for the blessings that may so easily be derived from them. This was the opinion and nearly the words of Paracelsus himself, who hath been recorded by all our biographers, as a learned, judicious, and ingenious, philosopher. Yet his having been so much addicted to magical rites and ceremonies, and having had familiarity with spirits and devils, and performed so many wonderful conjurations through their means, caused him to have been ever supposed to have done by the agency of spirits what was really the true and genuine effects of nature only.—In the annexed engraving I have given portraits of the above six extraordinary personages.

As to the particular forms, manner, method, rites, ceremonies, consecrations, time, place, and ability, requisite to call up and enter into compact or familiarity with spirits, it is neither safe nor prudent, nor consistent with the well-being of society in general, that I should dwell so extensively upon it, or give such explanations, as to put a weapon into the hands of the blood-thirsty or revengeful; to despite their enemies or neighbours, or to enable those who are prone to such dealings from idle curiosity, completely to put in execution this species of league with the devil, or his subordinate agents; which is as strictly forbidden by the word of God, as by the laws of the land. Let it suffice therefore, that I only give

give ſuch an outline of it, as may enable the inquiſitive reader ſufficiently to judge of its merits, without enabling the viciouſly-inclined to adopt its practice.

Magicians and conjurors who have written upon and followed the Black Art, contend, that it is poſſible to raiſe up and hold an intercourſe with ſpirits, and make them ſubſervient to their commands, without any abſolute compact or bargain with the devil, either for body, ſoul, or works; though they are ready to admit, that ſuch a ſnare is eventually intended for them, by their officiouſneſs upon every occaſion, and they are as willing to believe that it has induced many of its practitioners to form ſuch a league. Many inſtances indeed have been adduced in proof of this, where, at the expiration of a certain term, the devoted wretch has been carried off in the height of his ſins and wickedneſs, by ſome of the infernal meſſengers. Such is recorded to have been the caſe with ſeveral in this iſland; ſuch alſo was the caſe with *Lewis Gaufridi*, a French prieſt, who, to be revenged of ſome of his ſuperiors for not promoting him to the extent of his ambition, compacted with the devil for fourteen years power, to commit whatever deteſtable works he pleaſed without detection or diſcovery. So likewiſe, a certain execrable character, who a few centuries back overran this country, was at length publicly taken off in fire and flame, before the eyes of a vaſt multitude, having covenanted for body, ſoul, and works. It is to be noted, that, where a compact is formed, the devil, or familiar ſpirit, is ever at hand, and ready to obey the magician's will, without ceremony or trouble; but where no ſuch league or compact exiſts, and the magician is deſirous of bringing up or *conſtraining* ſome particular ſpirit or ghoſt to appear before him, there are many rites and ceremonies to be performed. In the firſt place they are to fix upon a ſpot proper for ſuch a purpoſe; which muſt be either in a ſubterraneous vault hung round with black, and lighted with a magical torch; or elſe in the centre of ſome thick wood or deſert, or upon ſome extenſive unfrequented plain, where ſeveral roads meet; or amidſt the ruins of ancient caſtles, abbeys, monaſteries, &c. or amongſt the rocks on the ſea-ſhore; in ſome private detached church-yard, or any other ſolemn melancholy place, between the hours of twelve and one in the night, either when the moon ſhines very bright, or elſe when the elements are diſturbed with ſtorms of thunder, lightning, wind, and rain; for in theſe places, times, and ſeaſons, it is contended, that ſpirits can with leſs difficulty manifeſt themſelves to mortal eyes, and continue viſible with the leaſt pain, in this elemental external world.

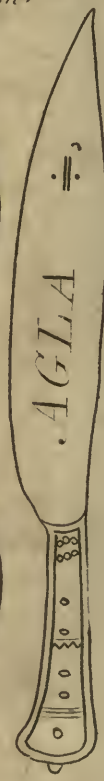
When the proper time and place are fixed on, a magic circle is to be formed, within which, the maſter and his aſſociate (for in all theſe caſes

Signs, Characters, and Magical Knife.

A Type or Figure of the Circle for the Master and his Fellows to sit in shewing how, and after what fashion it should be made.

Whosoever beareth this Sign, all Spirits will do him homage.

Whosoever beareth this Sign need fear no Fire



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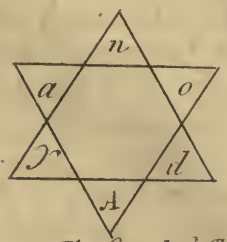
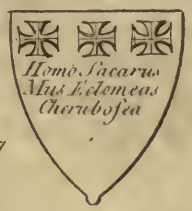
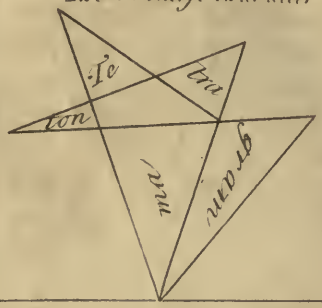
A Great Character

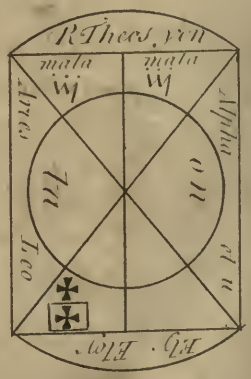




The Greatest Character



The two Seals of the Earth without which no Spirits will appear



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eaſes there muſt be two perſons) are carefully to retire. The dimenſions of the circle are as follow: A piece of ground is generally choſen nine feet feet ſquare, at the full extent of which parallel lines are drawn one within another, having ſundry croſſes and triangles deſcribed between them, cloſe to which is formed the firſt or outer circle; then, about half a foot within the ſame, a ſecond circle is deſcribed; and within that another ſquare correſpondent to the firſt, the centre of which is the ſeat or ſpot where the maſter and aſſociate are to be placed. The vacancies formed by the various lines and angles of the figure, are filled up with all the holy names of God, having croſſes and triangles deſcribed between them; agreeable to a ſketch I have given in the annexed plate, where likewiſe I have projected the form of magic ſeals, pentacles, &c. &c. juſt to give the reader an idea of what is meant, when we have occaſion to ſpeak of them in the following diſcourſe. The reaſons aſſigned by magicians and others for the inſtitution and uſe of circles, is, that ſo much ground being bleſſed and conſecrated by ſuch holy words and ceremonies as they make uſe of in forming it, hath a ſecret force to expel all evil ſpirits from the bounds thereof; and, being ſprinked with pure ſanctified water, the ground is purified from all uncleanneſs; beſides, the holy names of God being written over every part of it, its force becomes ſo powerful, that no evil ſpirit hath ability to break through it, or to get at the magician or his companion, by reaſon of the antipathy in nature they bear to theſe ſacred names. And the reaſon they give for the triangles is, that, if the ſpirit be not eaſily brought to ſpeak the truth, they may by the Exorciſe be conjured to enter the ſame, where, by virtue of the names of the Eſſence and Divinity of God, they can ſpeak nothing but what is true and right. The circle therefore, according to this account of it, is the principal fort and ſhield of the magician, from which he is not, at the peril of his life, to depart, till he has completely diſmiſſed the ſpirit, particularly if he be of a fiery or infernal nature. Inſtances are recorded of many who periſhed by this means; particularly *Chiancungi*, the famous Egyptian fortune-teller, who in the laſt century was ſo famous in England. He undertook, for a wager, to raiſe up the ſpirit *Bokim*; and, having deſcribed the circle, he ſeated his ſiſter *Napala* by him as his aſſociate. After frequently repeating the forms of exorciſm, and calling upon the ſpirit to appear, and nothing as yet anſwering his demand, they grew impatient of the buſineſs, and quitted the circle, but it coſt them their lives; for they were inſtantaneouſly ſeized and cruſhed to death by that infernal ſpirit, who happened not to be ſufficiently conſtrained till that moment to manifeſt himſelf to human eyes.—The uſual form of conſecrating the circle, is as follows:

I, who am the ſervant of the Higheſt, do, by the virtue of his Holy Name Immanuel, ſanctify unto myſelf the circumference of nine feet round about me, ✠ ✠ ✠ *from the eaſt, Glaurah; from the weſt, Garron; from the north, Cabon; from the ſouth, Berith; which ground I take for my proper defence from all malignant ſpirits, that they may have no power over my ſoul or body, nor come beyond theſe limitations, but anſwer truly, being ſummoned, without daring to tranſgreſs their bounds. Worrh. worrah. harcot. Gambalon.* ✠ ✠ ✠.

The proper attire or *pontificalibus* of a magician, is an ephod made of fine white linen, over that a prieſtly robe of black bombazine, reaching to the ground, with the two ſeals of the earth, drawn correctly upon virgin parchment, and affixed to the breaſt of his outer veſtment. Round his waſte is tied a broad conſecrated girdle, with the names *Ya, Ya,* ✠ *Aie, Aaie,* ✠ *Elibra* ✠ *Elohim* ✠ *Sadai* ✠ *Pah Adonai* ✠ *tuo robore* ✠ *cinctus ſum* ✠. Upon his ſhoes muſt be written *Tetragrammaton*, with croſſes round about; upon his head a high-crown cap of ſable ſilk; and in his hands a holy bible, printed or written in pure Hebrew. When all theſe things are prepared, the circle drawn, the ground conſecrated, and the Exorciſt ſecurely placed within the circle, he proceeds to call up or conjure the ſpirit by his proper name, under a form ſomewhat ſimilar to the following:

I exorciſe and conjure thee, thou ſpirit of (here naming the ſpirit), *by the holy and wonderful names of the Almighty Jehovah, Athanato* ✠ *Aionos* ✠ *Dominus ſempiternus* ✠ *Aletheios* ✠ *Sadai* ✠ *Jehovah, Kedeſh, El gabor* ✠ *Deus fortiſſimus* ✠ *Anapheraton, Amorule, Ameron* ✠ ✠ ✠ *Panthon* ✠ *Craton* ✠ *Muridon* ✠ *Jah, Jehovah, Elohim penteſſaron* ✠ ✠ *trinus et unus* ✠ ✠ ✠ ⊙ *I exorciſe and conjure, I invocate and command, thee, thou aforeſaid ſpirit, by the power of angels and archangels, cherubim and ſeraphim, by the mighty Prince Coronzon, by the blood of Abel, by the righteouſneſs of Seth, and the prayers of Noah, by the voices of Thunder and dreadful day of Judgment; by all theſe powerful and royal words aboveſaid, that without delay or malicious intent, thou do come before me here, at the circumference of this conſecrated circle, to anſwer my propoſals and deſires, without any manner of terrible form, either of thyſelf or attendants; but only obediently, fairly, and with good intent, to preſent thyſelf before me, this circle being my defence, through his power who is Almighty, and hath ſanctified the name of the Father, Son, and Holy Ghoſt. Amen.*

After theſe forms of conjuration, and juſt before appearances are expected, the infernal ſpirits make ſtrange and frightful noiſes, howlings, tremblings, flaſhes, and moſt dreadful ſhrieks and yells, as forerunners of their

their prefently becoming vifible. Their firft appearance is generally in the form of fierce and terrible lions or tigers, vomiting forth fire, and roaring hideoufly about the circle; all which time the Exorcift muft not fuffer any tremor or difmay; for in that cafe they will gain the afcendency, and the confequences may touch his life. On the contrary, he muft fummon up a fhare of refolution, and continue repeating all the forms of conftriction and confinement, until they are drawn nearer to the influence of the triangle, when their forms will change to appearances lefs ferocious and frightful, and become more fubmiffive and tractable. When the forms of conjuration have in this manner been fufficiently repeated, the fpirits forfake their beftial fhapes, and endow the human form, appearing like naked men of gentle countenance and behaviour. Yet is the magician to be warily on his guard that they deceive him not by fuch mild geftures; for they are exceedingly fraudulent and deceitful in their dealings with thofe who conftrain them to appear without compact; having nothing in view but to fuborn his mind. or accomplifh his deftruction. But with fuch as they have entered into agreement with, they are frequent and officious; yet they more or lefs require certain oblations, which are frequently made to them, fuch as fumigations, odours, offerings or facrifices of blood, fire, wine, ointments, incenfe, fruits, excrements, herbs, gums, minerals, and other ingredients; by which, from a magical caufe, they have more influence and authority over the degenerated fouls of men, and can infinuate into their inmoft fource and affection, piercing even through their bones and marrow, till they have fo habituated them to their fervice that it becomes their daily and fole delight to accomplifh every villainy and abomination which the malicious and fubtle inftigations of Satan might purpofe to lead them to So that the Exorcift muft be greatly upon his guard, and when he has completed the exorcifm, and made fuch enquiries as he wifhed to obtain from the fpirit, he muft carefully difcharge him by fome form or ceremony like the following:

Becaufe thou haft diligently anfwered my demands, and been ready to come at my firft call, I do here licenfe thee to depart unto thy proper place, without injury or danger to man or beaft; depart, I fay, and be ever ready at my call, being duly exorcifed and conjured by facred rites of Magic; I charge thee to withdraw with quiet and peace; and peace be continued betwixt thee and me, in the name of the Father, Son, and Holy Ghoft. Amen.

After this ceremony is finifhed, the fpirit will begin to depart, refuming again the fhrieks and noifes, with flafhes of fire, fulphur, and fmoke, which the magician is to endure with patience, until it is entirely gone off, and

and no ſigns whatever of ſuch a procedure left. Then he may venture to withdraw from the circle, repeating the Lord's Prayer, after which he may take up the various utenſils, and, having deſtroyed all traces of the circle, may return in ſafety to his proper home.

But if, inſtead of infernal or familiar ſpirits, the ghoſt or apparition of a departed perſon is to be exorciſed, the proceſs is materially different. The perſon being fixed on, whoſe apparition is to be brought up, the magician, with his aſſiſtant, muſt repair to the church-yard or tomb where the deceaſed was buried, exactly at midnight; as the ceremony can only be performed in the night, between the hours of twelve and one. The grave is firſt to be opened, or an aperture made, by which acceſs may be had to the naked body. The magician having deſcribed the circle, and holding a magic wand in his right hand, while his companion or aſſiſtant beareth a conſecrated torch, he turns himſelf to all the four winds, and, touching the dead body three times with the magical wand, repeats as follows:

By the virtue of the holy reſurrection, and the torments of the damned, I conjure and exorciſe thee, ſpirit of N. *deceaſed, to anſwer my liege demands, being obedient unto theſe ſacred ceremonies, on pain of everlaſting torment and diſtreſs.* Then let him ſay, *Berald, Beroald, Balbin gab gabor agaba; Ariſe, ariſe, I charge and command thee.*

After which forms and ceremonies, the ghoſt or apparition will become viſible, and will anſwer to any queſtions put to it by the Exorciſt.

But if it be deſired to put interrogatories to the ſpirit of any corpſe that hath hanged, drowned, or otherwiſe made away with, itſelf, the conjuration muſt be performed while the body hangs, or on the ſpot where it is firſt found after the ſuicide hath been committed, and before it is touched or removed by the coroner's jury. The ceremony is as follows: The Exorciſt binds upon the top of his wand a bundle of St. John's wort, or *millies perforatum*, with the head of an owl; and having repaired to the ſpot where the corpſe lies, at twelve o'clock at night, he draws the circle, and ſolemnly repeats the following words:

By the myſteries of the deep, by the flames of Banal, by the power of the eaſt, and the ſilence of the night, by the holy rites of Hecate, I conjure and exorciſe thee; thou diſtreſſed ſpirit, to preſent thyſelf here, and reveal unto me the cauſe of thy calamity, why thou didſt offer violence to thy own liege life, where thou art now in being, and where thou wilt hereafter be. He then, gently ſmit-

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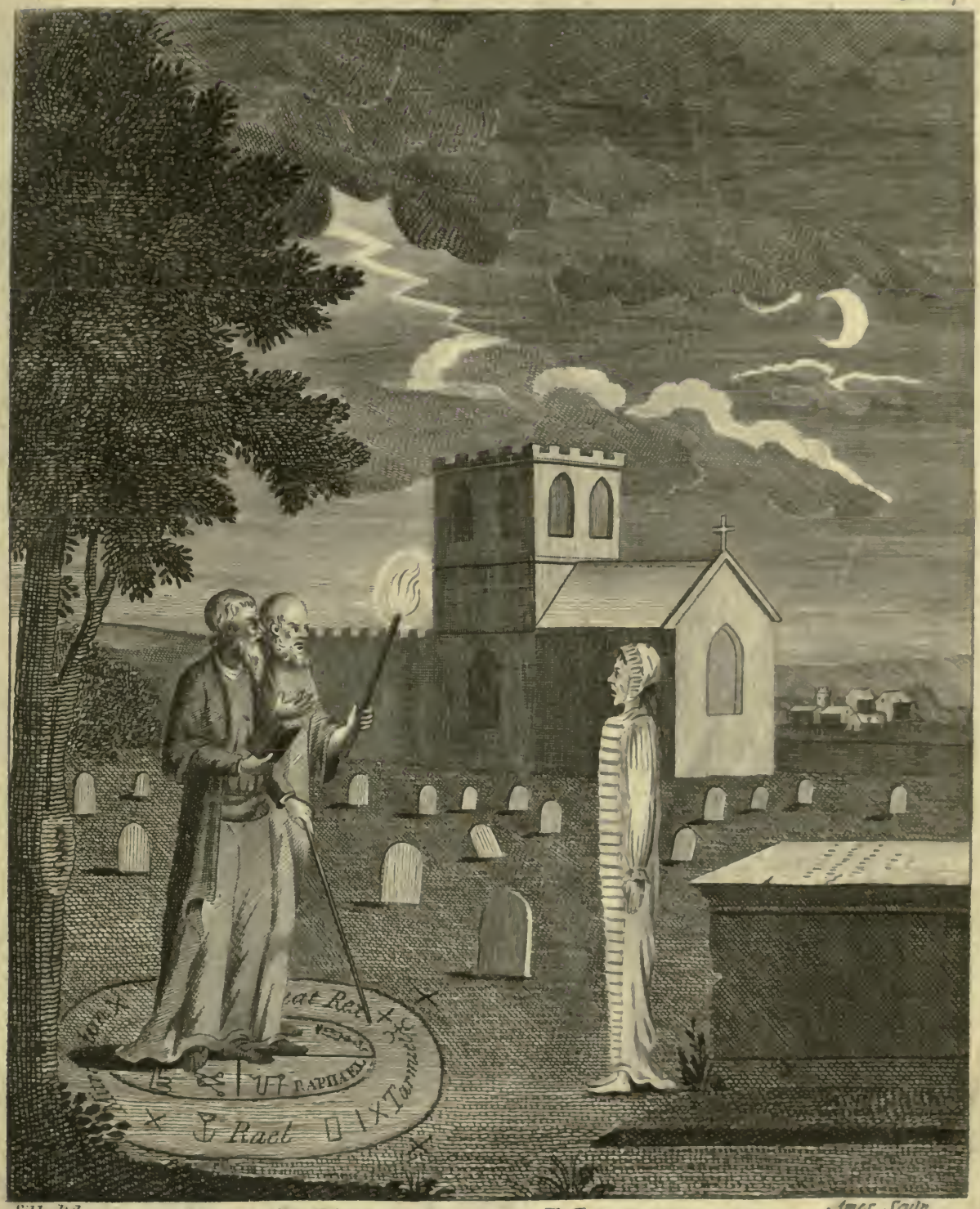

Sibly Del. Ames Sculp.

EDWD. KELLY, A MAGICIAN.

in the Act of invoking the Spirit of a Deceased Person.

Dr. Dee's Works

ing the carcase nine times with the rod, says, *I conjure thee, thou spirit of this* N. *deceased, to answer my demands that I am to propound unto thee, as thou ever hopest for the rest of the holy ones, and ease of all thy misery; by the blood of Jesu which he shed for thy soul, I conjure and bind thee to utter unto me what I shall ask thee.*

Then, cutting down the carcase from the tree, they lay his head towards the east; and in the space that this following conjuration is repeating, they set a chafing dish of fire at his right hand, into which they pour a little wine, some mastic, and gum aromatic, and lastly a viol full of the sweetest oil, having also a pair of bellows, and some unkindled charcoal to make the fire burn bright at the instant of the carcase's rising. The conjuration is thus:

I conjure thee, thou spirit of N. *that thou do immediately enter into thy ancient body again, and answer to my demands, by the virtue of the holy resurrection, and by the posture of the body of the Saviour of the world, I charge thee, I conjure thee, I command thee on pain of the torments and wandering of thrice seven years, which I, by the force of sacred magic rites, have power to inflict upon thee; by thy sighs and groans, I conjure thee to utter thy voice; so help thee God and the prayers of the holy church. Amen.*

Which ceremony being thrice repeated, while the fire is burning with mastic and gum aromatic, the body will begin to rise, and at last will stand upright before the Exorcist, answering with a faint and hollow voice, the questions propounded unto it: Why it destroyed itself, where its dwelling is, what its food and life are, how long it will be ere it enter into rest, and by what means the magician may assist it to come to rest: Also, of the treasures of this world, where they are hid: Moreover, it can answer very punctually of the places where ghosts reside, and how to communicate with them; teaching the nature of astral spirits and hellish beings, so far as its capacity reacheth. All which when the ghost hath fully answered, the magician ought, out of commiseration and reverence to the deceased, to use what means can possibly be used for the procuring rest unto the spirit. To which effect he must dig a grave, and filling the same half full of quick lime, and a little salt and common sulphur, put the carcase naked into it; which experiment, next to the burning of the body into ashes, is of great force to quiet and end the disturbance of the astral spirit.

But in this, and in all cases where the ghosts or apparitions of deceased persons are raised up and consulted, great caution is to be observed by the

magician to keep close within the circle; for if the magician, by the constellation and position of the stars at his nativity, be in the predicament of those who follow the Black Art for iniquitous purposes, and are so distinguished by the positions of their radical figure of birth, it is very dangerous for such men to conjure any spirits without describing the circle after the form already given, and wearing upon their breast, or holding in their hand, the *Pentacle of Solomon*. For the ghosts of men deceased can easily effect sudden death to the magician born under such a conformation of the planets, even whilst in the act of being exorcised; and it is yet more remarkable, that the genethliacal figures of all persons who are naturally addicted to the pursuit of magical incantations and familiarity with spirits, do almost without exception portend sudden death, or an infamous termination of their existence.

Such are the rites, ceremonies, and modes, by which Exorcists and Magicians obtain familiarity with spirits, and carry on a visible and palpable correspondence with the devil. But besides these means of working wonders, they have others, of an invisible or occult property, as charms, spells, periapts, and the like, which operate both on the body and mind, by the agency of some secret power, which the patient can neither feel nor comprehend. They are of various names, forms, and qualities, according to the use for which they are intended. First, Amulets, which are moulded and engraved in the form of money or coin, under certain forms of consecration; and are hung about the neck in certain planetary hours, for the purpose of provoking to love and familiarity with some certain person desired. Secondly, Spells or Charms, consisting of various forms of words, and magical characters, written on virgin parchment, either with human blood, or ink of a particular quality, and consecrated under certain magical forms and ceremonies, to be worn as Periapts to cure diseases, to drive away evil spirits, to preserve from pestilence and infection, to make the party valiant and intrepid, and for a thousand other purposes. Thirdly, Corselets, which are the ancient *Danish* charm, being a kind of necklaces composed of thunder-stones, upon which are engraven certain magical characters, which resist all noxious influences, and all danger from thunder and lightning. Pentacles are a fourth sort of appendix, which conjurors and magicians use, being made with five corners, corresponding to the five senses of man, with their virtue and operation inscribed upon the five corners respectively. They are composed of fine linen doubled up, and done with cerecloth between. This figure the magician holds in his hand, lifting it up from the skirt of his garment to which it is annexed, whenever spirits that are raised become stubborn and rebellious, refusing to conform to the rites

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and requiſitions of exorciſm, and offering menacing looks and actions to the magician; but when theſe Pentacles are held out to the ſpirits, with the words *Glauron*, *Amor*, *Amorula*, *Beor*, *Beorka*, *Beroald*, *Anepheraton*, inſcribed upon them, they become exceedingly tortured and amazed, and are more mild and tractable. There is likewiſe another ſort of charm called *Teleſms*, which is uſed by magicians when they perform any conjuration or exorciſm by moon-light in the mountains or valleys; upon which occaſions they uſually bury them towards the north, eaſt, weſt, and ſouth, within a hundred yards of the place where the circle is deſcribed; for theſe Teleſms have the occult power of preventing any living creature coming near them until the incantation be performed, except the ſpirit itſelf whoſe preſence they ardently deſire, and are preparing to ſummon before them.

But to make fiery and infernal ſpirits more familiar, magicians have claſſed them into ſeven diſtinct orders, anſwerable to the nature and qualities of the ſeven planets; under which they reſpectively make offerings to them of aromatic fumigations, previous to invoking or calling them up; whereby they conceive the information or aſſiſtance required from them will be more eaſily and expeditiouſly obtained. Thus the fumigations for ſpirits under Saturn are made of frankincenſe-tree, pepper-wort roots, ſtorax, and galbanum; by theſe the ſpirits *Mœrbas*, *Corban*, *Stilkon*, *Idas*, &c. and all of the firſt order in the aſtringency, are appeaſed and provoked, when the *fumes* are put upon a *Tripod* in the hour of Saturn according to the planetary diviſion. For ſpirits under Jupiter, they take lignum aloes, aſhtree-keys, benjamin, ſtorax, peacocks-feathers, and *lapis lazuli*, mixing the ſame with the blood of a ſtork, a ſwallow, or a hart; the brains being alſo added: the *fumes* are kindled in Jupiter's hour, and in a place appropriate to his nature. They make fumigations unto ſuch ſpirits of the order of powers as are under Mars, in the planetary diviſion, with aromatic gum, bdellium, euphorbium, load-ſtone, hellebore white and black, and an addition of ſulphur to make them into an amalgama, with man's blood, and the blood of a black cat; which mixtures are ſaid to be ſo exceeding magical, that, without any other addition, they ſay, this fumigation is able of itſelf to make ſpirits under Mars appear before the Exorciſt. To the ſpirits under Sol, being of the order of thrones, they likewiſe ſuffumigate ſaffron, muſk, laurel, cinnamon, ambergriſe, cloves, myrrh, and frankincenſe, muſk, and the balſamic tree, mixed up together with the brains of an eagle, and the blood of a white cock, being made up like pills, or little balls, and put upon the *Tripod*. The fumigations appropriate to ſpirits under Venus, are roſes, coral, lignum aloes, and ſpermaceti, made up with ſparrows brains, and blood

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of pigeons. To thoſe under Mercury, they fumigate frankincenſe, maſtic, cinquefoil, incorporated with the brains of a fox, and the blood of a magpye. To ſpirits under Luna, fumigations are offered of frogs dried, white poppy-ſeed, bull's eyes, camphire, and frankincenſe, incorporated with gooſe's blood, and *fluxus muliebris*. Theſe are the diviſions of ſpirits under the ſeven planets, with their fumigations; neither can it be denied, but that in many ceremonies of this kind, there is great inherent virtue, according to the doctrine of ſympathy and antipathy, whereby every thing is drawn by its like in the idea, whether by words or actions, according to the ſaying, *In verbis, herbis, & lapididus, latet virtus*; ſo that the ceremonies and charms, with other circumſtances uſed by magicians, are doubtleſs prevalent to the accompliſhment of that work which they undertake; to wit, The calling up and exorciſing of infernal ſpirits by conjurations.

And as by natural reaſon every magical charm or receipt had its firſt inſtitution; in like manner have magicians diſpoſed the matter and manner together with the times of their utenſils and inſtruments according to the principles of nature: as, the hour wherein they compoſe their garments muſt either be in the hour of Luna, or elſe of Saturn, in the Moon's increaſe. Their garments they compoſe of white linen, black cloth, black cat-ſkins, wolves, bears, or ſwines ſkins. The linen, becauſe of its abſtracted quality for magic, delights not to have any utenſils that are put to common uſes. The ſkins of the aforeſaid animals are by reaſon of the Saturnine and magical qualities in the particles of theſe beaſts. Their ſewing-thread is of ſilk, cat's gut, man's nerves, aſſes hair, thongs of ſkins from men, cats, bats, owls, and moles, all which are enjoined from the like magical cauſe. Their needles are made of hedge-hog prickles, or bones of any of the above-mentioned animals; their writing-pens are of owls or ravens, their ink of man's blood: their ointment is man's fat, blood, uſnea, hog's greaſe, or oil of whales. Their characters are ancient Hebrew or Samaritan: their ſpeech is Hebrew or Latin. Their paper muſt be of the membranes of infants, which they call virgin parchment, or of the ſkins of cats, or kids. They compoſe their fires of ſweet wood, oil, or roſin: and their candles of the fat or marrow of men or children: their veſſels are earthen, their candleſticks with three feet, of dead mens bones: Their ſwords are ſteel, without guards, the points being reverſed. Theſe are their materials, which they particularly chooſe from the magical qualities whereof they are compoſed. Neither are the peculiar ſhapes without a natural cauſe. Their caps are oval, or like pyramids, with lappets on each ſide, and fur within: their gowns reach to the ground, being furred with white fox-ſkins; under which they have a linen garment reaching

ing to their knees. Their girdles are three inches broad, and have, according to its use, many caballistical names, with crosses, trines, and circles, inscribed thereon. Their knives are dagger-fashion: and the circles by which they defend themselves are commonly nine feet in breadth, though the eastern magicians allow but seven; for both of which a natural cause is pretended, in the force and sympathy of numbers.

Such spells or charms as are compounded of some *edible* matter, with magical characters engraven upon them, are successfully given for agues, head-achs, epilepsy, fits of the mother, and the like; and it is remarkable that they operate with most effect on those patients who are ignorant of the charm, or its properties. There are also particular magical characters attributed to the planets, whereof *Telesms*, *Periapts*, *Amulets*, and *Philtres*, are composed by buryings under ground, writings, bindings, engravings, allegations, &c. which, done in certain astrological hours, are to conquer enemies, cure diseases, remove obstructions, provoke love, and preserve from evil both the body and the soul, which they contend are effected by mediums of this kind, assisted by the force of imagination. But as for philtres, potions, love-cups, and the like, they unquestionably proceed from a natural cause, and ought not to be classed with the occult properties of charms. There are many natural compositions of herbs and minerals, which have a surprising effect in themselves, without the least assistance from superstitious impressions, or the assistance of supernatural agency. For, in the commixture of bodies of a similiar nature, there is a two-fold power and virtue; first, when the celestial properties are duly disposed in any natural substance, then under one form divers influences of superior powers are combined; and secondly, when, from artificial mixtures and compositions of natural things combined amongst themselves in a due and harmonical proportion, they agree with the quality and force of the heavens, under certain correspondent constellations. This proceeds from the occult affinity of natural things amongst themselves, by the force and sympathy of which many astonishing effects are produced.

In the writings of *Paracelsus* we find many surprising examples of the power of sympathy and antipathy, by means of images, telesms, and amulets, compounded of nothing more than natural ingredients. And he particularly describes an infallible method, by the image of any bird or beast, to destroy it, or to effect its death, though at a distance. So likewise, by the hair, fat, blood, excrements, or excrescences, of any animal, the diseases of that animal might be cured, and its life preserved or destroyed. This is seen in the *armary unguent*, and *sympathetical powder*; and

there are multiplied inſtances and hiſtories, both at home and abroad, of thoſe who have been burnt, hanged, or otherwiſe puniſhed, for the uſe of *waxen images*, which they compoſe in divers poſtures, under certain conſtellations, whereby the perſons they are made to repreſent, have been ſeverely tormented, or macerated to death. For, according to the torment or puniſhment the magician, witch, or wizard, may intend to inflict upon the object of their reſentment, ſo they diſpoſe the hour of the conſtellation, the quality of the compound, and the poſture or ſemblance of the image; for, if they intend to conſume and pine away the health and life of any perſon they are offended with, they mould his image in wax, of ſuch an ominous form and aſpect as may conduce to the extent of their deſign, making ſeveral magical characters upon the ſides of the head, deſcribing the character of the planetary hour upon the breaſt of the image; the name of the perſecuted perſon on its forehead; and the intended effect to be wrought upon him, on its back. If they mean to produce violent pains and tortures in the fleſh or ſinews, they ſtick pins or thorns in divers places of the arms, legs, or breaſt, of the image. If to caſt them into violent fevers and conſumptions, they ſpend a certain hour every day to warm and turn the image before a doleful and lingering fire, compoſed of divers exotic gums and magical ingredients, of ſweet odours, and roots of particular ſhrubs, efficient and conducive to their purpoſe; and when the whole operation has been performed, and the image is completed, it is aſtoniſhing to human comprehenſion, what ſurpriſing effects they are capable of producing upon the body they are intended to repreſent; and the reader can only attain a competent idea of it, but by reading the accounts of the trials and confeſſions of many witches and wizards, who ſuffered the law, in the 17th, and commencement of the 18th, century, for tranſactions of this kind; an incredible number of which are not only recorded in the notes and memorandums of the judges, but atteſted by a great variety of noblemen, gentlemen, clergy, phyſicians, apothecaries, and others, who have been eye-witneſſes of theſe diabolical proceedings, and for which reaſon I ſhall on no account mention the moſt perfect and effectual part of the compoſition and preparation of theſe magical images, leſt the evil-minded and malicious part of my readers ſhould attempt to work abominable ſpecies of revenge upon the perſons or property of their unſuſpecting neighbours.

Thouſands of other ſtrange and uncouth inventions might be here deſcribed, according to the exact form in which tradition hath left them; but, for the reaſon above aſſigned, the reader muſt be content with the general outline only. And, as the Europeans have the ability of effecting ſuch aſtoniſhing things by the medium of images, teleſms, periapts, &c.

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ſo the Tartars have a faculty of producing ſimilar effects by *bottles*, *wolves-ſkins*, *rods*, *baſins*, *letters*, or *miſſives*, unto certain familiar ſpirits, who are the agents in their magic rites. As to the old and favourite trick of witches in the laſt century, that of *tying of the point*, we have reaſon to hope it has long ſince died away; for it is a charm which produces ſo ſtrong an impediment to conjugal embraces, as totally to reſtrain the act of conſummation betwixt married people; and the tying of this knot or ligament, under certain magical ceremonies or incantations, was ſo notorious, both in practice and effect, throughout England, France, Spain, Italy, and the eaſtern countries, that laws were enacted by the legiſlature in each of thoſe kingdoms expreſſly to prohibit the performance of it, on pain of death. The form and manner of it is in part mentioned in the ſtatutes, though by no means fit to be openly deſcribed here. The art of *Tranſplantation* is alſo reckoned amongſt charms and ſygils; and indeed one part of it, viz. the transferring of diſeaſes, is really magical, and was much in practice amongſt witches and wizards; and I am confidently informed is now frequently done in the more remote and unpoliſhed parts of this iſland. The method is, by giving certain baits or preparations to any domeſtic animal, they remove fevers, agues, coughs, conſumptions, aſthmas, &c. from any perſon, applying to them for that purpoſe; or they can tranſplant or remove them from one perſon to another, by burying certain images in their ground, or againſt their houſes, with certain ominous inſcriptions and Hebrew words; yet, though theſe things are ſuppoſed to be done by magic, ſtill the effects are derived more from the ſympathies and antipathies in nature, than from magical characters and conjurations; for many perſons, without knowing any thing of the cauſe, how or why it is effected, more than the external forms of words or touch, which is moſt ſimple, can remove diſeaſes, take off warts and other excreſcences, and perform many ſurpriſing cures at a diſtance from the patient, and even without ſeeing or knowing him; ſo by a ſimilar property in the ſympathy and antipathy of nature, certain leaves, roots, or juices, rubbed upon warts, or carnous ſubſtances, or upon the hands, breaſt, legs, or other diſeaſed part of the body, and buried under ground, remove or cure the ſame; which experiments take effect according to the *mediums*, and their conſumption and putrefaction in the mother earth, of which the human ſource is principally compounded. Nor is it to be wondered that natural things, being fitted to the times and conſtellations, and compounded of correſpondent or ſympathetic ingredients, ſhould produce ſuch effects, without ſupernatural aid, or the agency of ſpirits. This is perfectly exemplified in that extraordinary preparation, called a *magical candle*, which being lighted, foretels the death of the party of whoſe blood it was prepared. It is compounded after the following manner:

manner: They take a good quantity of the venal blood luke-warm as it came out of the vein, which, being chemically prepared with ſpirits of wine and other ingredients, is at laſt made up into a candle, which being once kindled, never goes out till the death of the party whoſe blood it is compoſed of; for when he is ſick, or in danger, it burns dim and troubled; and when he is dead, it is quite extinguiſhed; of which compoſition a learned philoſopher hath written an entire tract, viz. *De Biolychnio*, or, The Lamp of Life.

In the ſimple operations of nature many wonderful things are wrought, which upon a ſuperficial view appear impoſſible, or elſe to be the work of the devil. Theſe certainly ought to be conſidered in a far different light from magical performances, and ſhould be claſſed among the ſurpriſing phænomena of nature. Thus lamps or torches made of ſerpents' ſkins, and compounded of the fat and ſpirit of vipers, when lighted in a dark room, will bring the ſimilitude of ſnakes or ſerpents writhing and twiſting upon the walls. So oil compounded of grapes, being put into a lamp and lighted, will make the room appear to be full of grapes, though in reality it is nothing more than the idea or ſimilitude.—The ſame thing is to be done with all the plants and flowers throughout the vegetable ſyſtem, by means of a chemical analyſis, whereby a ſimple ſpirit is produced, which will repreſent the herb or flower from which it is extracted, in full bloom. And as the proceſs is eaſy, ſimple, pleaſing, and curious, I will here ſtate it in ſuch a manner as might enable any perſon to put it in practice at pleaſure.

Take any whole herb, or flower, with its root, make it very clean, and bruiſe it in a ſtone mortar quite ſmall; then put it into a glaſs veſſel hermetically ſealed; but be ſure the veſſel be two parts in three empty. Then place it for putrefaction in a gentle heat in balneo, not more than blood warm, for ſix months, by which it will be all reſolved into water. Take this water, and pour it into a glaſs retort, and place a receiver thereunto, the joints of which muſt be well cloſed; diſtil it into a ſand heat until there come forth a water, and an oil; and in the upper part of the veſſel will hang a volatile ſalt. Separate the oil from the water, and keep it by itſelf, but with the water purify the volatile ſalt by diſſolving, filtering, and coagulating. When the ſalt is thus purified, imbibe with it the ſaid oil, until it is well combined. Then digeſt them well together for a month in a veſſel hermetically ſealed; and by this means will be obtained a moſt ſubtile eſſence, which being held over a gentle heat of a candle, the ſpirit will fly up into the glaſs where it is confined, and repreſent the perfect idea or ſimilitude of that vegetable whereof it

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A LABORATORY.

Shewing how a Simple Spirit may be extracted, to represent Flowers & Herbs, in Full Bloom.

is the eſſence: and in this manner will that thin ſubſtance, which is like impalpable aſhes or ſalt, ſend forth from the bottom of the glaſs the manifeſt form of whatever herb it is the *menſtruum*, in perfect vegetation, growing by little and little, and putting on ſo fully the form of ſtalks, leaves, and flowers, in full and perfect appearance, that any one would believe the ſame to be natural and corporeal: though at the ſame time it is nothing more than the ſpiritual idea endued with a ſpiritual eſſence. This ſhadowed figure, as ſoon as the veſſel is taken from the heat or candle, returns to its *caput mortuum*, or aſhes, again, and vaniſhes away like an apparition, becoming a chaos or confuſed matter. For more on the medicinal virtues of decoction of ſalt, or eſſence of herbs, flowers, roots, or ſeeds, ſee my new edition of Culpeper's Complete Herbal, juſt publiſhed, with notes, additions, and illuſtrations, in quarto, with upwards of 400 elegant engravings of Britiſh herbs, plants, and flowers, coloured to nature.

To make a vegetable more quickly yield its ſpirit, take of what vegetable you pleaſe, whether it be the ſeed, flowers, roots, fruit, or leaves; cut or bruiſe them ſmall, put them into warm water, put upon them yeaſt or barm, and cover them up warm, and let them work three days, in the ſame manner as beer; then diſtil them, and they will yield their ſpirit very eaſily. Or elſe take of what herbs, flowers, ſeeds, &c. you pleaſe, fill the head of a ſtill therewith, then cover the mouth with coarſe canvas, and ſet on the ſtill, having firſt put into it a proportionable quantity of ſack or low wine; then give it fire, and it will quickly yield its ſpirit; but obſerve, that, if the colour of the vegetables is wanted, you muſt take ſome of its dried flowers, and fill the noſe of the ſtill therewith, and you will have the exact colour of the herb.

To elucidate this proceſs with better effect, I have ſubjoined a plate of the elaboratory, where a perſon is in the act of producing theſe flowery apparitions, in which fig. 1, repreſents a ſtone peſtle and mortar, wherein the herbs, &c. are to be bruiſed before they are placed for putrefaction. Fig. 2, 2, are glaſs veſſels hermetically ſealed, containing the bruiſed herbs for putrefaction. Fig. 3, an empty glaſs retort. Fig. 4, a retort filled with the eſſence of an herb, and put into a ſand heat for diſtillation. Fig. 5, a glaſs receiver joined to the retort, to receive the oil and ſpirit. Fig. 6, a ſtool on which reſts the receiver. Fig. 7, the furnace made with different conveniences either for ſand heat, or balnea. Fig. 8, the furnace holes wherein the fire is placed. Fig. 9, a table whereon are placed the glaſs veſſels hermetically ſealed. Fig. 10, a veſſel containing the repreſentation or ſimilitude of a pink in full bloom.

Fig. 11, the representation of a sprig of rosemary. Fig. 12, the representation of a sprig of baum. Fig. 13, a candlestick with a candle lighted for the purpose of heating the spirit. Fig. 14, a chemist in the act of holding the glass vessel over the lighted candle; whereby fig. 15, represents the idea of a rose in full bloom.

Now this effect, though very surprising, will not appear so much a subject of our astonishment, if we do but consider the wonderful power of sympathy, which exists throughout the whole system of nature, where every thing is excited to beget or love its like, and is drawn after it, as the loadstone draws iron; the male after the female; the evil after the evil; the good after the good; which is also seen in wicked men and their pursuits, and in birds and beasts of prey; where the lamb delights not with the lion, nor the sheep in the society of the wolf; neither do men whose minds are totally depraved and estranged from God, care to adopt the opposite qualities, which are virtuous, innocent, and just. Without contemplating these principles, we should think it incredible that the grunting or squeaking of a little pig, or the sight of a simple sheep, should terrify a mighty elephant! and yet by that means the Romans put to flight Pyrrhus and all his host. One would hardly suppose that the crowing of a cock or the sight of his comb, should abash a puissant lion; but experience has proved the truth of it to all the world. Who would imagine that a poisonous serpent could not live under the shade of an ash-tree; or that some men, deficient neither in courage, strength, or constitution, should not be able to endure the sight of a cat? and yet these things are seen and known to be so, by frequent observation and experience. The friendly intercourse betwixt a fox and a serpent is almost incredible; and how fond and loving the lizard is to man we read in every treatise on natural history; which is not far, if any thing, behind the fidelity of a spaniel, and many other species of dogs, whose sagacity and attention to their master is celebrated in an infinite variety of well-founded though almost incredible stories. The amity betwixt a castrel and a pigeon is remarked by many authors; particularly how furiously the castrel will defend a pigeon from the sparrow-hawk, and other inimical birds. In the vegetable system, the operation and virtue of herbs is at once a subject of admiration and gratitude, and which it were almost endless to repeat.* There is among them such natural accord and

* For the wonderful virtues and properties of herbs and plants, with their alimentary and medicinal qualities; and how to prevent or cure all diseases incident to the human body, at the *least expence*, and at the *greatest certainty*, see also my new edition of Culpeper's British Herbal, and Domestic Physician, printed uniformly with this work, in 2 vols. 4to.

discord,

diſcord, that ſome will proſper more luxuriantly in another's company; while ſome again will droop and die away, being planted near each other. The lily and the roſe rejoice by each other's ſide; whilſt the flag and the fern abhor one another, and will not live together. The cucumber loveth water, but hateth oil; and fruits will neither ripen nor grow in aſpects that are inimical to them. In ſtones likewiſe, in minerals, and in earth or mould, the ſame ſympathies and antipathies are preſerved. Animated nature, in every clime, in every corner of the globe, is alſo pregnant with ſimilar qualities; and that in a moſt wonderful and admirable degree. Thus we find that one particular bone taken out of a carp's head will ſtop an hemorrhage of blood, when no other part or thing in the ſame creature hath any ſimilar effect. The bone alſo in a hare's foot inſtantly mitigates the moſt excruciating tortures of the cramp; yet no other bone nor part of that animal can do the like. I might alſo recite infinite properties with which it has pleaſed God to endue the form and body of man, which are no leſs worthy of admiration, and fit for this place, had we but limits to recount them. Indeed I do not know a much more remarkable thing, (were it as rare as it is now ſhamefully prevalent,) or that would more puzzle our ſenſes, than the effects of intoxication, by which we ſee a man ſo totally overthrown, that not a ſingle part or member of his body can perform its function or office, and his underſtanding, memory, and judgment, ſo arreſted or depraved, that in every thing except the ſhape, he becomes a very beaſt! But we find, from obſervations however important, however wonderful, how inexplicable or miraculous, ſoever any thing may be, yet if it is common, or familiar to our ſenſes, the wonder ceaſes, and our enquiries end. And hence it is, that we look not with half the admiration upon the ſun, moon, and ſtars, that we do upon the mechaniſm of a globe, which does but counterfeit their order, and is a mere bauble, the work of men's hands! whence I might almoſt be juſtified in remarking, that, if Chriſt himſelf had continued long in the habit of working miracles, and had left that power permanent and hereditary in the church, they would have long ſince grown into contempt, and not have been regarded as events worthy of our attention.

From what has been premiſed, we may readily conclude that there are two diſtinct ſpecies of magic; one whereof being inherent in the occult properties of nature, is called *natural magic*; and the other, being obnoxious and contrary to nature, is termed *infernal magic*, becauſe it is accompliſhed by infernal agency or compact with the devil. Each of theſe we will conſider ſeparately, with the good and evil conſequences likely to reſult from them.

Under.

Under the veil of natural magic, it hath pleaſed the Almighty to conceal many valuable and excellent gifts, which common people either think miraculous or next to impoſſible. And yet in truth, natural magic is nothing more than the workmanſhip of nature, made manifeſt by art; for in tillage, as nature produceth corn and herbs, ſo art, being nature's handmaid, prepareth and helpeth it forward; in which times and ſeaſons are materially to be conſidered; for *annus, non arvus, producit ariſtas*. And, though theſe things, while they lie hid in nature, do many of them ſeem impoſſible and miraculous, yet, when they are known and their ſimplicity revealed, our difficulty of apprehenſion ceaſes, and the wonder is at an end; for that only is wonderful to the beholder whereof he can conceive no cauſe nor reaſon, according to the ſaying of Epheſius, *Miraculum ſolvitur unde videtur eſſe miraculum*; yet we often ſee perſons take great pains, and put themſelves to vaſt expence, to diſcover theſe impalpable tracks of nature, from whence pecuniary advantages ſeldom reſult; ſo that a man muſt not learn philoſophy to grow rich; but muſt get riches to learn philoſophy. There is unqueſtionably much praiſe due, and great induſtry required, for obtaining a competent knowledge of natural magic; for to ſluggards, niggards, and narrow-minded men, the ſecrets of nature are never opened, though the ſtudy of them is certainly conducive to the glory of God, and to the good of ſociety, by more viſibly manifeſting the omnipotency of his works, and by ſkilfully applying them to man's uſe and benefit. Many philoſophers of the firſt eminence, as Plato, Pythagoras, Empedocles, Democritus, &c. travelled through every region of the known world for the accompliſhment of this kind of knowledge; and at their return, they publicly preached and taught it. But above all, we learn from ſacred and profane hiſtory, that Solomon was the greateſt proficient in this art of any either before or ſince his time; as he himſelf hath declared in Eccleſiaſtes and the book of Wiſdom, where he ſaith, "God hath given me the true ſcience of things, ſo as to know "how the world was made, and the power of the elements, the begin-"ning, and the end, and the midſt of times, the change of ſeaſons, the "courſes of the year, and the ſituation of the ſtars, the nature of human "beings, and the quality of beaſts, the power of winds, and the ima-"ginations of the mind; the diverſities of plants, the virtues of roots, "and all things whatſoever, whether ſecret or known, manifeſt or in-"viſible." And hence it was that the magi, or followers of natural magic, were accounted wiſe, and the ſtudy honourable; becauſe it conſiſts in nothing more than the moſt profound and perfect part of natural philoſophy, which defines the nature, cauſes, and effects, of things.

How

How far ſuch inventions as are called charms, amulets, periapts, and the like, have any foundation in natural magic, may be worth our enquiry; becauſe if cures are to be effected through their medium, and that without any thing derogatory to the attributes of the Deity, or the principles of religion, I ſee no reaſon why they ſhould be rejected with that inexorable contempt, which levels the works of God with the folly and weakneſs of men. Not that I would encourage ſuperſtition, or become an advocate for a farrago of abſurdities; but when the ſimplicity of natural things, and their effects, are rejected merely to encourage profeſſional artifice and emolument, it is prudent for us to diſtinguiſh between the extremes of bigotted ſuperſtition and total unbelief.

It was the opinion of many eminent phyſicians, of the firſt ability and learning, that ſuch kind of charms or periapts as conſiſted of certain odoriferous herbs, balſamic roots, mineral concretions, and metallic ſubſtances, might have, and moſt probably poſſeſſed, by means of their ſtrong medicinal properties, the virtue of curing or removing ſuch complaints as external applications might effect, and which are often uſed with ſucceſs, though without the leaſt ſurpriſe or admiration; becauſe the one appears in a great meaſure to be the conſequence of manual operation, which is *perceptible* and *viſible* to the ſenſes, whilſt the other acts by an innate or occult power, which the eye cannot ſee, nor the mind ſo readily comprehend; yet, in both caſes, perhaps, the effect is produced by a ſimilar cauſe; and conſequently all ſuch remedies, let them be applied under what form or ſtyle they may, are worthy of our regard, and ought to excite in us not only a veneration for the ſimple practice of the ancients in their medical experiments, but a due ſenſe of gratitude to the wiſe Author of our being, who enables us, by ſuch eaſy means, to remove the infirmities incident to mankind. Many reputable authors, particularly A. Ferrarius, Alexander Trallianus, Aetius, Octavianus, Marcellus, Philodotus, Archigines, Philoſtratus, Pliny, and Dioſcorides, contend that not only ſuch phyſical alligations, appenſions, periapts, amulets, charms, &c. which from their materials appear to imbibe and to diffuſe the medical properties above deſcribed, ought in certain obſtinate and equivocal diſorders to be applied; but thoſe likewiſe, which from their external form and compoſition have no ſuch inherent virtues to recommend them; for harm they can do none, and good they might do; either by accident, or through the force of imagination. And it is aſſerted, with very great truth, that through the medium of hope and fear, ſufficiently impreſſed upon the mind or imagination, whether by charms, or any other *Homerical* contrivance or device, the moſt wonderful and inſtantaneous cures are ſometimes wrought. They are called

Homerical devices, or *Homerica medicatio*, becauſe Homer was the firſt who diſcovered the blood to be ſuppreſſed, or its motion accelerated, by the force of imagination; and that diſeaſes were to be removed or terminated thereby. Of the truth of this we have the ſtrongeſt and moſt infallible evidence in the hiccough, which is inſtantaneouſly cured by any ſudden effect of fear or ſurpriſe; ſo likewiſe agues and many other maladies are removed; and to the ſame cauſe we might attribute the only *certain* cure known for the bite of a mad dog, which is the effect of fear and ſtagnation wrought upon the maſs of blood by immerging the body in the ſea. Nor are the inſtances few, where perſons lying bed-ridden, and unable to move either hand or foot, have through the ſudden fright of fire, or the houſe falling in upon them, forgot their infirmity, and run away with as much activity as though no ſuch malady had exiſted. Seeing, therefore, that ſuch virtues lie hid in the occult properties of nature, united with the ſenſe or imagination of man, where one is the agent, and the other the patient; where the one is active, and the other paſſive, without any compact with ſpirits, or dealings with the devil; we ſurely ought to receive them into our practice, and to adopt them as often as occaſion ſeriouſly requires, although profeſſional emolument, and pecuniary advantage, might in ſome inſtances be narrowed by it.

But, though I might be an advocate for ſuch charms or occult remedies as are in themſelves perfectly innocent and ſimple, I by no means wiſh it to be underſtood, that I either approve or recommend any thing bordering upon ſuch inventions as are obviouſly founded in magical confederacy, and act by the medium of aerial or infernal ſpirits. To that mind, which has but ſlightly contemplated the works of nature, it muſt be abundantly evident, that the great and good God which ſuſtains and governs the univerſe, hath in the works of creation mercifully afforded us a natural remedy for all our infirmities; and it is repugnant to common ſenſe, and incompatible with religion and morality; nay, it would imply a deficiency either in the goodneſs or power of the Deity, were we for a moment to admit the neceſſity of charms, amulets, or any other inventive cures or benefits to men, reſulting from a compact with ſpirits, in which all the powers and performances of witchcraft had their beginning; and therefore we may without the ſmalleſt heſitation conclude, that whatever hath its foundation in ſuch confederacy, let the external object or pretence be what it may, it is not only contrary to nature, but highly offenſive to the Deity, and nearly allied to the ſhocking ſin of idolatry, by applying the works of God to the power of the devil. For this reaſon, it is impoſſible to be too cautious how the uſe of ſuch deſcription of charms or lamins are adopted,

where-

where, inſtead of natural medicaments, magical characters, incantations, and nocturnal ceremonies, conſtitute the component parts. A very wiſe and learned author, who has written largely upon this ſubject, aſſerts, that in thoſe very charms and ſignatures compacts themſelves are virtually contained, which evil ſpirits at firſt ſubtilly deviſed or invented to blind men's eyes, that thereby they might lead them leſs ſcrupulouſly into the ſnares of the devil. And hence we have good ground to believe, that none are able abſolutely, and bona fide, to call up any ſpirits, without ſome ſuch compact firſt formed; and that whoſoever has ſo far ventured in the art of magic or conjuration, hath, though to himſelf perhaps unknown, compacted with and worſhipped the devil, under ſome ſuch form of myſtical words and characters wherewith infernal charms and amulets are compoſed; neither is it to be thought a matter of ſurpriſe, that ſuch a compact ſhould unwittingly be made through the medium of thoſe myſtical characters, which, with the devil's aid, have in themſelves a power to enchant, infect, allure, preſerve, or deſtroy. And to ſhow, in ſtriking colours, the danger of being drawn away by ſuch allurements, I ſhall inſtance the extraordinary caſe of a very harmleſs and well-meaning young man, which was publiſhed to the world at the commencement of the preſent century, by the Biſhop of Glouceſter, in the following well-authenticated letter to that prelate.

AUTHENTIC COPY *of a* LETTER *ſent to the Biſhop of Glouceſter, by the Reverend Mr. Arthur Bedford, Miniſter of Temple Church, in Briſtol.*

MY LORD, *Briſtol, Auguſt* 2, 1703.

Being informed by Mr. Shute of your lordſhip's deſire that I ſhould communicate to you what I had known concerning a certain perſon, who was acquainted with ſpirits to his own deſtruction, I have made bold to give you the trouble of this letter, hoping my deſire to gratify your lordſhip in every particular may be an apology for the length thereof. I had formerly given an account to the late Biſhop of Hereford, in which there are probably ſome things contained, which I do not now remember, which, if your lordſhip could procure from his lady, (who now lives near Glouceſter,) would be more authentic.

About thirteen years ago, whilſt I was curate to Dr. Read, rector of St. Nicholas in this city, I began to be acquainted with one Thomas Perks, a man about twenty years of age, who lived with his father at Mongatsfield, a gunſmith; and contracted an intimacy with him, he being not only a very good-natured man, but extremely ſkilled in mathematical ſtudies, which were his conſtant delight, viz. arithmetic, geometry,

metry, gauging, ſurveying, aſtronomy, and algebra; he had a notion of the perpetual motion, much like that wheel in Archimedes's Mathematical Magic, in which he had made ſome improvements, and which he has held was demonſtrable from mathematical principles, though I could never believe it. I have ſeen an iron wheel, to which he intended to add ſeveral things of his own invention, in order to finiſh the ſame; but, thinking it of no uſe, and being otherwiſe unfortunately engaged, it was never perfected. He gave himſelf ſo much to aſtronomy, that he could not only calculate the motions of the planets, but an eclipſe alſo, and demonſtrate any problem in ſpherical trigonometry from mathematical principles, in which he diſcovered a clear force of reaſon. When one Mr. Bayley, miniſter of St. James's in this city, endeavoured to ſet up a mathematical ſchool, I adviſed him to this Thomas Perks, for an acquaintance, in whom, as he told me, he found a greater proficiency in thoſe ſtudies than he expected or could have imagined. After this he applied himſelf to aſtrology, and would ſometimes calculate nativities and reſolve horary queſtions. When by the providence of God I was ſettled in Temple pariſh, and not having ſeen him for ſome time, he came to me, and, we being in private, he aſked my opinion very ſeriouſly concerning the lawfulneſs of converſing with ſpirits; and after I had given my thoughts in the negative, and confirmed them with the beſt reaſons I could, he told me he had conſidered all theſe arguments, and believed they only related to conjurations, but there was an innocent ſociety with them which a man might uſe, if he made no compacts with them, did no harm by their means, and were not curious in prying into hidden things; and that he himſelf had diſcourſed with them, and heard them ſing to his great ſatisfaction; and gave an offer to me and Mr. Bayley at another time, that, if we would go with him one night to Kingſwood, we ſhould ſee them, and hear them both talk and ſing, and talk with them whenever we had a mind, and we ſhould return very ſafe; but neither of us had the courage to venture. I told him the ſubtilty of the devil to delude mankind, and to transform himſelf into an angel of light; but he would not believe it was the devil. I had ſeveral conferences with nim upon this ſubject, but could never convince him, in all which I could never obſerve the leaſt diſorder of mind, his diſcourſe being very rational, and I propoſed (to try him) a queſtion in aſtronomy relating to the projection of the ſphere, which he projected and reſolved, and did afterwards demonſtrate from the mathematics, ſo as to demonſtrate at the ſame time that his brain was free from the leaſt tincture of madneſs and diſtraction.—Having this opportunity of aſking him ſeveral particulars, concerning the methods he uſed, and the diſcourſes he had with them, he told me he had a book whoſe directions he followed, and accordingly

cordingly, in the dead time of the night, he went out to a croſs way, with a lanthorn and candle conſecrated for this purpoſe with ſeveral incantations. He had alſo conſecrated chalk, conſiſting of ſeveral mixtures, with which he made a circle at what diſtance he thought fit, within which no ſpirit had power to enter. After this he invoked the ſpirit by ſeveral forms of words, (ſome of which he told me were taken out of the holy Scriptures, and therefore he thought them lawful, without conſidering how they might be wreſted to his deſtruction;) accordingly the ſpirits appeared to him which he called for, in the ſhape of little maidens, about a foot and half high, and played about a circle. At firſt he was ſomewhat affrighted, but, after ſome ſmall acquaintance, this antipathy in nature wore off, and he became pleaſed with their company. He told me they ſpoke with a very ſhrill voice, like an ancient woman. He aſked them if there was a heaven or hell? they ſaid there was. He aſked them what place heaven was? which they deſcribed as a place of great glory and happineſs; and he aſked them what hell was? and they bade him aſk no queſtions of that nature, for it was a dreadful thing to relate, and the devils believe and tremble. He further aſked them what method or order they had among themſelves? they told him they were divided into three orders; that they had a chief whoſe reſidence was in the air; that he had ſeveral counſellors which were placed by him in form of a globe, and he in the centre, which was the chiefeſt order; another order was employed in going to and from thence to the earth, to carry intelligence from thoſe lower ſpirits; and their own order was on the earth, according to the directions they ſhould receive from thoſe in the air.

This deſcription was very ſurpriſing, but, being contrary to the account we have in ſcripture of the hierarchy of the bleſſed angels, made me conclude they were devils, but I could not convince him of it. He told me he had bade them ſing, and they went to ſome diſtance behind a buſh, from whence he could hear a perfect concert of ſuch exquiſite muſic as he never before heard; and in the upper part he heard ſomething very harſh and ſhrill like a reed, but, as it was managed, did give a particular grace to the reſt.

About a quarter of a year after he came again to me, and wiſhed he had taken my advice, for he thought he had done that which would coſt him his life, and which he did heartily repent of; and indeed his eyes and countenance ſhowed a great alteration. I aſked him what he had done. He told me that, being bewitched to his acquaintance, he reſolved to proceed farther in this art, and to have ſome familiar ſpirit at his command, according to the directions of his book, which were as follows:——

He was to have a book made of virgin parchment consecrated with several incantations; likewise a particular ink-horn, ink, &c. for his purpose; with these he was to go out as usual to a cross way, and call up a spirit, and ask him his name, which he was to put in the first page of his book, and this was to be his familiar. Thus he was to do by as many as he pleased, writing their names in distinct pages, only one in a leaf; and then, whenever he took the book and opened it, the spirit whose name appeared should appear also; and, putting this in practice, the familiar he had was called Malchi, (be my king,) a word in Hebrew of an unknown signification. After this they appeared faster than he desired, and in most dismal shapes, like serpents, lions, bears, &c. hissing at him, and attempting to throw spears and balls of fire, which did very much affright him, and the more when he found it not in his power to stay them, insomuch that his hair (as he told me) stood upright, and he expected every moment to be torn in pieces; this happened in December about midnight, when he continued there in a sweat till break of day, and then they left him, and from that time he was never well as long as he lived. In his sickness he came frequently to Bristol, to consult with Mr. Jacob, an apothecary in Broad-street, concerning a cure, but I know not whether he told him the origin of his sickness or not; he also came to me at the same time, and owned every matter of fact, until the last, and insisted that, when he did any thing of this nature, he was deluded in his conscience to think it lawful, but he was since convinced to the contrary. He declared he made no compacts with any of those spirits, and never did any harm by their means, nor ever pryed into the future fortune of himself or others, and expressed a hearty repentance and detestation of his sins; so that, though those methods cost him his life in this world, yet I have great reason to believe him happy in the other. I am not certain that he gave this account to any other person but myself, though he communicated something of it to Mr. Bayley, minister of St. James's, in this city; perhaps your lordship may be further informed by his relations and neighbours of Mangotsfield, which lies in Gloucestershire, not above a mile out of the road to Bath.

I have frequently told this story, but never mentioned his name before, and therefore, if your lordship hath any design of printing such accounts as these, I desire it may be with such tenderness to his memory as he deserved, and so as may not be the least prejudice to his relations, who have the deserved character of honest and sober people. I am

Your lordship's dutiful son and servant,

ARTHUR BEDFORD.

This

This poor deluded young man, it is very apparent, had no evil design, but entered into this infernal association for no other motive than to gratify an idle curiosity; the consequence of which was that he underwent the most indescribable terror and fright, which at first deprived him of his health, and eventually of his life. I have no doubt but the circumstance of *disbelieving the existence of spirits* (which I apprehend is more or less the case with most people) was the first, if not the only, inducement that urged him to make the experiment. There are many instances of a similar kind, equally well founded, and as fatal in their consequences, which might be here adduced, to show the dreadful effects of being led away by a presumptuous or a hardened mind, to disbelieve the word of God revealed in a thousand passages of scripture, where this infernal intercourse is seriously forbidden; but I sincerely hope, and have reason to believe, that this example will operate as a sufficient bar against all similar enquiries, where it is once read, and the melancholy consequences duly considered. Wherefore let me entreat all my readers to stifle every inordinate desire, which might unguardedly prompt them to solicit an intercourse with such dangerous company; not to attempt the conjuration of spirits of any description or order; no, not even out of joke or bravado, or for fun or frolic; for the devils are continually going about "*seeking whom they may devour*;" they are ever on the watch, and ready at hand to catch at every thought that might be turned to their purpose; and, when they have once so far succeeded as to occupy the smallest place in the mind, I fear it will prove no easy task to dispossess them.

Let it ever be remembered, that the first assaults of wicked spirits are usually made upon our sensual desires, whereby they insinuate themselves into our very appetites, enticing our inclinations, and depraving the moral faculties of the mind; until they become, as it were, incorporated with our nature, leading us insensibly from folly to vice, until a depravity of heart and an obstinate will betray us into a corporal as well as spiritual compact with the devil. These considerations, seconded by an anxious wish to rescue the astral science from the imputation of magical and diabolical connection, and which, I trust, I have fully and effectually accomplished, were the grand inducements that led me to explore the spiritual and infernal kingdoms, and to expose the iniquity, as well as to explain the theory, of familiarity or compact with them. And in doing this, I have scrupulously avoided giving the essential forms and particular consecrations adapted to mystical performances, lest the unwary speculator might carry his experiments too far, and, as in the example before us, unwittingly seek his own destruction. Yet I have, as far as

safety

ſafety or conveniency would permit, explained the ſpeculative part; reſerving only thoſe ſpecial forms and incantations, which, being not only very facile but of wonderful occult power, would be dangerous to diſcloſe; and at beſt could only ſerve to ſtrengthen the hands of the malicious and evil-minded, or to extend more widely the infernal empire; againſt which we ought to put on *the whole armour of God; for we wreſtle not againſt fleſh and blood, but againſt principalities and powers; for which cauſe we ſhould reſolutely withſtand the aſſaults of the devil, our loins being girt about with verity, and having on the breaſt-plate of righteouſneſs.* Nor let us vainly ſeek to know the myſteries of the other world, farther than it hath pleaſed God to reveal them to us by his divine word; for, *infiniti ad finitum nulla eſt proportio, necque loci poteſt circumſcribi;* "of that which is finite to that which is infinite, there is no proportion; neither can that which is immeaſurable be contained within the limits of ſpace, or be defined by human comprehenſion!"

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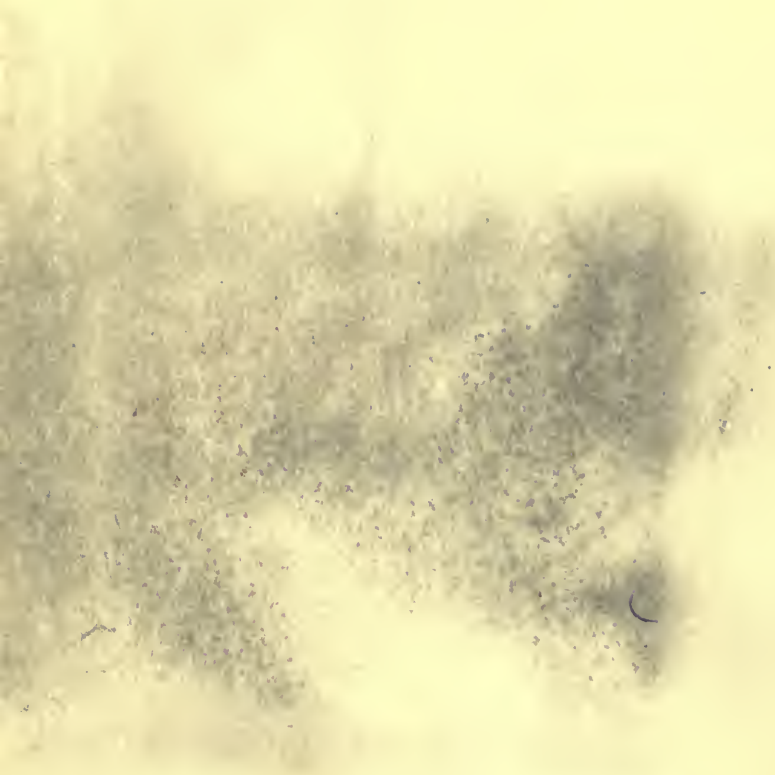

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